

Washington News Letter

V. 27
Oct 27
920-20

·A·
MONTHLY
MAGAZINE

One Dollar a Year

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

VOL. XXVII.

OCTOBER, 1920.

No. 1.

CONTENTS

Editorial	3
Chain of Golden Thoughts—Paulina E. Sabin.....	6
The Healing and The Healers, Contributed by William E. Gibson..	7
A Brief Lesson of Love—Pearl Neva.....	11
What is Life?—Bishop Sabin in Christology.....	12
Self-Confidence—Elsie Gibbs.....	14
Manifesting God—Archdeacon Wilberforce.....	16
I Can and I Will—William Walker Atkinson.....	18
Ask, Seek, Knock.....	19
The Day's Last Hour—Dr. Frank Crane in Physical Culture.....	24
The Victorious Consciousness—From Now.....	25
Cause and Effect.....	27
Upon the Mountains of Bethel—Annie Rix Militz in The Master Mind	29
Freedom—M. E. N.....	29
Service—Poem—Elizabeth Barrett Browning.....	31



Oliver C. Sabie Jr.



VOL. XXVII.

WASHINGTON, D. C., OCTOBER, 1920.

NUMBER 1

Washington News Letter

PUBLISHED MONTHLY

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

OLIVER C. SABIN, JR..... *Editor*
PAULINA B. SABIN..... *Managing Editor*
OLIVER C. SABIN, JR..... *Business Manager*
BETTIE C. SABIN..... *General Secretary*

*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, Can- ada—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.

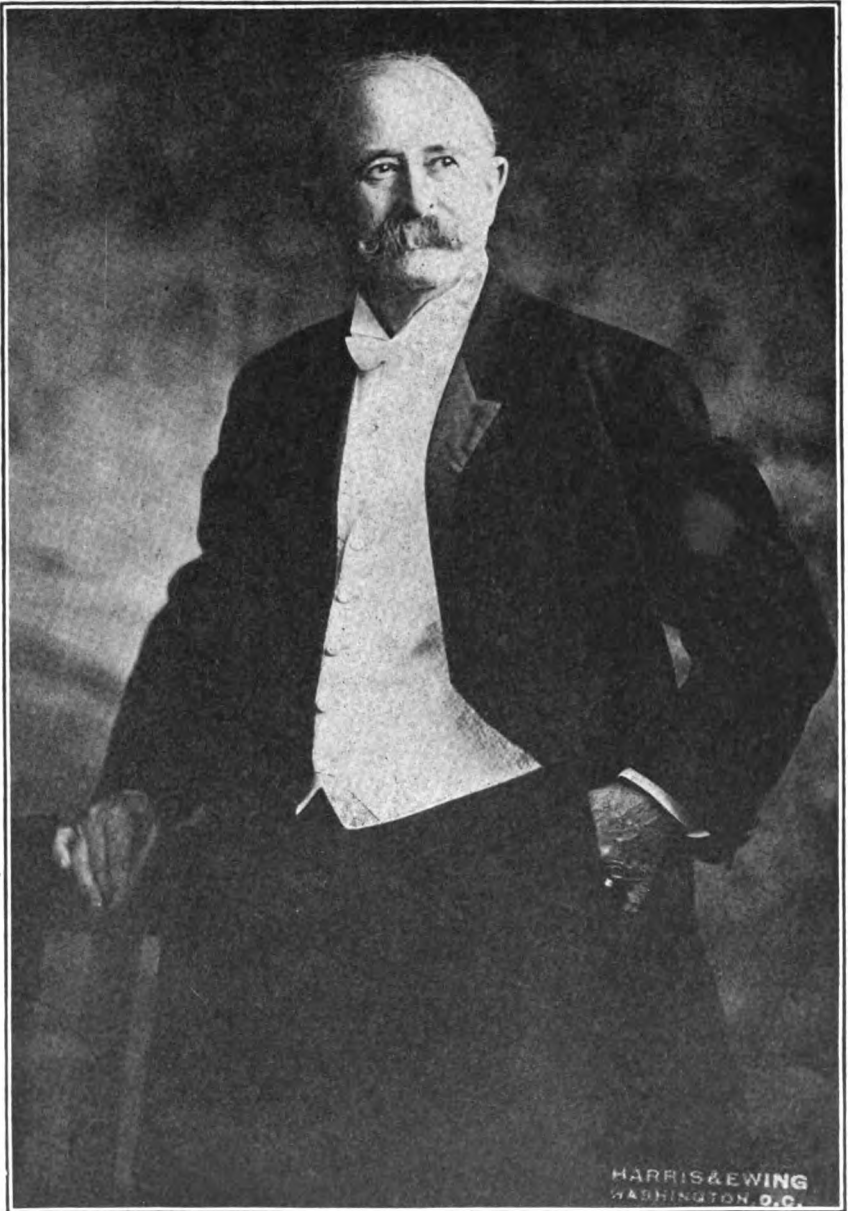
*In sending in subscriptions please do not
fail to state whether it is for a new sub-
scriber or a renewal of an old subscription.*

THE GROWTH OF SCIENCE.

The ridicule and persecution of Christian Scientists which were rampant during the early years of the active propaganda in America and other lands have been abandoned long ago, have disappeared almost entirely. Almost universal respect for the doctrines and practices of the Science have succeeded them. The great growth of New Thought has astonished the nations. The work is going on with remarkable vigor, and new congregations are being formed and temples erected everywhere. Beyond all calculation and estimate are the benefits—spiritual and physical—that the Science has already conferred upon the Human Family.

A WONDERFUL TEMPLE.

On Thursday was set the cornerstone of the wonderful Roman Catholic Church, which, at a cost of



Oliver C. Sabin.

\$5,000,000 or more, is to be erected beside the great Roman Catholic University in the Brookland section of Washington. This will be one of the most immense beautiful churches in the world, and worthy in its design and accomplishment of the capitol of the greatest nation on earth. It will be paid for in funds collected all over the United States and in every continent and inhabited island in the world.

BAHAISM.

Mr. William E. Gibson, whose writings are found in each edition of The News Letter, and who is recognized as one of the most instructive and interesting contributors of this magazine, has an article in this issue on Bahaism, which will be found worthy of careful reading. Mr. Gibson is not only a devoted student of Christian Science, a zealous and successful heal-

er, and an enthusiastic and able propagandist of "The Truth That Makes Men Free," but also is a conscientious investigator of Truth wherever he finds it. He is sure that he has found very much in the teachings of the wonderful philosopher of the East, that is good and worthy of careful study with an open mind. He is sure that, in the doctrines expounded by Abdul Baha, there is a great deal which must influence the world for progress and toward perfection, and from which grand results all over the world may be expected. Students of New Thought and Christian Science are ever friendly toward those who have a message for mankind, and ever ready to listen to that message with fair and open minds. Mr. Gibson's study of the tenets of the Bahaistic philosophy finds that it accords quite perfectly with the doctrines of Christian Science.

Oliver Sabin Jr.

Chain of Golden Thoughts

October

PAULINA B. SABIN

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, surprise nobody so much as the benefactor.—Stevens.

Cheerfulness makes love of life, and love of life is half of health. On the contrary, sadness and discouragement hasten old age.—The News Letter.

Love is the center and circumference,
The cause and aim of all things; 'tis the key
To joy and sorrow, and the recompense
For all the ills that have been or may be.

Remember that God Almighty never uses a tarred rope for any purpose on His ship. You have to be clean; you have to be pure; you have to be upright; you have to be righteous; you have to be filled with love, and that love has to go beyond your mouthing. You must put yourself in the other fellow's place, and remember that if anybody is to be wronged you must be the one.—Bishop Sabin.

Christ of Judea, look into my heart:
Pure Soul and tenderest of all that came
Into the world of sorrow, hear my prayer;
Lead me, yea, lead me deeper into life—
This suffering, human life wherein Thou liv'st
And breath'st still, and hold'st Thy way Divine.
—Richard Watson Gilder.

The mind I swerve by the heart I bear,
Shall never sag with doubt nor shake with fear.
—Shakespeare.

The affirmation I CAN!—is the first step toward the realization of your ideal. The basis of Faith is—I AM POWER AND I CAN.

Emerson says:

So near is grandeur to our dust,
So near is God to Man;
When duty whispers low, "THOU MUST!"
The youth replies, "I CAN!"

—Henry Harrison Brown.

THE HEALING AND THE HEALERS

Contributed.

THERE is but one path to real health for individuals as nations; one road to true success, one and only one avenue to real affluence for time and for eternity.

That way is God's way for men; it is "the straight and narrow path," and yet it is the road wide enough for all who elect to walk with God in obedience to his commands. It is the ideal highway for all who find satisfaction in His will, and are acquiescent before His threshold.

That highway through the world is marked by the footprints of the Supreme Ruler of the Universe.

Those footprints are the manifestations of God's Will and way in the human world.

God in His mercy and Supreme Love for His creatures has left His footprints in all lands; all peoples have at some time received the quickening power of His words, felt the mighty impetus of His spirit. All of the observant souls are aware that from such times new dispensations for the world have begun, new epochs of history have been recorded.

The Patriarch Abraham was one of those footprints of God in the world. The Lawgiver Moses was another. The Spirit Christ, the Son of God, was another.

From the dawn of the days of each of these souls the hearts of men have been softened, their souls have received a certain sweetness that contrasts vividly with the state

of the souls of the world in general at the time of their appearance.

The purity of the life of Abraham; the loftiness of the teaching, the ideal, and the message that he revealed to the people of his time and land were too far removed from their world-attached soul-life. They could not brook it, they would not have it and, so, Abraham was forced to flee from his native land, but with the flight of Abraham went also the spiritual ark of God's covenant with man. Abraham fled to Canaan. The sun went down in Chaldea and rose in Canaan.

Abraham prepared the hearts of a people with such spiritual solidarity, by creating in them such supreme attraction to the will of God and obedience to Divine command, that his dispensation became a firm foundation upon which Moses was able to build the visible Ark of God's Covenant.

Under the power of God, which is ever beyond human ken, the descendants of Abraham were transferred from the land of their ancestral promise into the Land of Egypt, where for a period they prospered and multiplied and where many were weaned away from the idea of a home, a national home life in the Land of Canaan.

Then came persecution, the hand of injustice turning upon them in great fury. The wise ones turned to the Book of Promise and yearned for freedom in the Land of Promise.

In the fullness of time God sent into their presence His manifestation in the person of Moses. Moses came endowed with the power of deliverance and of guidance; with the power of the Will of God. He organized their national life, revealed to them laws for spiritual conduct and prepared for them by-laws for secular relationship with and between the several tribes of their own people and also with the surrounding nations. He started them into the Promised Land, having trained and prepared for them a strong leader in the person of Joshua. The strength of Joshua's leadership was his firmness in the Covenant of God, obedience to the revealed commands both in spirit and in conduct.

Thus the foundation of a great and influential people was laid, from whence began a page in history that has attracted all peoples.

But in course of time the people of the Sinaitic race lost sight of the spiritual fire, and attached themselves to worldly forms and ceremonies. They then drifted away from the light of the guidance of God into the ocean of worldly darkness. Soon storms of disaster overtook them, but they were helplessly adrift. Their haven of light was gone, they knew no portal of safety. Prophets and seers who had received reflections of the light appealed to them, but to little avail. They held fast to the oars of worldly attachment and feared to seize hold of the cable of the divine lifelines thrown out to them in the messages and warnings of the prophets.

Thus, their national existence was

reduced to mere dregs. Their national name became a by-word, and their former virtues became the contempt of the vice-laden world around them. In short, a once-glorious kingdom and people had become abject slaves, with no ray of hope save a certain promise that one day a redeemer would come.

In their dire straits, oppressed on all sides and reduced in every way, they were longing for the advent of this redeemer.

At such a state of their existence as this the Lord Christ appeared. He found "the lost sheep of the House of Israel" sick indeed, sick unto death. He brought to them the true and only panacea for their ills. He came to them a great physician with a spiritual cure; but they longed for and demanded a worldly remedy.

He brought to them the Message of Love, lived among them a life of loving service to all classes and conditions of the people with whom He came in contact. His was a selfless life, devoid of the prejudices and hatreds with which the people were clothed. His one text was, "Love God with all your heart and your fellow man as yourself,"—not Hebrews only, but all men; not men in high stations only, but men in all stations. "Do unto others as you would that others should do unto you." "Be forgiving," He said, "that God may forgive you."

He was a radiant sun of hope beaming over a dark world, but men were so much attached to their own worldly interests that they saw not the rising orb in all its radiant beauty, save only a few, a very few,

of whom the people of worldly rank and station took no account.

A few humble fishermen believed. They alone were attracted by the light; stopped, looked up, listened, saw the orb of a new day; believed in the message, and began to follow the precepts of the Lord Christ. They resolved to follow the lead of the Spiritual Light radiating from the lamp, Jesus. But the worldly wise of those, His own people and race who might have become the custodians and dispensers of the divine bounty for the healing of men, they sought to extinguish the light he brought by destroying the Lamp that bore it, and so they crucified Him and chased his fellows into seclusion.

But the oil that supported that light was the Spirit of God—The Creative Word.

On the material plane it often happens that, when the lamp is broken, the same flame that burns from the wick ignites the scattered oil, setting the environment aflame; and in like manner, when Jesus was crucified, His cause was exalted. The removing of His physical existence from among the people was but establishing and fortifying the Spiritual Light that He brought to the world.

Thus upon the faithfulness of these humble believers the spiritual dispensation and generation of the Lord Christ was laid. Their faith and service became the foundation upon which the Christian religion was builded in its outward form. Through them the bounty of the patriarchy of Abraham became respected in the Western World,

where it was hitherto unknown. The Law of Moses and the glory of Solomon became manifest to all the world, which until the dispensation of the Lord Christ was concealed in a mere corner of the house of humanity.

Alas, today, men—even men of religious pretension—have wandered away from the message of the Lord Christ. His message was, "Love ye one another"—"Love God supremely and your fellow man as yourself." His message bore the balances of justice to the world—"Do unto others as you would have them do to you."

The book of judgment is open before men; they may judge of their own state and the state of the world by comparing the glory of the life and message of the Lord Christ with the attitude of the world and especially the church-going world of today.

Many in disgust are turning away from the church and seeking Spiritual Light elsewhere. There is a yearning in many hearts of followers of the Christian religion for a renewal of the truly spiritual life among men. This obvious yearning comes from all denominations and cults. But when you turn to all the other religions of the world other than Christianity, you find much the same state. The light of the soul swaying Spiritual power which once shone for their guidance has become veiled by the mists and clouds of worldly attachment, and the people are in a state of delusion, following first one mirage and then another—following and not overtaking, seeking and not

finding, looking and not beholding; at one and the same time the whole world of religion is at the brink of the same river. All are in need of the same guidance; all are desiring light out of the world-enshrouding darkness.

Many cry for a Sun of Hope to appear in the Heavens of Divine Will with such penetrating potency as to scatter the clouds and mists of the superstitions of by-gone day, and to reveal the mystery of this world-life to such an extent that men may be able to know their left hand from their right. That they may be able to distinguish clearly between the sun and the moon.

God has never left man without a guide, and has ever revived the light in a lamp of hope when even the yearning of a few reached His merciful ear.

Today, a mighty soul, a prophet of God in all that manifests a prophet and in all that manifest a universal concept of life, is addressing the world of humanity.

He is in the Land of Sharon on Mount Carmel. Like all of the great messengers of God to man, he is delivering a message to the world. Like Jesus, he is declaring the will and way of God both in words and deeds. Those who have investigated declare that his words are fraught with authority beyond question and yet his utterances are waves of universal love and kindness, and that his deeds in the daily routine of life surpass his words, for his whole time save a few hours for sleep is spent in actual service to others. He has assumed the humble and yet exalted title of the

Servant of God. To the Western World he is known as Abdul Baha, meaning the Servant of God. He is telling the world of one who appeared about the middle of the 19th century—Baha'o'llah by name—and who brought the message of a new day for the world. This message invites religious aspect, exalts all of the religions; in its national aspect it brings all nations together in a bond of friendship and cooperation for the highest good of each; in its social aspect it establishes a spiritual bond of brotherhood and justice between all classes and grades of humanity. In short, Abdul Baha is interpreting the the Book of Baha'o'llah both in the life he is living and in explaining the teachings of the many writings Baha'o'llah has left. Teachings which are mines of wisdom and peculiarly adapted to the present-day needs of the world.

The writer is aware that most New Thoughters are striving for, and aiming to promote in many ways, the very ideals that this man, known by his disciples as the Prophet of the New Day, is proclaiming to the world. New Thoughters are all liberal thinkers and are aiming at human uplift. They are therefore investigators of reality. It would seem wise that New Thoughters, along with the millions of souls in all lands who have been attracted by this light from the east, would make a thorough investigation.

Those who have investigated declare that the message of Baha'o'llah is the only panacea for the present-day ills of the world, and

the only revealed plan by which the world may be reorganized and settled down to peace and harmony.

All New Thoughters are striving to heal the manifest present-day disease of mankind. Whatever offers a sane and reasonable remedy they consider.

No New Thoughter can willfully close his eyes to the rays of light that fall across his pathway, or refuse to recognize the reality of an orb of light when its radiance is apparent.

William E. Gibson.

A BRIEF LESSON ON LOVE.

The Law of Life is the Law of Love.

To practice the presence of Love:
Handle things gently.

Treat people courteously. Courtesy is a beautiful quality of the soul. It is one way of expressing Love.

Look for a friendly world, not a hostile one.

Love qualities, not personalities.

"The way to get acquainted with Love is to get acquainted with God."

The greatest wisdom comes from those who love most.

Use the following statements as a thought-training exercise:

There is no time for fear—there is fullness of time for Love.

There is no time for gossip—there is fullness of time for Truth.

There is no time for worry—there is fullness of time for Faith.

There is no time for hurry—there is fullness of time for Poise.

There is no time for discord—there is fullness of time for Harmony.

There is no time for doubt—there is fullness of time for Confidence.

There is no time for anger—there is fullness of time for Goodwill.

There is no time for ingratitude—there is fullness of time for Thankfulness.

There is no time for sadness—there is fullness of time for Joy.

There is no time for selfishness—there is fullness of time for Altruism.

A good rule to live by: If it isn't kind, don't think it; if it isn't kind, don't say it.

What is Love? "Love is conscious unity with all that is, conscious unity with God and Man and Nature."

God is Love and God is omnipresent, hence Love is above and through and in all. "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." II Tim. 1:7.

"Without Love we are nothing, but with Love, which really means being consciously with God, we can do all things, for Love redeems all things, all places, all persons.—Pearl Neva, Divine Science Weekly.

There is religion in everything around us; a calm and holy religion in the unbreathing things of nature which man would do well to imitate. It is a meek and blessed influence, strong in, as it were, unawares upon the heart. It comes quietly and without excitement; it has no terror, no gloom in its approaches.—Ruskin.

WHAT IS LIFE?

The Breath of God Permeating Man Exemplifies Human Existence.

Bishop Sabin in Christology.

A PORTENTOUS question for close consideration is, What is Life?

We are told that life is God?

Ask the further question, What is God?

He is Good, He is Light, He is Love.

Can you tell what any of these is?

Ask what Life is, because we do not know what God is. We know He is Life, we know He is Love, and we know He is Light; but further we may not go.

We assert that there is no life in matter. Then what is life? We see life everywhere. What is it? When God created man He breathed into his nostrils the breath of life and he became a living soul. Then Life is God, and the breath of Life is the breath of God. Therefore, that which manifests itself to us in all the phenomena of existence is but The Breath of God.

A child when it is born breathes breath from the Father, becomes a living soul, a perfect identity which will last for eternity, on and on, for God breathed that breath of life into its nostrils and it became a living soul.

The idea that some have that the soul had an existence from Eternity is not true. That Breath of Life was from Eternity, but when God breathed the breath of life into my

nostrils when I was an infant, it was then I became A Living Soul.

This phenomenon called Life can be seen in all nature; everything that breathes has Life; there is but one life; it comes from one source, and that source is God. All animals, birds, fishes, fowls, plants, and trees, everything that breathes, has Life, anything which does not breathe has no Life, and when any living thing ceases to breathe its Life goes back to God who gave it.

That brings me to the statement that God is the only life. That is a fundamental principle of Metaphysics. "We further believe that Spirit, which is God, is the only substance; Spirit is Truth; matter is error. We believe further that Love is the only force."

Therefore, if you would be strong, if you would be powerful, if you would be mighty, cultivate love, love for God supreme, and love for your fellow-man; such love as makes you honest; such love as makes you look to your neighbor's interest; such love as makes you do right and watch over the welfare of your neighbor as you do your own; such love as does not pick out here and there a man and claim him for a neighbor; such love as takes in the universal brotherhood of man.

Love Supreme is the only force. Fill your heart with love, let it be your nightly prayer and your morn-

ing salutation. Let it walk with you in the day and sleep with you in the night; let it be your watchword and the impulse of your every act; let it be your instrument of conquest and your weapon of defense.

"Our God is Life for all who live,
No power is known but His;
There are no gifts but He doth give,
No harmony or bliss.
God's life through us flows sweet
and clear,

He gives us every breath;
His children need not have a fear,
For God's life has no death.

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

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

It ain't no use to grumble and complain;
When God sorts out the weather and
send rain,
It's just as cheap and easy to rejoice.
W'y rain's my choice.
—James Whitcomb Riley.

SPARKS OF TRUTH.

It is much easier to find fault with others than to find fault with one's self. But men are in a better position to profit themselves when they are able to discover their own faults.

Man knows himself better than he knows his neighbor and can correct his own errors better than he can the faults of others.

The day for playing the false game of life is past. In spite of your shrewdness the trick will turn, the secret will out, the door will open.

There is but one hiding place from the eyes of men and no hiding place from the face of God.

Men may hide from the world with Christ, in the bosom of God, by obeying His revealed commands and by finding satisfaction in His Will.

Why attempt to conceal a wretched state of the soul from men while the All-Seeing sees and knows all?

It is better to be a lone crystal in a desert able to reflect the light of the sun of reality than a mountain of stone that knows not its shining.

Within your higher consciousness is the Pool of Bethesda, or Fountain of Health, with an avenue of entrance for every one of the physical senses—the "five porches."

The Christ in you is your Savior. The Christ in Jesus made him Divine; the Christ in you makes you Divine.

SELF-CONFIDENCE

Elsie Gibbs, Chicago, Ill.

IN our journey through life, one of the things necessary for us to carry along to make our journey a pleasant one, is self-confidence. Everything which we meet on our journey is something attracted to us, necessary for our experience. Nothing comes to us unless we need it and attract it and that we are not able to surmount with the strength to meet it properly and handle right, until the attraction has served its purpose, when we can let go and be all the wiser and better for the understanding we have gained.

We have everything within us necessary for us to go through this life victorious, and to cope with any outside influence attracted to the something within us which chooses and brings that into our life which is needed, as surely as the magnet draws the steel. We must have confidence in ourself and depend wholly upon our own self to meet all experiences in the way they should be met, developing manhood or womanhood within us or real soul-power.

The attitude of mind in which we meet the happenings of our life depends upon their influence upon our character. If we meet them cheerfully and with confidence in the inexhaustible resources within us, as we get in harmony with the Father's will the victory is half ours already and we are in harmony with all the constructive powers in our

universe employing our forces for building and creating rather than destroying.

If there is a rocky hill before us to travel, do it cheerfully. You have to climb that hill and you yourself make it pleasant and agreeable or the reverse, according to the attitude of mind in which you meet it. Its effect upon our character, is the purpose of the journey, bringing out all that is strong, beautiful and sustaining.

The Jesus said, "Be of good cheer for I have overcome the world, and what I have done ye can do also," which shows us that he wants us to be happy while we are overcoming and disentangling ourselves from our material personalities, thus making it possible for the refining processes to transform our grosser qualities into divine ones.

Much patience is required and a faith not only believing there was a Jesus who demonstrated and made clear the Christ teachings but faith in the principle and truth he taught in order to attain the immortality. In other words, live as he lived, think and act as the Jesus did, turning our minds and directing all our purposes and energies to the growth of the soul and the building of heavenly characters with peace in our hearts and good will toward all men.

We all have the same beautiful qualities within us as the Jesus did,

just as surely as the whole oak is within the acorn, but it depends upon our degree of illumination and understanding how much love and truth we are conscious of and are manifesting.

All is good but we misdirect and misuse truth, causing confusion in our lives and much suffering. The more interest we take in all experiences that come into our lives, the more interesting our lives will be to us, and our journey becomes a pleasant one because we have more vital energy and strength to use thus making better workmen of us.

Love is the secret of life and immortality—such big universal love and charity for humanity that they will radiate all through our personalities and burn out all our baser tendencies, changing us from selfish personalities that love the self and are always self seeking for their own interest, into love for all the world, thus directing our thoughts and lives into right channels, purifying and perfecting us for our life in the Soul World. Self confidence is a belief, a trust, an assurance of all power, wisdom and every resource necessary within ourselves to live life the way it should be lived without fear of any one or anything, and a knowledge that success will crown our efforts.

In order to have real self confidence we must have faith in the Father, His infinite love and justice to us all. Self confidence leads us out of the lesser into the greater, makes us fear nothing, but live and create, constructing a greater and greater universe around us and ra-

diating a bigger part of God and good will toward all, in being careful not to think unkindly nor act unjustly toward any one of our brothers, thereby directing the channels of our life into ways of pleasantness and peace, confident that if we "cast our bread upon the waters some time it will surely return."

TO PROLONG LIFE.

The following rules for warding off death have been compiled with great care for the Modern Miller, by experts, and meet with the indorsement of the most competent medical authorities in the world:

Never step into an elevator hatchway when the car is not there.

Do not permit yourself to be run over by a street car or railroad train.

Under no circumstances allow a brick to drop from the top of a building on your head.

Be careful not to be in a place when a bolt of lightning strikes it.

Never fall from the top of a high building.

Do not take hold of a live electric wire. Both you and the wire cannot remain alive.

"The gentleman is the man who is master of himself, who respects himself and makes others respect him. The essence of gentlemanliness is self rule, the sovereignty of the soul. It means a character which possesses itself, a force which governs itself, a liberty which affirms and regulates itself according to the type of true dignity."

MANIFESTING GOD

Basil Wilberforce, late Archdeacon of Westminster and Chaplain of the House of Commons.

"No man hath seen God at any time. If we love one another God dwelleth in us and His love is perfected in us."—I John 4:12.

I DESIRE that we shall enter into our study with this thought predominant: "His love is perfected in us." In other words, we human beings are commissioned to be manifesting centers of the moral qualities of the Universal Soul, Himself, necessarily, forever invisible.

I know that this is not the conventional idea of human life. The conventional idea is that we human beings are here in this world on probation only, that if we keep God's laws we shall go to heaven, and if we break them we shall go to hell. This is a rudimentary, limited conception. The profound, the esoteric, conception of the object of human life is unfolded to us in this utterance of St. John. It is that God, the Universal Originating Spirit, is seeking to realize Himself, to express Himself, to manifest himself through us. God needs man for purposes of self-realization and self-manifestation. There is a sense in which humanity is as necessary to God as God is to humanity. God is pure spirit; pure spirit can only realize itself on the plane of the particular through the individual, and can only be known in its manifestations. I repeat the axiom which I have made familiar to you. God, the Immanent Spirit, "sleeps in the stone, dreams in the plant,

awakens in the animal, and is self-conscious in man;" to which I add, "and is perfectly manifested in the Lord Jesus Christ." All phenomena manifest God in their measure: "The heavens declare the glory of God, and the firmament sheweth His handiwork," but His essential character, His moral qualities, can only be manifested through man.

THE ONE PERFECT MAN

manifested Him perfectly, so perfectly that He was able to say, "he that hath seen Me hath seen the Father." The Originating Mind was so fully self-conscious in Him that men saw "the glory of God in the face of Jesus Christ." But the point which is so constantly overlooked is this: The Lord Jesus, though the unique embodiment of the Logos, though so God-inhabited that we justifiably worship Him as God, constantly repudiated any distinction between us and Himself other than a distinction in degree.

A distinction vast, indeed, illimitable, but still a distinction not in kind but in degree. He claimed us as children of the same Father, as co-heirs with Himself, and He said to us, "As my Father sent Men, even so send I you." In other words, "You, also, as thoughts of God, are commissioned to manifest God, to let the Universal Soul express Himself, and realize Himself through you. You are, in your measure, to manifest God in your bodies as I did in Mine, that men, who note

your lives, your characters, shall see God, and recognize God in you." And we do see God, in human beings. When we see purity, honor, sweetness of spirit, strength of principle, suppression of the lower self, Love, in a human life and a human face, we are seeing God. God is expressing Himself, realizing Himself, showing Himself in that face, in that life. It is a helpful thought and a controlling thought that we human beings are responsible for showing, manifesting God.

Now, St. John, in these chapters of his first epistle, indicates clearly the special quality or attribute of God, that we human beings are most responsible for manifesting. We are not required to manifest that He is; only the fool attempts to free the universe from an originating mind; "the altar-stairs of things created that slope through darkness up to God" do that manifestation. But we are responsible for manifesting what He is, what God is in Himself. Again and again is it repeated by the apostle of love, "God is Love."

IT IS LOVE THAT GOD SEEKS TO REALIZE, to manifest, to express, through us. Why do even good and religious people so rarely manifest God thus? Because we do not wholly believe that God is Love because it is not yet a conviction wrought into the verities of our being, that God, the Universal Substance, the causal basis of all that is, is Love. And yet if we did believe it, we should be in possession of the one golden clue that can save us from losing

our way in the tangle of puzzles and paradoxes around us; the one truth which can irradiate with Divine assurance the darkest problems of life; the one contemplation which would ennoble our dealings with our fellowmen; which defines clearly our relation to the Eternal, encouraging us to endure patiently, hopefully, because measureless love united to measureless power holds and watches over our ultimate destiny, and assures us that whatever our trouble, whatever our sorrow, Love is in everything that happens to us.

Now before we can manifest God as Love, this conviction must be won in the silence of our own soul. There will be times when the insoluble riddle of this painful earth, and the infinite confusion that perplexes human life, seem utterly to contradict the affirmation that "Love is the root of creation, God's essence;" that from inmost to outmost one love is pulsing; and then the strongest, noblest exercise of the human faculties will be to force the conscious mind, the will, the affections, right through conditions, and second causes, till they face the Primal Omnipotent Generative cause, and there rest in the knowledge that the unoriginated Creative Spirit is Love, for then you have fallen back upon your absolute nature as an idea in the mind of God, then "in the center of the circle of the Will of God you stand; there can come no second causes, all must be from His dear hand."

Consider for a moment the reiterated declaration of St. John: "God is Love." I have often pointed out

that when accepted by the conscious mind as a revealed truth, even before it has been assimilated by the intuitions, it sets many questions at rest. For example:

1. It solves the problem of creation.

2. It provides an assured basis for tranquil self-abandonment to the will and purpose of God.

3. It clearly indicates the duty and responsibility of man as a commissioned manifestor of God.

"I CAN AND I WILL."

"I Can and I Will!" Have you ever said these words to yourself with a firm conviction that you were speaking the truth—with the strong feeling that needed no other proof. If so, you then felt within you a thrill which seemed to cause every atom of your being to vibrate in harmony with some note in the grand scale of Life, sounded by the Real Self. You caught a momentary glimpse of the Inner Light—heard a stray note of the Song of the Soul—were conscious for the moment of yourself. And in that moment of ecstasy you knew that untold power and possibilities were yours. You felt that you were in touch with all Strength, Power, Knowledge, Happiness and Peace. You felt that you were equal to any task—capable of executing any undertaking. For the moment there was no Fear in the world for you. All the Universe seemed to vibrate in the same key with your thought. For the moment you Recognized the Truth.

If you fail to feel the "I Can and

I Will" vibrations within you, start today, and say "I Can and I Will"—think "I Can and I Will"—act "I Can and I Will" and get the vibrations started in motion. Remember that as the one note of the violin if constantly sounded, will cause the mighty bridge to vibrate in unison, so will one positive thought, held constantly, manifest itself both in yourself, others and things. So begin sounding the note today—this very moment. Sound it constantly. Let it forth, a clear, glad, joyous note—a note of Faith—a note of coming Victory. Sound it over and over again, and soon you will be conscious that the vibrations have commenced and that the mighty structure of your being is quivering and vibrating to the keynote: "I CAN AND I WILL."—William Walker Atkinson.

MEET THIS FAMILY.

Know the Success Family?

The father of Success is Work;

The mother of Success is Ambition;

The oldest son is Common Sense;

Some of the other boys are Perseverance, Honesty, Thoroughness, Foresight, Enthusiasm and Cooperation.

The oldest daughter is Character.

Some of her sisters are Cheerfulness, Loyalty, Courtesy, Care, Economy, Sincerity and Harmony.

The body is Opportunity.

Get well acquainted with the "old man" and you will be able to get along pretty well with all the rest of the family.—K. B. Printer in Power.

ASK, SEEK, KNOCK

"For every one that asketh receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." Luke, xi, 10.

IN the 9th of the preceding verses of this chapter we find that we are commanded to ask, we are commanded to seek, and we are commanded to knock. With this command comes the emphatic promise that if we do ask we shall receive, and if we do seek we shall find, and if we knock it shall be opened unto us. The beauty of this promise is its universality. It says "for every one." That means that the promise is made for all of God's children alike. God has created everything that is necessary to make man happy and good. He has placed it all at our disposal, and he has made no favorites. He is no respecter of persons, and what is for me is for you and for all of us. This healing truth that God has given us, that purifies us in body and mind and brings forth truly His image and likeness is for you and for all of us just in the same proportion.

In considering this subject we will state it a little different from what it is stated in the Scripture text and make it read, "seek, ask, knock," bringing, the "Seek" first, and we shall discuss it in this order; and when we begin to consider the question it brings us at once to the subject of prayer, and the first question that arises is, "What shall we seek, and of these things what

shall we seek first?" It is very comforting for us as God's children to know that He has not left us in the dark at all on this very point, for Christ when on earth teaching us the way, plainly enlightened us on this very point, when he said, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."—Matthew vi, 33.

Then the first thing we are to seek is the Kingdom of God and His righteousness. Where are we to seek and How are we to seek it? is the important question that confronts us as Christians. Christ, a little further on, in reply to a question, said that the kingdom of Heaven is within you. Then there is the point that is most essential for us to first seek. It is something that we had thoroughly understood belongs to all Christians, because it is vital to our Christian growth and power. The Kingdom of Heaven, then, should not be conceived as something to be attained after death. It is not something that is away off yonder in some spirit land which only spirits inhabit, but it is right here to be enjoyed by us today. The Master says that today is the day of salvation. It is our business to seek the Kingdom of God and His righteousness within ourselves now, appropriate it day by day. We are commanded to be perfect as our Father in Heaven is perfect, and if we are not living up to that command it is our own fault. We should bring

sunshine and happiness at every step. Our lives should be consecrated to God and His service in such a way that perfect harmony would reign about us at all times.

The point at which we should begin to seek is our own thoughts. In our thoughts originate everything, whether it be good or whether it be bad. All heinous crimes of every description, murder, theft, robbery, and all such things, first originate in the thought of some man, and afterwards manifested in his actions. So it is with everything that is good. Every university, every college, every church, every library, was first created in some good man's thoughts, and was afterwards made manifest in its crystalization.

At this very point we find that Christianity, as taught by the Christian Scientist, has a great advantage of Christianity as taught by other churches, because they look at things from a standpoint of effect, instead of from a standpoint of cause, and they are continually putting plasters and salves and lotions upon external things that they see with their eyes, thereby endeavoring to remedy the evils that exist. They try to blot out murder by hanging the criminal; they build penitentiaries in which to put the thief, that they may prevent stealing; they have prisons in which to put robbers, that they may stop robbery, all of which is a false system of reform.

If the world would go to work and teach men to think right, teach men never to allow evil thoughts to be harbored in their minds, never

allow for one instant anything to have lodgment in the mind that they would not like to see manifested in their own behalf or in the behalf of others; this is the fountain-head and this is the point at which all reforms begin, and the result is actions pure and right. Consequently there is nothing manifest in the life of the person who has pure thoughts, except that which is good and right and honest; and when we have gone to work and purified our thought so that we never allow any kind of evil thought to have lodgment in our minds, then there is nothing going on or at work in us or about us except the kingdom of God—the kingdom of God is absolutely established in us. Christ perfectly understood this point when He told us to first seek the kingdom of God. You have got to seek it by making your motives pure. The cause for everything that you do must be a holy cause, then the effect will be pure and good.

The second thing that we are commanded to do is to Ask, and after we are commanded to ask we are given the promise by the Master. The promise is that we shall receive that for which we ask. I wish to emphasize just in this connection the fact that the word "if" is absolutely blotted out of the Christian Science vocabulary.

Some people when they go to pray, pray without understanding. Hence they get no answers to their prayers. They will pray, and they wind up the prayer by saying: "Lord, give us this if it be in accordance with Thy will. When

people go to pray they should understand what God's will is, and when they have made that prayer they should make it with the absolute knowledge that it is God's will, and that He will surely give that for which they have asked. Then the essential thing to know just in this connection is, what shall we ask, and how shall we ask it, and when are we to ask it?

In Christ's teaching He has left us the Truth along this line, and He has given us all that is necessary to make us understand just what we should ask for when we pray. We know that when God created us He created us in His image and likeness and gave us dominion over all things. Everything that He created was good, and it was created for man. If it is not man's to use and appropriate why did God give him dominion over it? Then it is absolutely certain that in our asking we have a perfect right to ask, and at the same time to know that it is in conformity with God's will that we ask for everything that we want that is Good, and there can be no doubt as to what is Good, because everything that God created is Good. We have a perfect right to ask for wisdom; we have a perfect right to ask for health; we have a perfect right to ask for plenty of money; we have a right to ask for everything that produces harmony in our lives and in the lives of our friends and neighbors; and when we are asking for any of these things that are Good with an unselfish motive, we are absolutely sure, we know, without the shadow of doubt, that what we are asking

for is in accordance with God's will. Christ taught us that we are the children of our Heavenly Father, that Christ, himself, is our elder brother, and that we have an inheritance with Him, undefiled and incorruptible, and that fadeth not away.

Now, what was Christ's birth-right, what did He have, what did He enjoy? When we have settled that question then we know exactly what our birthright is. Christ had perfection, He had perfect wisdom, He had perfect health, He had perfect contentment, He had perfect happiness, He had plenty of everything that He wanted, and above and beyond all He was in absolute harmony with the Father; had the power to cast out devils, open the eyes of the blind, unstop the ears of the deaf and raise the dead to life. Then we are justifiable in asking for all the things that Christ enjoyed. Before His ascension He told us that we should not only do things that He did, but that we should do greater things. He also left us this positive assurance when He commissioned His disciples and sent them out to preach the gospel and heal the sick. He said unto them, "These signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."

This leaves no doubt in our minds at all as to what we shall ask for.

Now how are we going to ask for it? This question is just as easily

and just as logically answered as the above. In the first place Christ tells us that all these things must be asked for in His name, for there is no other name given under Heaven or among men whereby we must be saved. He also tells us that we must ask in faith, believing. We must ask in faith believing that we have that for which we ask before we ask for it. Then how to ask is very plain. To ask in the name of Jesus Christ having perfect faith that we shall receive that for which we ask.

The question then arises When shall we ask? which question is just as easily answered as the other two. The Scriptures tell us that we should pray without ceasing. Until I came in Christian Science and learned who God was and what my relation was to Him and His will concerning me, I never knew what it meant to pray without ceasing; but since I have come into the knowledge of these things it is easy, it is a real pleasure to pray without ceasing. The poet Montgomery in his beautiful hymn said:

Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.

Prayer is the heaving of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near.

All of these things can be done constantly and without intermission. Our subconscious minds can be so filled with good thoughts and good

desires and good intentions that we can pray while we are asleep and be in constant communion with the Heavenly Father. God has given us the power to think, this thought power which enables us to commune direct with Him; and when we are thinking good thoughts of ourselves and our neighbors and of our neighbors' business, we are in direct communion with God. This communion with Him is nothing but prayer. Then if our thoughts are right, and we know that our thoughts have no intermission, that our mind either consciously or subconsciously is at work all the time, by having this thought of ours in communion with the Father we are by this means in a state of unceasing prayer; and when we have come to this point we have power at the throne, all inharmony will flee from our presence; sickness, trouble and poverty, disaster and everything of the kind will be banished from us and we will be perfect as God intended that we should be. We will be in His kingdom; we will be able to do His work.

Those who are not acquainted with Christian Science methods, and with Christian Science life, can readily see from what I have said that when we have attained to this perfection and purity God hears our prayers, because we pray in conformity to His will with a faith that accepts no denial. Consequently, in answer to our prayers the sick are healed, all inharmony driven out, and the kingdom of God established, which is perfect harmony.

Now, we come to the third divi-

sion of our subject, which is "Knock." If there be misery, if there be trouble, if there be sickness, if there be poverty, if there be anything that produces inharmony, knock at the door of God's great love, and it will be opened to us and all wisdom and understanding will be given to us.

This is God's promise. The thing that seems to trouble the Christian world a great deal is the mystery of prayer. The door seems to be locked to their consciousness; there seems to be at all times a lingering doubt of the answer that keeps them from exercising the faith that is absolute, and if this door can be opened so that men can enter within the veil and commune with God face to face, this mystery will all disappear and everything will become sure and certain. I have talked with people who have been devoted Christians all their lives, who have faith in prayer and in God, yet they have told me of this lingering doubt or something that kept them from laying hold of God with perfect assurance. Then the door at which we shall knock is this door of mystery, and if we will continually knock on that, that door will be opened unto us and we will receive the light which is surely the Life the Light the Way, and all doubt and fear will be dispelled, and we will be happy in the thought that we know what God has in store for us, we will know that it is ours, that He means for us to enjoy it, and that when we ask for it we will absolutely receive it.

The question naturally arises,

How shall we knock? This knocking must be done by containing wisdom. We must go to work and batter down the prejudices that we have allowed, according to mortal sense, to rise up in front of us. We must take God's word and learn it, and we must take hold of the Truth as He has given it to us, and appropriate it. We must learn how to pray, so that we pray in accordance with His will. We must, in other words, know something, and when we have accumulated this knowledge we can knock at all closed doors with the perfect assurance that at our touch they will be opened unto us, and that for which we pray will be given us.

From a mortal standpoint there are a great many things that seem to be hid from us. There are a great many things that seem to be in the dark, and a great many things appear to be contrary to God's will. There are a great many things that come to us which contradict our senses. These things are simply closed doors. These doors of ignorance, these doors of doubt, these doors of uncertainty, loom up in our pathway and keep us from the enjoyment of perfect harmony and happiness, and we must knock at these doors, and Christ has promised us that if we knock, all these doors shall be opened and within we shall find the Holy of Holies, and there we shall see Him as He is, and we shall enjoy His eternal presence, which means everything that is Good; it means perfect health, it means perfect contentment, it means Heaven here on Earth.

THE DAY'S LAST HOUR

Dr. Frank Crane, in *Physical Culture*.

THE hour of the day which is the most important to watch is the hour just before going to sleep.

Orison Swett Marden, in a recent article, recommended a "Harmony Bath" for the mind before sleep, and insists that those who indulge in this habit, who reject all irritating thoughts during this period, and call to mind only pleasant things, retain their youth, vigor and mental resiliency much longer than those who are in the habit of going to bed all out of tune.

The last conscious hour of our day is its most dangerous hour. An evil or upsetting thought at that time will do much more harm than at any other hour of the day.

Sleep is the little brother of death. We would not care to go into eternity without making our peace with the world; so also we should not go into consciousness unannealed.

Trouble is dirt, soul dirt. We wash our hands before going to bed. Why not our minds?

What we think of as we pass into slumber is very likely to sink into our subconsciousness, and it is the subconsciousness that antedates the will and plants the seeds of desire.

Evening tends to melancholy, for the day's doings often fray the nerves and weary the spirit. All the more reason why we should ex-

ercise deliberate purpose and plan to make our final hour joyful.

Let bed-time be ushered in by sweet music. Carry no contention late. Kiss and make up before you say "Goodnight."

Read some book that cheers, some story or sayings that divert and amuse.

Entertain some high and placid thought, as you say good-bye to to-day that you may pass into darkness as a star, not as a storm.

We by nature remember slights and failures, impositions and angers, more readily than agreeable matters. Therefore, by artifice and will-power let us sweep out the disturbers, banish the loud and quarrelsome children of the memory, and call to accompany us upon our descent into the mystery of the oblivious gracious and gentle thought.

Nine-tenths of the sleeplessness is caused, not by any bodily disorder, but by a lack of self-control.

Learn how to control your thought and you will cure your insomnia.

Surely there is some pleasant diverting and amusing thing you can do. Do that, the last thing of the day.

Whatever troubles, perplexities and anxieties it may be your duty to attend, don't shirk them, but tackle them in the morning.

THE VICTORIOUS CONSCIOUSNESS

I celebrate myself, and sing myself,
And what I assume, you shall assume,
For every atom belonging to me as good be-
longs to you. —Walt Whitman.

BEFORE one may solve a problem intelligently, he must become conversant with the factors involved in it. The fundamentals in the problem of the Victorious Consciousness are the Universe, the Law and the Self.

The Universe is a vast storehouse containing everything that man may possibly imagine, all at his beck and call, inviting appropriation and increasing with use; all of this subject to eternal and immutable Law, which identifies cause with result and guarantees their indissoluble relationship; while the Self represents an Eternal Soul vested with full power to determine the cause which shall be presented to the Law and on which it shall act.

Man furnishes that upon which the Law shall operate; knowing the result desired when he sets in motion the cause to which it is allied, with infinite logic the Law works out exactly that for which he plans. Man creates exactly as does the Infinite by acting in accord with Infinite Law; and he either attracts that which is already manifest or creates from that which has not yet taken form.

While fundamentally the Law is spiritual, its manifestation is physical, with thought as the connecting link. Man thinks, intellectually and emotionally, consciously and

subconsciously; and harmonizing with the mental and spiritual laws, he attracts to himself both from the seen and the unseen.

On the distinctively physical realm, man is comparatively impotent. On that plane, he can neither control the elements, overcome the wild animals, nor oppose successfully other beings of greater physical power. "Brute strength" is an unsafe reliance, and no man who regards the physical as the realm of cause may maintain the victorious consciousness.

Only he who realizes that the realm of spirit is fundamental, while thought dominates the plane of causation, may be a continuous victor and control, or harmonize persistently with, his ever-changing environment. Why?

Man is a magnet and attracts to himself the circumstances that he requires for greater soul unfoldment. As a magnet, he attracts only that which he demands, and attraction is ever mutual. He is able always to meet that which comes to him, for he has called it, it seeks him in answer to his demands, and it is prepared and disposed to take his orders.

Circumstances accept one at his own valuation. They will "eat out of one's hands" or they will bark and bite "as 'tis their nature to;" they will obey or command, according to the tendency one imparts to them.

In the deeper realization of Truth one places a rosy interpretation on

every circumstance of life, and he sees royal promise in conditions that may be appalling to others. If there is anything that suggests fear, he "accepts the dare" and does that which he fears to do. He faces the seeming enemy, and with love in his heart dissolves apparent opposition and conquers fear.

A firm alliance with the basic truth entrenches one in power and authority, and that truth is the undying and unquenchable fire of Divine Good that inheres at the heart of all that is and exists. In this spiritual realization and with this mental consciousness, one builds his structure of life on a firm and enduring foundation.

When one accepts seemingly adverse conditions as competitive tests of endurance, interprets apparent obstacles as expected opportunities, and looks beneath the evident discord of environment to its essential harmony, then one realizes that at every turn he is greeted by friends only; and with the awakening of this realization the masks of appearance are laid aside and everywhere smiling faces are disclosed.—
From Now.

LOVE.

There are times in our lives when we break through the midst of prejudice, and are forced to recognize and acknowledge the good which once we were loath to accept as being true. Such were the experiences of the Jews who accompanied our Savior with Mary and Martha as they went to the tomb,

where our Master raised Lazarus from the dead. Upon this occasion it is stated that "Jesus wept."

What inexpressible compassion and tenderness ever characterized the Son of God. Jesus was the embodiment of Divine Love; all felt the silent power and presence of infinite and omnipresent Good. This people could but exclaim, "Behold, how He loved him!" Truth stirred their inmost beings, and forced exclamations of wonder and admiration.

We when thus touched and quickened by this life-giving principle, Love—this bread from Heaven—are brought face to face with Truth and cannot deny if we would. Why could this people not see that Jesus loved all mankind as well as Lazarus? This instance was one among the many object lessons which the Master graciously granted them in that day. Love was the burden of His mission here among men, whom He came to save.

Joyful will be the time when all shall discern the Christ, the healing Truth, and be not willingly ignorant; that Love as stated by the Master, is the fulfilling of the law, because love worketh no ill to his neighbor, but worketh all good.—
E. W.

Real growth in character comes as so many of the best gifts of God come—by the way. In doing what we believe to be God's will for us, many things lie in the straight line of that fidelity. Every unselfish act makes unselfishness more possible.—H. W. Foote.

CAUSE AND EFFECT

MY OBJECT in making this talk is to in a measure voice something of the realization of Truth. which I feel that God has blessed me with, through much study on my part and the help of my faithful healer. I cannot hope to be able to put into expression the fullness of my understanding. However, if I am successful in a slight degree, I will have accomplished my object, and by so doing I hope, through the aid of our dear Heavenly Father, to help both myself and those who hear me to a better and clearer realization of this happy, healthy and life-giving subject.

We will say that we have a patient before us who is suffering from a belief of consumption. The belief is very real to him, and to just such an extent as the belief is real the suffering becomes real to the patient from a material standpoint; owing to the fact that the patient has allowed this false belief of sin, sickness and death to become his master, which the Bible says are the three enemies of man, and these Christ came into the world in the form of man to overcome, and did overcome, and left us the example, and the command to overcome even the last enemy, death, in His name.

Now, then, instead of saying to this devil in form of error or consumption, "Get thee behind me Satan" as Christ did when the Spirit led him up into a mountain when an error in the form of a devil offered him great possessions if he would

bow down and worship him, this patient has bowed down and worshipped this devil, this error, these enemies of man—sin, sickness, or consumption and death—and by so doing he has allowed these enemies, this error, to imbed itself into his consciousness to such an extent as to become the cause of the effect, which to material sense is sickness and suffering; and to just such an extent as the patient acknowledges such cause as real so must he expect to suffer the consequence of the effect, which becomes real only as the cause is permitted to become real.

For Cause and Effect is a natural law, and for every effect there must be a cause. If a wreck happens on the railroad the first question one asks is what was the cause, and if you will look further you will find a mistake on the part of an operator, or engineer, or someone else, for without a cause there would have been no wreck, and to prevent a second wreck you must destroy or remove the cause and the effect will also be destroyed or removed.

Hence the necessity of finding the causes of these enemies of man which we are to overcome, and which our learned ministers and doctors have failed to do for the reason that their learning has not come from the right source, and the very error they should unmask and destroy has blinded their material eyes, and as long as they seek from a material standpoint so long will they be unsuccessful, for only

when our spiritual eyes have been opened can we see Truth.

Now, then, before we go further we will look into the thoughts of our patient. He says he has consumption, and he knows he has it, for he feels and sees the effect on his body. Then we ask him what brought about this effect, which he calls consumption, and he very quickly tells us it is hereditary, and his father or mother died with the same and possibly several of his ancestors, and he inherits it from one or both sides of his family; and to seal the matter the doctor agrees with him after him having first told the doctor he has inherited consumption; and if he can claim no inheritance of his so-called consumption then he tells the doctor he caught a cold which settled on his lungs, and the doctor very agreeably and earnestly agrees with him in this. So the consumption is decided upon between him and the doctor and becomes a reality to the belief of the patient. So much for error.

Now, then, let us look a little deeper and see what the patient thinks of his very existence. We find he believes in God, but believes Him to be away off and having nothing to do with the patient in this world any more than He has promised him a reward if he lives upright in this life, but he has to die to win this reward. Another is living in constant fear that when he does die his reward will turn out to be damnation and everlasting suffering in hell fire for sins committed in this life, so he is in misery now and half expects greater misery in

the world to come, hence happiness and Heaven were never meant for him.

NO OPERATION SAVE IN THE DIVINE MIND.

Early in March I fell down and broke a vein in my leg. I had to go to bed and have entire rest. About 10 days after the accident I noticed the doctor seemed worried about the leg, so I thought I would treat for it. The next day the vein was better, and in a few days there was no question of a slight operation. The improvement has continued ever since, and I can now walk round the room—A. B. in Active Service.

THE QUIET HOUR.

Those living in the spirit of things enjoy the sweet peace of the quiet hour, the strength and beauty of silent prayer. The voice of conscience becomes their unerring guide to lead them into pastures green to the kingdom of heaven and righteousness. It is then we let God flow through life, and it is well with the soul which is going ever onward in life, on and on in the midst of us all on its upward, forward journey, attracted to its Source.

No grace is more necessary to the Christian worker than fidelity; the humble grace that marches on in sunshine and storm, when no banners are waving, and there is no music to cheer the weary feet.—S. F. Niccols.

UPON THE MOUNTAINS OF BETHER

Annie Rix Militz in Master Mind.

"My beloved is mine, and I am his: he feedeth among the lilies. Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether."

 O sang the mystic devotee in the wonderful Song of Songs, embedded in the center of the Bible like a splendid jewel in a golden diadem.

This poetic book has been ascribed to Solomon because his name is mentioned in it a number of times, but the custom of the Syrians to call a bridal couple for the first week "King and Queen," the former "King Solomon," points to "Solomon" being but a title given to the bridegroom much like what is done in secret orders, such as Masonry.

The book was given through some unknown poet or prophet for man's higher guidance into the divine mysteries; and it was accepted by the ancient authorities, who pronounced as to what was canonical Scripture, only from the basis that it describes the union between God and his people, or between Christ and his Church.

This view does not preclude the individual interpretation, that it describes the devotee's immortal marriage between his body and his soul; nor the interpretation of the union between Nature and Nature's God; between all that seem opposite, and yet are meeting on a com-

mon ground of Good, whether absolute or relative.

"How shall we look upon this earth, we who realize the nothingness of matter and the Allness of God?" one asks, who loves nature.

"What shall we think about this human body?" another queries, who accepts Jesus' words, "the flesh profiteth nothing," and yet is filled with ideals of beauty inseparable from the "human form divine."

The Truth does not come to destroy Ideals or to take away man's heavenly concepts of earthly things, but rather to add to those Ideals and concepts and uplift them to the God-consciousness, to abide "things of beauty and a joy forever" more.

"I come not to destroy, but to save," is the Word of the Christ, not only about man's life, but his every good. Yet the Christ brings also a sword. For before that high achievement can be made manifest, there must be a "cutting off" and "a falling away" of the things that do not belong to the true delights.

This world is truly loved by our heavenly Father, "for God so loved the world" as to give himself to it to redeem it from its delusions. "The fashion of this world passeth away." The fashion. That is it that must pass, not the world itself. Fashions are fleeting and will continue so until this world gives back to its Maker the image in which

He formed it. For the true World is here—"World without end," pronounced good from the beginning "and very good."

This true World is that "new heaven and new earth" that are invisible as yet, being like the screen of the moving pictures. And on this noble Screen, play the pictures of materiality, sordidness and sensuality that we have called "God's world," but which is only our view of the supernal realm that God made.

"My beloved is mine and I am his" sings the Bride-elect, who knows her heavenly Bridegroom, but counsels him to renounce his privileges for an indefinite period of time. Mystically this time is described as "until the Day break and the shadows flee away."

As Wisdom, this Bride counsels that the life, innocent of nuptial joys, "be like a roe (the female deer) or a young hart (immature male) upon the heights of separation."

The Mountains of Bether signify that separation which is the exercise of high, spiritual discrimination which must come first in divine order, before that ultimate step is taken called "the Marriage of the Lamb."

In worldly courts, royal betrothals are not terminated in marriage until a preparation has been made of the Bride and of the Bridegroom that may take years in the consummation.

Great beauty, grace, purity as well as accomplishments of head, hand and heart are expected of this

Bride. And like Esther she is separated for that preparation.

Likewise the princely Bridegroom must bring his gifts gained through walking the Heights of life.

FREEDOM.

Education is the Key to Liberty. If we would perpetuate its blessings, enlarge the horizon, broaden the understanding. Limitless is the field of man's work; it must be universal as God is omnipresent and omnipotent. To know more of this power and presence, is to know more of man himself—and his own relations to God.

Heretofore, man has bound himself with the thongs of ignorance—he has feared to let go his errors and mistaken conceptions, lest he should lose himself also. Assurance as to himself—his safety, that is, can come to him only through a higher and better view of himself as a child of this very omnipotent good—its thought, its creation, entire spirit, mind and body. Whenever he arrives at this sure point his ignorant fears vanish, desire awakens, he is ready for the grander outlook; he begins to have an inkling that all is well, that all that he can perceive is his own. There are no clouds to envelop his future, his destiny, except of his own making. He discovers a free-man in himself. Thence, forward and onward may be his unhindered journey. He finds himself free to travel every field of manifested thought, which we call the objective universe. He is free to explore the as yet obscure or hidden paths

of the spirit. He may consider the meanings, the intent of all things that appeal to his newly-awakened consciousness. Now he no longer fears to lose himself, but finds his own true place in all the realm of God.

Education that leads to true unfoldment, the soul, the real man, is the true key to liberty among the sons of God, and of the nations that love God and not idols, that love the God idea instead of the God person. Man brings forth from within the record of God impression, spirit sense of universal free, unlimited Good. Thus there is for the real man liberty, the price of knowledge and aspiration. It is the fruit of the real tree of knowledge, planted in the midst of the garden, whose leaves are for the healing of the nations. There is no bondage in the understanding mind. In the all prevalent realm of Truth is freedom, and an anchorage in its Divine perfectness is genuine liberty.—M. E. N.

The religion of Christ is a religion of hope—hope for the person and hope for the world—and it is the only religion which wears the morning star of hope upon its illuminated forehead. It is the only religion which says to man, "Take courage."
—R. S. Storrs.

"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."

SERVICE.

The sweetest lives are those to duty
wed,
Whose debts, both great and small,
Are close-knit strands of an un-
broken thread,
Where love ennobles all.
The world may sound no trumpets,
ring no bells;
The Book of Life the shining record
tells.

Thy love shall chant its own beati-
tudes
After its own life working. A
child's kiss
Set on thy singing lips shall make
thee glad;
A poor man served by thee shall
make thee rich;
A sick man helped by thee shall
make thee strong;
Thou shalt be served thyself by
every sense
Of choice which thou renderest.
—Elizabeth Barrett Browning.

Christ is the key of the history of the world. Not only does all harmonize with the mission of Christ; all is subordinated to it. When I saw this, it was to me as wonderful as the light which Paul saw on his way to Damascus.—Von Muller.

Place yourself in the middle of the stream of power and wisdom which flows into your life; place yourself in the full center of that flood; then you are without effort impelled to truth, to right, and a perfect contentment.—Emerson.

SPECIAL BOOK OFFER

*No Better Way to Preach the Gospel than to Place in
the Hands of Friends and Neighbors Books
of Proven Worth and Value.*

IN ORDER to give everyone the opportunity to propagate The Truth we will sell our books at the following rates:

Christology, per copy.....	\$1.25; 3 copies \$3.00
Christian Science Instructor, per copy.	1.25; 3 copies 3.00
Christian Science Made Plain, per copy.	.35; 4 copies 1.25
Divine Healing, per copy.....	.35; 4 copies 1.25
Sacred Science, per copy.....	2.00; 3 copies 4.50
Christian Science: What Is Is and What It Does, per copy.....	.35; 4 copies 1.25

Set of one copy each of above six books, including News Letter, for one year, \$6.00. Three sets, \$14.00.

Unless otherwise ordered, all books are sent by mail prepaid. Address

NEWS LETTER PUBLISHING CO.
Lock Box 1524, Washington, D. C.

LIBRARY
WASHINGTON
NEWS LETTERS

Washington News Letter

·A·
MONTHLY
MAGAZINE

One Dollar a Year

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

VOL. XXVII.

NOVEMBER, 1920.

No. 2.

CONTENTS

Editorial	35
Chain of Golden Thoughts—Paulina B. Sabin	38
The Secret of Health—Wm. E. Gibson	39
Be Yourself—Elsie Gibbs	41
A Prayer—Canon Wilberforce	43
The Voice of the Soul—Wm. E. Gibson	44
The Spiritual Life	47
Just One Power—Weekly Unity	48
How I Cured My Little Girl—Mary Graham	49
A New Fountain of Youth—Marden in The Nautilus	50
Our Comrade of Nazareth—S. J. Duncan-Clark	55
Religion a Revitalizing Force—World Outlook	57
Wages and the H. C. L.—Luther C. Steward	59
The Land of Fulfillment—Rose de Naux Royer	60
A Page of Verse	61
Some Hebrew Words—From Bible Studies	63



Oliver C. Sabin Jr.



VOL. XXVII.

WASHINGTON, D. C., NOVEMBER, 1920.

NUMBER 2.

Washington News Letter

PUBLISHED MONTHLY

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

OLIVER C. SABIN, JR..... *Editor*
PAULINA B. SABIN..... *Managing Editor*
OLIVER C. SABIN, JR..... *Business Manager*
BETTIE C. SABIN..... *General Secretary*

*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, Can- ada—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

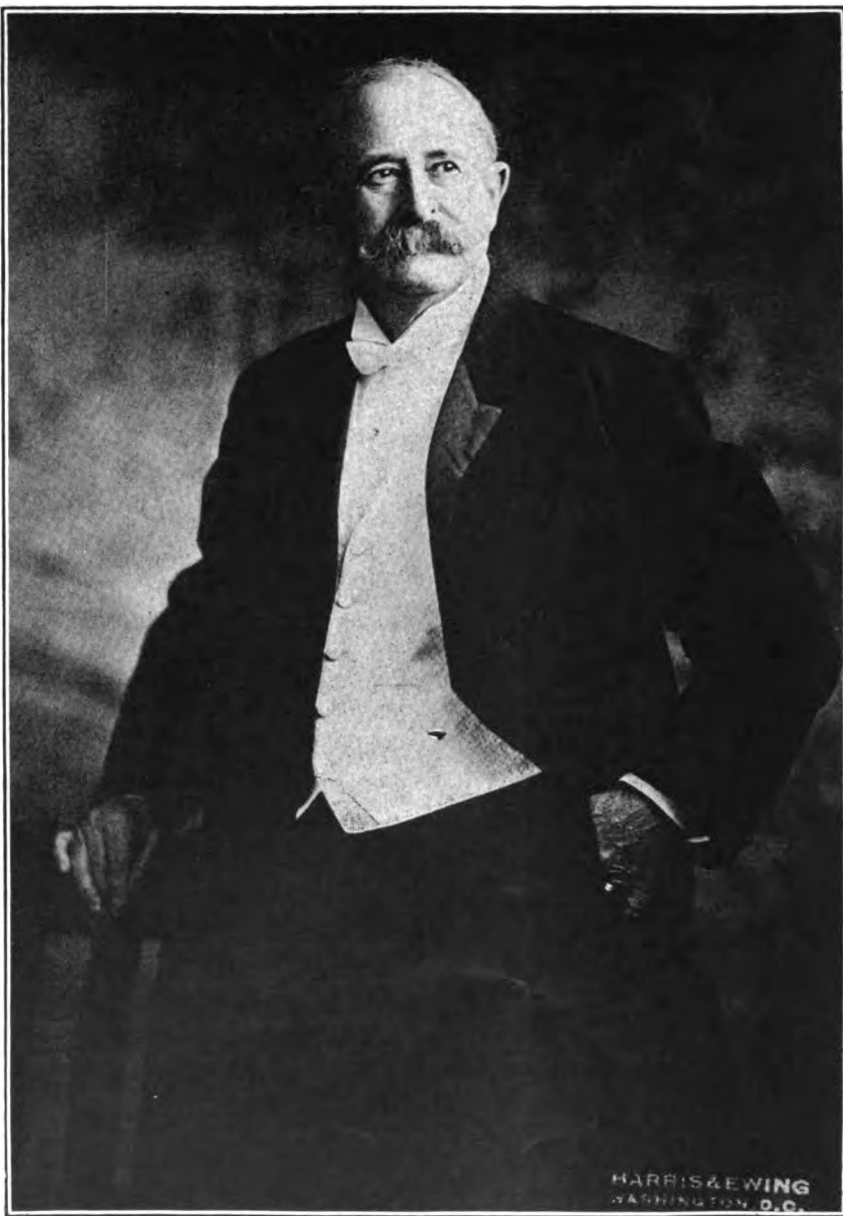
ADVERTISING RATES GIVEN ON APPLICATION.

SPECIAL NOTICE TO SUBSCRIBERS.

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

THE GOOD WORK GOES ON.

At least two of the Episcopalian churches of Washington have regularly engaged in divine healing, each holding two evening services each week and nearly all, if not all, the Episcopal clergymen of the city taking part in the treatments. At each service a number of sufferers are present. The church has at last awakened to its duty and has taken hold of the work with zeal and devotion. It is strange, indeed, that all the denominations have so long been deaf to the call to the work of The Master. The call is loud and clear. Thousands of Christian Science churches throughout America and in foreign lands have been spreading the propaganda for over 25 years, and the number of Christian Scientists is growing more rapidly than ever before. The wonderful growth of Christian Science is the



Oliver C. Sabir.

marvel of the age. Those of other denominations have the power to heal equally with the followers of Science. The day is not far distant, we verily believe, when men and women of every Christian faith will be rivals in advancing the cause.

YOUR WINTER'S EVENING READING.

The long evenings of Winter will soon be with us, when there will be time for amusement and learning in books and periodicals. Now is the time to pick out your reading, choose the publications that shall be found on your library tables. Do not forget Christian Science books, among which those best known, perhaps, are the Bishop Sabin volumes. A list of these publications is upon another page of this magazine. These books have many thousand readers, and one new edition follows another. The

demand for them is constant, like that for the Bible, which is one of the "best sellers" and always will be. And do not forget to renew your subscription for The News-Letter. Tell your friends about it, and lend or give your copy of the magazine to friends who are inquiring into Christian Science. Help us to spread the good news.

Beware of the sleek persons who are engaged in the sale of stock in oil-producing schemes and selling "prospects" throughout the United States. There are many honest and upright oil men, and many oil schemes that are based upon honorable principles, but there are perhaps more fakes than genuine propositions in the oil line seeking for the hard-earned money of the people. Do not invest in any oil-stock scheme until you have assured yourself of the honesty of the men behind it.

Oliver Sabin Jr.

Chain of Golden Thoughts

November

PAULINA B. SABIN

We have power. God is All Power, and we are created in His image and after His likeness; and as to the power of man, if we only understand all of our rights and all of our powers, it would be beyond human conception; the finite mind could not grasp it. You image God in His power. You have power over sickness; you have power to destroy inharmonious thought that comes into your consciousness and causes sickness. The realization of the Truth that you are the Image and Likeness of God and are perfect as God is perfect will destroy every semblance of so-called disease, and it will pass away instantaneously.—From Divine Healing.

And there is given us ever, when we sleep,
The deathless image of the death we dread.
When on the pillow sinks the weary head,
The soul doth through the gates of mystery creep,
And, while soft slumber doth our senses steep,
There, by a way we all know not, we are led
Into a land where all the garnered dead
Forever, with the living, vigils keep.
There is no deed we would undone,
No bitter memories, nor barren tears;
But all the life of earth—this race we run—
Is but a dream with all its hopes and fears.
—Edward Willard Watson.

It was a great privilege to give to the great cause when for the first time in history Jew, Protestant and Catholic were sinking the bitter differences of centuries, when prejudices were sweeping out like ash in furnace winds and creeds were commingling in the final Fold of Truth. This cause was, indeed, His cause, and every dollar we gave was given into the very treasury of Heaven.—The Literary Digest.

Error is unreal and untrue, and has power and effect only as we give it power and effect.—Bishop Sabin.

THE SECRET OF HEALTH

Wm. E. Gibson.

THE sick soul and the healer must cooperate harmoniously if healing is to be effected.

God is The Healer and The Bountiful; man is the sufferer and the needy.

The human soul exists as it were between the millstones of two worlds—the world spiritual and the world material. The rates of movement for these two worlds are very different; both are good. The world material is a divine bounty created for man's use. It becomes a blessing to man only when man masters himself and makes the world material subservient to him, but if man becomes attached in any way to the things and conditions of time and place he is then and to the degree of that attachment a slave to the material world.

Man's spirit is attached by divine law to the Eternal Spirit of God. In the degree that man clings to the Eternal Spirit of God and severs attachment to the world material, his soul finds freedom from the power of diseases on this life plane. For then the soul moving by the Power of the Spirit of God sees that physical suffering is often conducive to spiritual health, and that physical health is no true sign of spiritual health. But on the other hand the soul finds that

moving in harmony with the revealed will of God it has light by which to select the things of time it has need for, it has knowledge by which to use the bounties of this world life to the best advantage and wisdom by which to make the opportunities offered in this life serve for the soul's advancement both for time and for Eternity.

The mill of God's will grinds on. If men cling to the world of God and move in harmony with the mandates of His will they come out as the pure flour of the life eternal; but if they cling to life the material they come out as the husk of time and return speedily to the hell of refuse and discard.

But many souls are torn and suffer as it were between the moving machinery of the two worlds; they grasp the world of God with one hand and the world material with the other. Herein is the source of the pain and suffering of the human race.

If you would have true health seek for the Truth of God, find His way and walk therein. The healing of physical ills only is like cutting away the dying branches from the tree; but the healing of the soul through its return to God in obedience and submission to His revealed will is like revivifying the trunk of the tree with the conditions of perfect health. When the trunk has

health the limbs and branches will manifest it, its blossoms and fruits will declare and establish it.

The secret of health is the harmonious cooperation on the part of mankind with the Will of God. This world life is but a preparation for the greater—a school preparatory for the great University of the Bounty of God.

Men can know how to conduct the affairs of this life only as they know their true relation to God and seek to move in harmony with the Will of God. Men cannot advance successful statecraft until they know and conform to the Will of God. So with projects for human betterment: arbitrary laws will not control men, armies will not control.

Reformation must begin in the hearts of individuals first. How can a man effect changes in other men which he has not first effected in himself?

As with the healing of individuals so with the healing of the world of nations and peoples. The secret of health is Harmony with God.

Ask, Seek, Persist.

Ask God for that harmony through prayer and meditation on His revealed words.

Prayer is the mingling of souls on this life plane with the spiritual world. Meditation is thinking with the inner mind upon reality, and investigating through study all rays of light that seem to flash from the supreme sun of the universe.

Seek light from all lamps that perchance you may find the supreme lamp.

Persist in your search until your

soul is wholly satisfied. When the soul finds satisfaction and submission in the light of the Sun of Reality, it can then wear the world material as a loose garment. It is then in the world, but not of it. It lives then to help the world not to own it.

THOSE PETTY FAULTS.

You need not break the glasses of a telescope or coat them over with paint, in order to prevent you from seeing through them. Just breathe upon them, and the dew of your breath will shut out all the stars. So it does not require great crimes to hide the light of God's countenance. Little faults can do it just as well. Take a shield and cast a spear upon it, and it will leave in it one great dent. Prick it all over with a million little needle shafts and they will take the polish from it far more than the piercing of the spear. So it is not so much the great sins which take the freshness from our consciences as the numberless petty faults which we are all the while committing.—Henry Ward Beecher.

FORGET IT.

Put a seal upon your lips and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade and say nothing about it. Love hides even from itself.—Drummond.

BE YOURSELF

Elsie Gibbs.

OF all the millions of people in this world, no two people are exactly alike, but each has an individuality of his own, man's perfection depending upon how perfectly he fashions himself to the divine pattern of individuality given him by the Father.

In the flower kingdom we see the same divine plan. No two flower seeds are exactly alike. All are different, even of the same species; but the purpose of the violet should be all that a violet can be, and so with the rose.

Imagine the violet trying to be a rose, to live like the rose and appear like one and you have exactly the ambition of some individuals.

Be yourself and all that you can be, striving to become the perfect blossom, with all the heavenly attributes of your character.

EACH OF US CAN DO SOME ONE THING
WELL

and easily, because we are adapted for it and attracted to it. That one thing should be our vocation while dwelling on this earth of ours, becoming so perfected that our services will be sought after and prized.

The world wants capable men and women who can do their work well, and if you love your work, keeping to one line of work and doing that special work well, many problems of discontent and dissatisfaction will be solved, and you will be serving humanity with the

talents God gave to you when you left His Kingdom on your journey to the earth sphere. Your talents will be multiplied and will bear you the interest of many peoples' love and of your own self-respect.

TO DO ONE THING JUST RIGHT.

The world used to consider a man very intelligent and able-bodied who was a jack-of-all-trades—a handy man, so to speak, who could fit in any place and do anything just all right. But now we are in an age where we have learned that when we do one thing and do that thing better than any one around us can do it we are truly of service to humanity and employing all the force within us in the direction of our pursuit, becoming a decided success in the field we have chosen.

THIS DEVELOPS A STRONG CHARACTER and will power, as we know what we want and go after it with decision, in distinction from the person who scatters his abilities over many fields, never has a decided opinion of his own, but must always lean upon the advice and opinions of a leader, letting whoever he is influence him to do his will, because he is not himself.

Don't be afraid to be yourself under all conditions and in every circumstance, but be all that you can be, cultivating all the latent qualities within you, perfecting, refining and spiritualizing your-

self, and the result will be success. You will have the respect of the multitude and, above all, the respect of yourself and will truly be a great man.

The specialist who knows his business well and whose services are of the finest does not have to go around searching for patrons, but patrons are looking for him and will find him just as surely as a powerful magnet attracts all lesser magnets.

WE ARE ALL THAT WE ARE,

no more and no less, and it depends upon ourselves how much we will be. As the flower on the roadside performs its mission in life by becoming all that a flower can be, shedding its beauties on all alike, serving king or beggar and shedding its perfume and perfection in inspiration to the poet, preacher, lover and traveler, so should we learn the lesson God has taught us through his flowers—do our best in service, charity, love and counsel to all who come our way, developing the real self and all real and lasting qualities that are worth while and that make us God men. Then we are already living in the eternal, accumulating eternal riches and glory.

There is spiritual food for every thought in the body, and there is food for the material body. The inner and the outer are one, and both should be cared for. All good is multiplied through thanks and blessings.

FOLLOW ONLY THE GOOD.

Charles Edgar Prather in Power.

See that none render evil for evil unto any man: but ever follow after that which is good.—Paul.

Within each soul is a silent monitor teaching the way of life. You may not give it heed, until experiences force you to its recognition; but through willing cooperation your progress will be rapid.

Listen to this voice of God within your own being. Accept that which appeals to you as truth spoken by those who have been "practicing the Presence." As you accept, you must live. Thus fuller revelation will be given you.

The first requisite is to be poised, calm, at peace within yourself. This comes from doing the best you see. Then as a natural result, you will be at peace with others.

Lend a hand to those who do not see and accept Good as do you. Do not criticise, but lovingly show the better way to the "disorderly"; encourage the faint-hearted, more by your own living and demonstrations than by preaching; let your faith and assurance build up the weak; and be kind, tolerant, forbearing toward all, even if they oppose your vision of Truth.

You must, individually, follow after that which is good. Refuse to acknowledge anything else in all your world. Doing this, you cannot render evil unto anyone.

Do not become discouraged. Do not be affected by what sense conditions may seem. Be of good cheer; the Power of God in you is able to transcend the outer. Do

not shirk responsibility. Respond to the call—speak boldly the truth you perceive, and you will, like Paul, be the means of converting many to the Truth.

Every experience comes bearing a lesson for good. Look beneath the pain for that lesson. Seeing and accepting it, you recognize the “experience” as good. Therefore, rejoice always. Keep your mind open and receptive to the Good—this is praying without ceasing; then whatever comes, in it you can give thanks.

To “quench” means to shut out, to hinder. When you accept God as your spiritual savior, but refuse to see God in you as your health you hinder its full expression, and therefore “quench the Spirit.” Don’t do so any more. Let God fill you and express through you, and you will prove the allness of Spirit. Be steadfast, hold fast that which is good, and the God of peace will sanctify you wholly—spirit, soul, body, being preserved entire.

FRUITFULNESS.

Fruitfulness is a divine requisition. Christ has placed us under His culture, and looks for the fruit in its season. He implants, by His spirit, faith, hope, love, patience, submission, joy, meekness, humility, courage, zeal and spirituality, and demands their development and operation from time to time. We must be content to live on a low plane of piety, but like “the light,” shine “more and more unto the perfect day.”—The Presbyterian.

A PRAYER.

By Basil Wilberforce.

O, God and Father of my life, I concentrate upon the thought of Thee all the powers of my inner being, my love, my aspirations, my imagination, my will. I desire that they may be consecrated, illuminated, and devoted to Thy service. I do not seek to look behind the barriers of the days to come, I commit all to Thee. My one desire is to be used by Thee, here or elsewhere, as may seem good to Thee. Help me to be patient and trustful, to meet whatever comes to me with a steadfast mind and will, knowing that Thou art in everything that happens to me, and that Thy name is Love. I desire to see and hear Thee everywhere; Thy harmony at the heart of all discord, Thy beauty hidden in all unloveliness, Thy joy working through all sorrow, to sanctify and end it. I commit myself, Abba Father, to Thee; guide me through what may remain of human life, and lead me home to the spirit world whither our beloved have gone before.

This I ask as Thy child; in the name of and in identification with, Thy most perfect manifestation—Our Lord Jesus Christ. Amen.

Plant the seed of kindness where
you pass along;
Keep the note of courage always
in your song;
Though the fates may drive you on-
ward day by day
Spread the cheerful gospel as you
go your way.

—S. E. Kiser.

THE VOICE OF THE SOUL

Wm. E. Gibson.

HUMANITY is universally conscious of a world-sickness. At one and the same time all nations and peoples are stricken with a strange malady. No country is free from its blighting influence; no people have escaped its poison. In some quarters it manifests its baleful effects as antagonism between capital and labor. In others it is national bickering and jealousies, nations seeking opportunities to avenge the conduct of other nations. Race bitterness is rampant. Nations in their blindness are making enemies of their natural friends and taking enemies into their bosoms whose fangs are dripping the poison of revenge and seeking only the opportune moment to pierce the heart of the unwary and reward kindness with death, ruin and devastation.

Truly this state of the world is a spiritual sickness. A canker has poisoned the hearts of men bringing to the souls the freezing state of alienation from the bounty of the Sun of Truth and Right. It is leaving its mark in the countenances of the people.

The lack of the Spirit of Truth and trustworthiness is chiseling the angles and curves of coldness and cruelty into the countenances of humanity and creating the rasp of bitterness in their language and intercourse.

This is clear and manifest before

the eyes of even the sleepy souls much more those who are to any degree awake.

There is but one remedy for this evil trend, one panacea for this ailment, one treatment for this disease; and that one star of hope is in the return to God. Men have lost the secret of personal peace and harmony in their wanderings away from God, and their attachments to the things and conditions of time and place.

When the toys of time fail, as they invariably do, then the fogs of despair enshroud the soul; then it is that men in their blindness rush madly into all sorts of dangers. Respect for the rights of others is lost; aye it is then that men, centered on self interest, kill the goose that laid the golden egg and hasten to material poverty.

Man in his eternal outlook is a spiritual being, a ray of the Divine. The manifest end of that ray is his existence on the material plane.

Between the eternal existence and the material existence is the

SOUL LIFE OF MAN.

The eternal existence—the spirit of man—is ever striving to win the soul life over to the will and way of God; but the things and conditions of time and place attract the soul towards material interest and mortal desires.

On the other hand, the Spirit,

that spark of the Eternal in the human temple, is ever urging the soul to conform its attitude and conduct with the revealed will and way of God; that is, to obey in spirit and conduct in all affairs of life the way taught by the holy men of God who have come to point out God's plan for human conduct.

In the degree that men are led by the urge of the spirit their conduct becomes chaste, their lives become pure and a bounty to their fellow men.

What is true of individuals is in a large degree true of nations. The Spirit of God, manifest in sincerity, good character, trustworthiness and knowledge of truth, is ever urging the nations to conform to the revealed will of God.

Signs of that spiritual urge in the national life blaze out in the spirit and activities of souls who stand up for truth, justice and fair play in the arena of the nation's political, economic and social welfare; and who by their noble virtues impress and impel other souls of like tendencies to cooperate for the betterment of human welfare.

They seek to advance laws to prohibit those excesses, indulgences and licenses which other men advance under the guises of personal or popular freedom.

In the life of nations such souls, in their individual or cooperative conduct, serve as flashes of Divine Light pointing and urging men upward towards God's way for human conduct.

This is truly good, truly hopeful and most noble on this mortal plane

and this tendency towards organized efforts for human betterment, notwithstanding the efforts are often handicapped by desire for personal leadership or petty prejudices, will increase. Its living and growing source is the Sun of Truth of this day. It is the fire of the Spirit of God which, in due course, will consume the veils that now circumscribe noble efforts on the human plane. To world-attached souls it is a consuming fire but to those who are seeking God and desiring a more heavenly state of the world it is the Water of Life, of which if any man drinks he shall never again thirst for the things of time.

All things which tend toward human betterment are the fruits of the one tree, viz. the Spirit of God in this His new day.

The ideal and truly fruitful source of reformation of any, nay, of all downward tendencies on the part of men, is born in the individual heart. When the individual desire and will are consumed by the merciful fire of obedience to the will and way of God then the soul can act, live and achieve for the sake of God. This sacrifice of self to God is "the fear of the Lord that is the beginning of wisdom;" the end of this beginning is freedom, the only real freedom which is acquiescent obedience to the revealed commands of God and absolute satisfaction in conforming to the Spirit of His Will.

Truly God, in His own way, is calling loudly to the world. The Angel of Heavenly Light is sounding the Trumpet of God over land

and sea. The dead in Christ are arising.

The Healer of the World's Ills is God, He has manifest the remedy. His is a Spiritual Remedy which manifests its bounty in the minds and bodies of humanity.

His remedy restores the soul to its correct relationship to God and renews the mind of man by making it conform to the Eternal Mind.

THE SECRET OF REAL HEALTH

for individuals and for nations and peoples is found in humanity's return to God in Spirit and in Truth.

God is inviting, urging the world of mankind to return. Men are feeling the urge and hearing the call, through the sorrows, suffering and pain of the error-stricken world of today.

The source of Life Eternal and mortal is knowledge of God—true knowledge and obedience to God's revealed will. O, that men would return to God instead of to their own imagination of God—"God is in His Heaven, let all the earth keep silence before Him, speak as He speaks, see as He sees and act as He acts for the greater good of His creatures." This submission and service are the source of real Health.

There is no strife, no selfishness, in the Kingdom; there is perfect harmony, equipoise and rest.

Those who live in the Kingdom of Love have all their needs supplied by the Law of Love.

As self is the root cause of all strife and suffering, so Love is the root cause of all peace and bliss.—James Allen.

SIGNS THAT FOLLOW.

I will tell you about my first demonstration, as it always seems most wonderful to me. My little girl had never been sick previous to this and I was so frightened. She was about 3 years old. My next-door neighbor used to say to me, "Your little girl has never even a snifle." One day my little girl had been playing in the yard when it was quite windy and she kept pulling off her cap. That afternoon she had a terrific fever and was delirious. I took her in my arms and just said, "There is nothing to fear, God's child is perfect." In about a half an hour she fell into a natural sleep and perspired so freely that my clothing was saturated. She woke up in about two hours perfectly well.

I have had many other demonstrations through Divine Science, one just lately: I was able to demonstrate just the apartment we wanted at a very reasonable rate.—A. B. M. in Divine Science Weekly.

THE SECRET OF STRENGTH.

Action, Right action, Unselfish action, this alone can give strength. To think is to act. To act is to live. To live is to love. Love, yes, Love. This is the sole resource. Let knowledge come, and with it its power, courage. This is the supreme lesson we have to learn. Fear leads us from death to death. Courage opens the gate into Life.—C. J. Jacobi, India.

THE SPIRITUAL LIFE.

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

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

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

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

Such conceptions voice a Duality, or a consciousness of dual princi-

ples. They regard physical existence as a punishment and a penance. They look upon physical man as a victim and a slave. They accept soul and body as distinct and separate entities.

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

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

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

JUST ONE POWER

“ALL authority hath been given unto me,” said our great Master Teacher, Jesus of Nazareth. It is because he acknowledged and claimed “all authority,” all power, that he could do, and did do, his many mighty works. To us he said that these works, “and greater, . . . shall ye do.” When any man turns to the Father, power is continually increased in him, that he may accomplish great and greater things.

We should recognize that Omnipotence, the Spirit of Power, is dwelling within us, and that its mission is to arouse the slumbering energies of the soul that they may work for us. The activity of the Spirit of Power breaks up the old, established habits of thought, and gives us the courage to free ourselves from the limitations of all that is not in harmony with spiritual realities. Also, it is quite necessary that we exercise this Power in the small as well as in the great things of life. Our limitless power should be declared daily.

WHY SHOULD WE EVER BE DISMAYED, when it is possible for us at all times to call upon this Power to sustain, to protect and to guide us into the realm of perfect peace?

The power that makes for righteousness is but another name for the Infinite Power, which Christians call God, and for which other peoples have their own particular names. To all it means an “Infinite

and Eternal Energy,” which is the substance of Good.

To the seeker the promise is given that he shall find. He who seeks for the power of righteousness shall find stirring within him an impulse which will not be denied expression. Every great thing has its source in this divine prompting within the heart of man. Every thought becomes manifest in outer form, and herein lies the secret of the consummation of our aspirations. It is well with us when we continually aspire unto perfection, physically, mentally, spiritually, and in the conduct of all our affairs. The Power upon which we may draw is limitless, and with it there can be no possibility of failure.

STATEMENTS FOR MEDITATION.

All power is given unto me in my heaven and in my earth.

The Spirit of Power is upon me, creating within me the ability to embody my ideals.

I have steady and unwavering faith in the Power dwelling within me to accomplish that whereunto I set myself.

My words are Spirit and they are Truth; they shall not return unto me void, but shall accomplish that whereunto they are sent.—Weekly Unity.

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.

HOW I CURED MY LITTLE GIRL.

As my little girl passed from babyhood she began to develop signs of a weak stomach. Every little while, for no apparent reason, she would waken in the night and vomit; sometimes having two or three successive attacks. Indigestion, of course, but rather puzzling, as I was careful about her food and she always seemed all right when I put her to bed. As she grew older it became worse. I never did believe in dosing children, but I felt that something must be done.

Then one night, during one of her sick spells, it came to me that at one time when assisting a doctor who was treating mother I had been told to rub my palms together and place them over the abdominal organs to stimulate them. I determined to try it with the child. So, for convenience, I took her into bed with me, rubbed my hands together, and placed one palm lightly over the little stomach, soothing her and affirming that she was all right now; that her stomach was well and strong and that she would go to sleep and waken perfectly well in the morning. As she was sick and fussy it was difficult to keep the hand in place. But I persisted, and was deeply gratified by seeing her drop into a peaceful sleep, instead of having succeeding attacks, as usual.

After using this treatment for a few times she became conscious of the relief given by it and would say: "Put your hand on my 'tummy,' mother," and would hold it there tightly with her own little

hands. Later, whenever she would waken feeling sick, she would call for mother's hand on her "tummy," and thus we began to ward off the attacks. Then I used such affirmations at "Little Stomach, you are perfectly well and strong. Now, get busy and look after that food. You can do it all right. Now, get to work," etc. Her stomach responded to the treatment and began to grow stronger. The attacks became less frequent, and it is now so long since she had one that I may safely say she is cured.

Of course, I, at all times, affirmed health for her, as well. But laying on the hand in this way seemed to be the "works," without which James says "faith" is dead.—Mary Graham Moir in *Nautilus*.

"PRAESCRIPTUM."

Take not this devilish, jolly old
world

So seriously! A laugh
Lightens the heart,
Lessens the smart
Of life's blows.

With the wheat you'll get chaff,
So laugh, old top, laugh!

Who cares for the bally old grumbler?
M'word!

A merry fool's better, by half.
When you're all in

Try that antidote—grin!

It's a staff,

It's a right sturdy staff—

So laugh, old top, laugh.

—Catherine Cronin.

A NEW FOUNTAIN OF YOUTH

Orison Swett Marden in *The Nautilus*.

“**A**T Herald’s Cross, Dublin,” says the author of “Pretty Girls,” “there is a curious sign: ‘Grinding Young.’ The subject is taken from the old ballad of a miller’s maid grinding old men young.

“‘Come old, decrepit, lame or blind,
Into my mill to take a grind.’

“We have seen old prints of this mill, showing decrepit old men climbing up a ladder with a glass in hand, who smile at the prospect of having their youth renewed. A young maid is turning the handle of the mill, and from the bottom the patients come out young, fresh and new.

“Pretty girls stand at the side ready to receive the rejuvenated creatures and walk off with them. Their arms affectionately wind around their neck, and evidently prepare to play the old game over again, for the cordial drop of life is love alone.”

This legendary mill of the old ballad typifies the rejuvenated power of the New Thought Philosophy. The New Thought is the modern Fountain of Youth to which people may come to be made over, to be renewed, to be ground into youth again. Here is where you will renew your half-forgotten dreams, your faded visions, where you will find new beauty, new joy,

new gladness, new hope, new promise of a glorious future.

If you have grown old in the fear thought, the old age and the worry thought, the photograph taken of you when you come into the New Thought and that taken after you have had the benefit of it will show a marvelous contrast. You will look a quarter of a century younger. The wrinkles will be gone out of your mind. Joy, hope, gladness will speak from your eyes as never before. You will be rejuvenated.

Dr. Harvey W. Wiley says that chemistry will solve the problem of old age by finding a way to prevent people from growing old. He holds that old age is a matter of chemical composition and that chemistry will discover some means to stop this decay of the tissues.

Science is already doing a great deal toward prolonging life, and will, doubtless, find some way to eliminate wrinkles and other physical marks of advancing years, but there is only one thing that will keep a man forever young, no matter what his years count—mind.

St. Paul’s heartening injunction: “Be ye transformed by the renewing of your minds,” contains the gist of the New Thought philosophy on keeping young. The body follows the mind. The wrinkles begin first in the mind. The body does not age until the spirit grows old. The dragging step takes form in the mind. The drooping form is

a reproduction of the downward-looking pessimistic, mental attitude.

Pessimism is the great enemy of youth because it depresses, and whatever depresses ages. On the other hand, whatever stimulates, whatever encourages, bids us to look up, helps us to retain our youthfulness. Keeping the right spirit, the right mental attitude, the optimistic outlook on life will have everything to do with your retaining your youthfulness. Just as surely will a hopeless, pessimistic outlook age you very rapidly. Cheerfulness, hopefulness, usefulness go together.

Sarah Bernhardt says that the reason she remains young is that she positively refuses to be anxious about anything, absolutely refuses to worry. She did very little worrying when the surgeons told her that her leg would have to be amputated. She made the best of it and gave herself the benefit of the right thought, the cheerful thought, the hopeful thought. In consequence, she stood the operation well and was out of the hospital sooner than most younger women would have been under the circumstances.

To keep young, to keep wrinkles from the face as Bernhardt does, you must keep the wrinkles from your mind. The worry thoughts—fear thoughts—are the great wrinkle makers. Worry and wrinkles go together. Fear and wrinkles go together.

"Be ye transformed by the renewing of your mindss." By the renewing of our minds we stay the

aging process in the cell life of the body. By the renewing of our minds we build health, strength, life. By the renewing of our mind's new cells we keep the thought young, expansive, resilient, buoyant, we keep the new cells young. By obeying Paul's exhortation, we renew our bodies and our characters. By the renewing of our minds we can literally transform ourselves.

The ideals which we hold in mind will find expression in our outward appearance—in our lives. The body is built up of our beliefs, our convictions, our faiths, and these are stamped upon every fiber of our beings. What we believe, what we think, what we feel, that we are; so people who remain young in spirit never grow old.

Thomas A. Edison, John Burroughs, Amelia E. Barr, Marian Harland, and scores of others who have long passed the sixtieth, seventieth and, in some instances, even the eightieth milestones, are still working with all the vim and enjoyment of their younger days, and producing as good work, too.

To expect old age, to think of yourself as "too old" to do this or to do that; to get into the habit when asked to do any unusual thing, of using such expressions as "Oh, I am too old for that," "It is too large for me to attempt it," "I could have done that years ago, but not now," "I can't stand what I used to," "I haven't the staying power," "These things will have to be left to younger people," "I am getting too far along for that," you are very seriously affecting the renewing powers of your cell life. Instead

of helping the building, rejuvenating forces of your body you are antagonizing, hindering them.

The majority of people who have passed 60 are like old apple trees which have ceased to bear fruit. The old trees sap the ground, they take sustenance from the atmosphere, the sunshine, the chemical forces of nature, which absorbed by younger, more vigorous trees, might produce luscious fruit. Outwardly they still look like apple trees, but they are of no earthly use; they bear no fruit; they are slowly decaying within, and merely cumber the earth.

Now, you cannot afford to be like one of these useless old apple trees that sap the forces out of the sunlight, the earth, and the air and give nothing in return. You must be a producer clear up to the last or you cannot retain your youthfulness and enjoy the fruits of a ripe autumn. You should be doing your best work at 60. Speaking of Dr. Osler's age of compulsory retirement at 60, M. Finot, the famous French author, said: "When men retire at that age from active life, active life begins to retire from them. Life can be shown to be equal, potentially, to 150 years or more."

But for our race belief of the necessity of a practically useless old age, the conviction that at a certain fixed time we reach the period of diminishing returns and that thereafter we go down hill, we could accomplish wonderful things clear to the end of life on this earth. I believe that the conviction of old age, which is so thoroughly ground

into our very existence not only diminishes power, but also cuts off a great many precious years of useful activity—of life itself.

When I hear a man say he has finished his work—that he realizes his life is practically completed, and that it is time for him to retire from active life, I feel sorry for him. I feel sorry for him because retiring from activity is usually retiring from life, from real living. It is activity, mental and physical alertness, that keeps us alive, that keeps us young, that keeps us fresh, that keeps us growing.

I do not object to a man retiring from business at the proper time, but to give up all work is a different thing. When a man's work is done he is practically done, too. The retiring business man should take up some useful work, something which will help his fellow men, something that is worth while, and that will keep his interest in life fresh, sympathetic and active. To retire to idleness or mere pleasure hunting is senile decay, death.

Herbert Spencer said that the majority of Englishmen over 70 had softening of the brain, not from over use, but from under use. The brain was not used enough. The majority of people not only in England, but throughout the world, who live to be 60 or 70 are not really alive. Many of them, though they still breathe and walk around and eat three meals a day, are not more than half alive. They have become breathing automatons. They do not think. Their brain cells are only half alive. Their interest in life is dead. There is just

enough activity in their brains, in their physical symptoms, to keep their hearts beating, to keep them breathing and that is about all. Like the dried up old trees, they are merely cumbering the earth.

This is only the appearance of life. Real life is more than mere animal existence. It is activity of the higher consciousness, activity of the higher brain. Real living is real thinking, actual producing or creating. When we live really we live mentally—we live spiritually. We may be alive as an animal at 20, at 30, at 40, and be dead mentally and spiritually, which is not living, but merely existing.

It is not just or fair to rank people's age by their years. We need a new system of age classification. Years do not measure life or growth. People should be judged old or young by their spirit and enthusiasm, their mental condition, their desire for growth, their interest in, their zest for life, their youthful or aged thought. If they face toward youth and optimism, if they are progressive, engaged in useful work, if they feel the thrill, the glory of life, if they are hopeful, healthy, cheerful, enthusiastic, they are young, no matter what their years may say.

Edison, who recently celebrated his seventieth birthday, is a splendid illustration of this. He is as youthful in spirit today as when he was in his twenties. His enthusiasm in his work increases rather than diminishes. He says he rarely gets tired, and that after long periods of work without sleep

or rest he can drop to sleep at a moment's notice wherever he happens to be and get refreshing sleep, even in his chair. It is said that he thinks nothing of running up and down stairs, two steps at a time, and doing all sorts of stunts which he used to do when a young man—counting youth by years. He is as responsive to all that is best and most progressive in life today as he was when he started on his great career of service to mankind.

If men like Edison and women like Sarah Bernhardt can defy the years, can by their mental vigor rob them of their destructive powers, certainly others can. And there are many and remarkable instances of people who preserved their physical energy, their mental robustness and creative vigor into the eighties and nineties and sometimes even beyond.

Victor Hugo worked almost up to the hour of his death. He was engaged in writing a tragedy when, at the age of 83, the final summons came. Our own Franklin, at 77, negotiated the treaty with France which secured American independence, and at 84, when death came, was writing his autobiography. John Bigelow, famous author and statesman, who passed away when well on toward the century mark, was actively engaged in literary work to the last. Pope Leo XIII was intellectually active when death came at 94. Herbert Spencer, Tennyson, Gladstone, Goethe, Browning, Whittier, Oliver Wendell Holmes were all octogenarians and busy to the last in creative work.

Hundreds of other famous men and women might be cited to show that it is not the years so much as dissipation, old-age thought, or mental inactivity that causes people to grow really old and uninteresting.

No one is old until the interest in life is gone out of him. As long as he touches life at many points he cannot grow old in spirit. On the other hand, a man is old, no matter what his years, when he is out of touch with the spirit of his times—when he has ceased to be progressive and up-to-date.

Emerson says that when we commune with that which is above us we do not grow old. It is spiritual apathy, senility or decay of the soul qualities that makes people old, that fills them with dread at the thought of advancing years.

People who live in constant union with their Infinite Source, who are in touch with divinity, have no horror of approaching age. This is one reason why they retain their youthfulness. Conscious that they are branches of, and inseparably connected with the Eternal Vine they know that their real life can never be cut off, that what we call death is but a transition. They know, too, that the Power which has created them and preserved them every instant of their existence and which has done for them infinitely better than they could possibly have thought, planned or done for themselves will never withdraw its protection. They know that the Infinite Intelligence will take care of them in their last moments, just as it has in their first.

They have no fear of death, and when it comes they do not hesitate to take that leap in the dark any more than a child hesitates to jump into its father's arms. Because they have no fear of life or death their spirits remain forever young.

THE TWENTY-THIRD PSALM.

There is no lack of sustenance—
“The Lord is my shepherd; I shall not want.”

There is no lack of serenity—“He maketh me to lie down in green pastures; he leadeth me beside the still waters.”

There is no lack of healing—“He restoreth my soul.”

There is no lack of guidance—“He leadeth me in the paths of righteousness for his name's sake”—
God, the All-in-all.

There is no lack of protection—
“Yea, though I walk through the valley of the shadow of death, I will fear no evil.”

There is no lack of support—“Thy rod and thy staff they comfort me.”

There is no lack of affluence—
“Thou preparest a table before me in the presence of mine enemies.”

There is no lack of gladness—
“Thou anointest mine head with oil.”

There is no lack even of abundance—“My cup runneth over.”

“Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.”—Power.

OUR COMRADE OF NAZARETH

Jesus and the Joy of Living.

S. J. Duncan-Clark.

JESUS has been called the Man of Sorrows, and yet Jesus was the great teacher of joyous living. Joy and sorrow are not necessarily incompatible. The sorrow of Jesus was the sorrow of sympathy and understanding. The joy of Jesus was the joy of hope and service.

Jesus grieved over the actual and rejoiced in the possible. He saw life bruised and wounded, deformed and impotent, blind and groping, and His heart went out to it in a poignant surge of tenderness; but within He felt the vibrant thrill of life regnant, radiant and purposeful, and He knew that the bruising and the deformity, the impotency and the blindness, were accidents of life, and that life itself, attuned to the higher harmonies with which His own being chorded, must yet triumph in the full glory of strength and beauty and song.

Talking with his comrades concerning the spiritual laws of living, Jesus said: "I have told you this in order that my joy may be yours, and that your joy may be full."

We must not overlook the fact that the joy of Jesus had a fit physical basis in a body of perfect health and vigor, toned and edged by constant exercise in the open. The blood ran warmly and quick in the arteries of Jesus; His muscles were hard and resilient, his nerves steady, His brain clear and active.

It has been a mistake of some who have sought to follow Him that they underestimate the importance of physical fitness as a necessary implement for the full expression of a joyous spiritual life. The asceticism that neglects the body breeds a disordered and unwholesome condition of mind and soul. Jesus and His comrades were joyous men because for one reason they were healthy men.

JOY DERIVED FROM BEAUTY.

Jesus derived joy from His love of beauty. He knew the birds of Palestine and the flowers of its fields. He took pleasure in the melody of the swift-flowing Jordan and the glorious color of the evening sky as the sun sank behind the hills of Idumea, or tinged the snowy cap of Hermon.

In this world of beauty Jesus dreamed and planned a social order that would be as beautiful as its environment.

But the abiding joy of Jesus had its source in a life purpose. There can be no lasting joy without an ideal. In the pursuit of the ideal joy finds its throb. In seeking to express the ideal joy glows and becomes luminous.

Thus for Jesus the real, daily joy of living was the joy of service. To relieve suffering; to plant hope in despairing hearts; to broaden the horizons of those whose vision was

narrowed; to give the drifters, the sports of chance and fate, a purpose; to bind the souls of men and women in the comradeship of love; to guide life's strays and prodigals back into the homeward path, and to make the thought of God a thought of courage and aspiration and welcome—this was the joy He found in living.

And it was this secret of joy He communicated to His comrades. He decentralized self and gave it an ever-widening circumference. Men who came in touch with Him were inspired by eagerness to have some share in making life happier for others. It was in this outflow of life that the song came back to men's hearts and the light of gladness to their eyes. Life ceased to be stagnant, and the flowers of love and loyalty and hope sprang up along the channels through which its currents bore refreshment to other lives.

THE COMRADESHIP OF JESUS

is the comradeship of service. It is not a going into silence and seclusion so that by some hothouse process we may promote spiritual self-culture; it is a going out into the world of toil and turmoil to do one's share in the world's work, with a vision of the better world to guide and to inspire it; it is reaching out the hand of help to the fellow who is struggling and faint with discouragement; shouting a word of cheer above the tumult, comrade calling to comrade, as together we press on toward the goal.

"He that would be chiefest among you let him be the servant of all"—

this was the injunction of Jesus, and he who has followed it has proved its truth. The highest realization of self is to be found in the life of service. "He that would save his life must lose it," in the larger life. The men who have dominated the thought of the world, who have kindled its imagination, who have been the great individuals of history—from Jesus of Nazareth to Lincoln—are the men who have served.—From The Rocky Mountain News.

LOVE.

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

Thou God of all, infuse light into the souls of men, whereby they may be enabled to know what is the root from whence all their evils spring, and by what means they may avoid them.—Euripides.

AN ENGINEER OF COMMERCE DISCOVERS IN RELIGION A REVITALIZING FORCE.

"I'd like to see some one make a million dollars on prayer," Roger W. Babson said the other day. "There's no reason why he shouldn't. Prayer is a great power—one which should be used more."

The idea of the practical value of religion is no new thing with Roger Babson, as the 10,000 bankers and investors who are clients of the Babson organization can testify. Often they have been startled by a special report which was slipped in with the regular analyses of business conditions, and which mentioned religion right out in cold type.

The country has heard Mr. Babson's statement that the great need of the hour is a revival of religion, and that the churches of the country—weak and poor though they be—are the ultimate security for all mortgages, bonds, stocks and investments.

Religion to this Massachusetts engineer of business and commercial information, is a power vital enough to transform life, if only it were given play. But at present it is trickling thinly instead of rushing torrentially. Men haven't begun to use it. ●

"When I consider religion today, I'm reminded of something I saw in Brazil several years ago," said Mr. Babson. "I was standing near a tremendous waterfall. In it were thousands of horsepower which could have operated mills and shops. Yet by the side of that tor-

rent I saw women carrying burdens like pack-horses. I saw children growing wild like weeds. I saw men lazily plowing with forked sticks."

"That, to me is religion in the life of man today. We haven't begun to scratch the surface. We haven't begun to tap the power. And it's rushing along—the vital power—like that Brazilian waterfall, unheeded and unharnessed."

The Interchurch Movement, Mr. Babson believes, is a step toward harnessing the power.

"I'm for it. But sometimes it seems as though the Interchurch is an effort to revive a corpse. Hasn't anyone ever thought of burning up the bones of the old ecclesiastical forms, strewing their ashes as a fertilizer—and sowing some new seed?"

Mr. Babson has had a real, simon-pure religious experience which "saves and keeps." This is all the more interesting because it grew out of studying a scientific law.

One year Mr. and Mrs. Babson went to Cambridge, England, so that Mr. Babson might study certain of Newton's works which had interested him as an engineer.

His researches there led him to see the Newtonian law of action and reaction as a great universal law beating through the whole life of mankind.

He saw action and reaction working in business and commerce. On this theory he built up the famous Babson composite-plot curves.

He saw it in the social progress of states.

And deepest of all he saw it as

the active principle of the teachings of Jesus.

"Give and it shall be given you. Seek and ye shall find. Knock and it shall be opened unto you. He who saveth his life shall lose it."

To Roger Babson Jesus' teachings are essentially scientific. And this discovery clarified the mist of religious doubt and half-belief which had risen in his mind.

"As a boy I was taught according to the prevailing mythological Sunday-School methods. When I went to the Massachusetts Institute of Technology I found little tangency with the old religious teachings, dear as they were. Religion, therefore, became meaningless to me. It seemed to have no relation to science. Now, I find in the New Testament a wonderful crystallization of scientific truth—the teachings of Jesus."

The Babson organization, including the recently established Babson Institute for training business executives, is built solidly on Roger Babson's philosophy of religion and life. Moreover, his own life and his own success are similarly founded.

He believes that in order to realize the full, the complete life a person should be happy, healthy, and prosperous. The ideal of self-renunciation is not justifiable. Rather it should be self-realization. According to the Babson scientific religion, one is happy only as others are made happy; healthy only by helping to make others healthy; and prosperous only by aiding others in becoming prosperous.

Long-faced religious piety isn't urged or suggested. But every member of the "family" is helped to a vital personal religion.

"And we've prayed in building up the organization," said Mr. Babson. "Mr. Peavey and I have often been on our knees together. We may not have made a million on prayer, but prayer has been a real power to us—and will continue to be."—From World Outlook for May, 1920.

"MERE MEN" BOILED EGGS.

Select eggs that you have confidence in. Bring water to a lively boil and then shut off gas. Place eggs in the boiling water, cover the boiler and let them remain four minutes for soft and eight minutes for hard boiled. Serve with butter, pepper and salt. If the cook is ugly the clock might stop if one looks at it too steadily, so as a safety-first precaution it is well to learn several patriotic songs and select one that it requires four minutes to sing a verse. You can sing one verse for "soft boiled" and two for hard. There is a psychological truth back of this, because the more joy and gladness you put into your kitchen work the more nutritious and digestible your food will be, not only for the cook, but for others who partake thereof. In the same way the madder you are when you plant the seed for red pepper, the hotter the pepper will be when it matures. Selah!—Robert Bryan Harrison.

DENIES WAGES CAUSE H. C. L.

Steward Denies Proposed Cut of 300,000 Employees Would Save Money.

TAKING issue with the proposal of the secretary of Republican National Committee, former Congressman Clarence B. Miller of Minnesota, who, in a speech in Washington a day or two ago, advocated the dismissal of 300,000 government employes as a means of reducing the cost of living, the National Federation of Federal Employees, through its president, Luther C. Steward, has addressed a letter to the Republican headquarters pointing out that practical application of Dr. Miller's plan would reduce the government personnel for the entire country, exclusive of the postal service, to 40,000, and produce a saving of only 6.3 per cent of the total government expenditures of 1920.

In other words, President Steward states that the cost of the Federal government in 1920 was about \$51.60 per head, of which sum \$3.71 was paid in wages to Government workers. The letter to Mr. Miller says:

"In other words, if you are quoted correctly, you seem to have fallen in with the fallacy so diligently exploited by private employing interests that seek to keep the workers on low wages; namely, the false contention that labor costs are the chief factor in the cost of living. Fortunately, the public is at last beginning to understand that an increase of a dollar per ton for coal, for example, does not mean that

the miner gets anything like that proportion. And we have learned that when we pay \$8.50 for a pair of \$5 shoes, the worker's share of the increase in price was only 15 per cent.

LEAVE 40,000 WORKERS.

"The dismissal of 300,000 government employes would leave about 340,000 civilian employes in the entire government service. Of these, 300,000 are in the postal service, which is so notoriously undermanned that we assume you would not attempt reduction there. If, then, the 300,000 dismissals would be from the remaining departmental services, you would leave 40,000 men and women to operate, not only all the executive offices in Washington (where before the war the personnel was 37,000), but all the customs, immigration and revenue offices, courts, government hospitals, public health stations, penitentiaries, Indian schools, agricultural, forestry, fisheries, stations, reclamation projects, arsenals, navy yards and stations, lighthouses, coast guard, steamboat inspection and numerous other field services of the government all over the United States.

"You seem not to realize, furthermore, that such bureaus as War Risk Insurance, Internal Revenue, the Public Health and Vocational Education Board, created or expanded in the last four years, require a permanent personnel in

Washington far greater than the pre-war basis, while the civilian personnel of the War and Navy Departments bear a proportional increase to the increased size of our military forces.

SAVING ONLY SLIGHT.

"Assuming, however, that 40,000 men and women could do all this work, where 340,000 are now employed to do it, how much would be saved to the taxpayer by depriving him of the services of this 80 per cent of the people who now perform these public duties?

"It would amount to about \$3.27 per year per head. Not a very significant reduction of the total cost of living per individual.

"The average salary of the government employes is now about \$1,200 a year. The total expenditures of the government in 1920, with a Republican Congress making the appropriations, was \$5,686,000,000 in round numbers. To cut off 300,000 of the employes of the government, or 80 per cent of the civilian force outside the postal service, would affect a saving of 6.3 per cent of the total expenditures. In other words, the taxpayer who last year spent \$51.60 for the maintenance of the Federal government paid only \$3.71 to the people who operate the vast machinery through which the government serves the public. It is out of the wages of the government workers, apparently, that you would attempt to reduce the cost of living. We suggest that fairer and more successful means could be found."

THE LAND OF FULFILLMENT.

"Every promise of the soul shall have its innumerable fulfillment."
—Emerson.

Heaven is a land of hope, where the mind is fed from itself; all we have hoped for and been faithful to becomes our own. Anticipation develops into realization, a field of creation. Sorrow has blossomed into joy, and fear is lost in fulfillment. An intangible presence has been with me, hovering like music or the mist of a summer sea. The theme of familiar music, played by one departed, haunts my consciousness at every turn. If some duty distracts me, the reverberation of the music continues unbroken in each interval of silence, as though the musician never ceased. Over and over incessantly it articulates faithfully, and with purpose, as though to proclaim the power of continued expression after death. It comes close as the underlying current of life, constant, undeviating—not as a memory of what was, but as of something pulsing and persistent today. Echoes from another sphere filtering into this, which the attuned consciousness receives and retains.

Echoes, echoes, faint and still;
Clinging memories that thrill;
Voices from the viewless shore
Calling us forevermore.

—Rose de Vaux-Royer.

THE COMMUNION OF WORLDS.

—
We hold no more that neither high
nor low

On this lost earth may flee from
grief and pain,
That beyond Death's gates those
vast realms lie
Where Love and Justice reign.

We dream no more that pure Devotion
dawns,
Or Passion culminates, in Life
alone,
Whilst round the tomb a gulf or
chasm yawns
O'er which no bridge is thrown.

Nay, we reject these precepts sad,
austere,
All spheres alike Divine Impres-
sion bear,
Free spirits reckon not of a there or
here
They that dwell everywhere.

True Faith is found in dark orbs as
in fair,
True Hope's fulfilled by the In-
finite;
True Love grants all souls its crea-
tive care,
All worlds its brooding light.

The sacred dead from the memorial
home
Our hearts provide can never
wander far;
The quick in psychic space are free
to roam,
Not chained to one poor star.
Beloved lo! celestial rapture's birth
Awaits not Death's, but Error's
funeral pyre;

Pure souls may find upon the hum-
ble earth

The crown of their desire.

—Marchesa Alli Maccarani.

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 castigating needs!

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.

CONSTANT DEMONSTRATIONS OVER WRONG BELIEFS.

Here are a few testimonies. I am constantly demonstrating over wrong beliefs.

I was lifting a pan from the gas stove which was boiling over, when some of the contents poured over my hand. I immediately realized that matter cannot feel, but it began to smart. Then I knew that only mortal mind thought so and that mortal mind is no mind. This must have destroyed the wrong belief, for I forgot all about it till some hours after and then my hand was quite as usual.

My daughter had to move and she expected to have great difficulty in getting another house where she wanted it and for the rent that she was able to pay as it was almost impossible to get houses to rent. She asked me to help her. I treated and so many beautiful thoughts came to me that in a short time a house was offered to her most suitable in all respects and with a lower rental.

I grow more confident every day that we only have to know the truth to be free from any difficulties.

I awoke one morning as usual, thinking of God. Not long after a gastric trouble started and became very acute. I endeavored to realize the truth, but had a great tussle as the pain was very severe. After some time I was able to lie down on my bed, still holding on to Truth, when a voice spoke to me and said: "Jesus cast out the devils and healed all that were sick." Then

I knew that a devil had been cast out, for I was healed.—Active Service.

How conscious are you of God? How conscious are you of this indwelling Love of God? Some have a larger conscience than others. And what produces the large consciousness? Contemplation, affirmation, identification, consecration along the lines of Truth.—Charles Fillmore.

COSMIC HARMONY.

The Leit motif of all the cosmic quire

Resounds above Earth's dissonance and unrest

The One Great Spirit's music is expressed

Athwart the windswept harps of our desire.

Its tenderest airs, its true harmonious fire,

It breathes within the human heart and breast,

And but the minor cadences would wrest

From the stretched strings of the terrestrial lyre.

Love is the burden of its ceaseless song,

Justice the substance of its soaring strain

O'er dropping measures of the world woe and wrong.

Yea only when those sad vibrations fall

And lose themselves in some far-off refrain

Swell the sweet echoes of the One in All.

—Marchesa Alli Maccarani.

SOME HEBREW WORDS EXPLAINED.

From Bible Studies.

The name of Himself which God gave to Moses, recorded in Ex. 3:14, is written in the Hebrew in the Imperfect, or, as we should say in English, in the Future tense. And we cannot think of anything more majestic, more awe-inspiring than the utterance: "I shall be that which I shall be!"—"to endless years the same." Now there is every reason why this particular form of the verb "to be" should be used here: every particular jot and tittle matters in the Sacred Writings.

First of all, let us compare the text with such a statement as "the heavens declare the glory of God," which is in Hebrew, "are continually declaring," i.e., the Present Participle of the verb is used: it would then be "I am being that which I am being;" although true, we shall notice that some of the glorious supremacy of the "I shall be" seems to have been taken away.

As a matter of fact, the Hebrew verb-forms have nothing at all to do with time, as we have said before; the Imperfect expresses an action or condition unfinished, in the present case, never to be finished.

The material heavens, which, day and night, declare the glory of God, will pass away with the material earth; but I "shall be" for ever and ever.

In Ex. 6:2 and 3, we have God giving His name as Jehovah, as it is erroneously called: this Name is composed of the sacred letters YHWH to which have been added the vowels of the word Lord.

In reading the Scripture in the original, we see the sacred letters; but as we cannot name them, we say Lord. There is no such name as Jehovah in the Bible; nor, we may here add, does the name Satan ever occur as a proper name; they are both man-made names. It is quite possible that the great Name was revealed to Moses, but it is not likely that he could have told It again; indeed in Ex. 6:9, we read that "they (the children of Israel) hearkened not unto Moses;" their minds were full of their troubles—no one can think Yes and No at the same time.

When we see the Holy Name in Hebrew characters, we cannot doubt that It is "He shall be" in a slightly different form; the letters are almost identical; so we say that the two Names given to Moses were in effect, the same.

The Imperfect, any Hebrew grammar will tell us, expresses the present, the past, the future, or the potential, and so we have "He Who is, and Who was, and Who is to come." And that which cannot come to an end, or pass away, we call a fact, or truth. And a truth is in no way connected with time, but is—"I (ever) shall be (the same) that I am (today)" therefore, I AM THAT I AM—the One uncreated, the One incomprehensible.—Derek in Active Service.

Human help in our need, human forgiveness of our wrongdoing, human love in our loneliness—these are the sacraments through which, at their sweetest and purest, we feel a Divine help and forgiveness and love flowing into our souls.

SPECIAL BOOK OFFER

*No Better Way to Preach the Gospel than to Place in
the Hands of Friends and Neighbors Books
of Proven Worth and Value.*

IN ORDER to give everyone the opportunity to propagate The Truth we will sell our books at the following rates:

Christology, per copy.....	\$1.25; 3 copies \$3.00
Christian Science Instructor, per copy.	1.25; 3 copies 3.00
Christian Science Made Plain, per copy.	.35; 4 copies 1.25
Divine Healing, per copy.....	.35; 4 copies 1.25
Sacred Science, per copy.....	2.00; 3 copies 4.50
Christian Science: What Is Is and What It Does, per copy.....	.35; 4 copies 1.25

Set of one copy each of above six books, including News Letter, for one year, \$6.00. Three sets, \$14.00.

Unless otherwise ordered, all books are sent by mail prepaid. Address

NEWS LETTER PUBLISHING CO.
Lock Box 1524, Washington, D. C.

Washington News Letter

·A·
MONTHLY
MAGAZINE

One Dollar a Year

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

VOL. XXVII.

DECEMBER, 1920.

No. 3.

CONTENTS

Editorial	67
God is The All—Poem—Edward H. Mills.....	69
Chain of Golden Thoughts—Pauline B. Sabin.....	70
The Christmas Season—Wm. E. Gibson.....	71
The Mountain of Truth—Wm. Walker Atkinson.....	73
The Far Look.....	74
What Christian Science Does For Us—I. H. S.....	75
Creative Idealism—Elsie Gibbs, Chicago, Ill.....	76
Recognition—Mary L. S. Butterworth.....	77
To Uplift Humanity—W. E. G.....	79
The Silence of God—From Good Will.....	83
Why Read the Bible?—The Washington Post.....	84
Emerson's Ten Commandments.....	85
Self-Reliance—Poem—Howard Carlton Tripp.....	85
In God We Trust—M. Renwick Lorimer.....	86
Christian Science—Wm. E. Gibson.....	87
Things to be Remembered—From Weekly Unity.....	88
Knowledge of True Prayer.....	89
America—Poem—Hutchin's Hymnal.....	91
Four Pages of Verse.....	92-95



Oliver C. Sabier Jr.



VOL. XXVII.

WASHINGTON, D. C., DECEMBER, 1920.

NUMBER 3.

Washington News Letter

PUBLISHED MONTHLY

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

OLIVER C. SABIN, JR..... *Editor*
PAULINA B. SABIN..... *Managing Editor*
OLIVER C. SABIN, JR..... *Business Manager*
BETTIE C. SABIN..... *General Secretary*

*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, Can- ada—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.

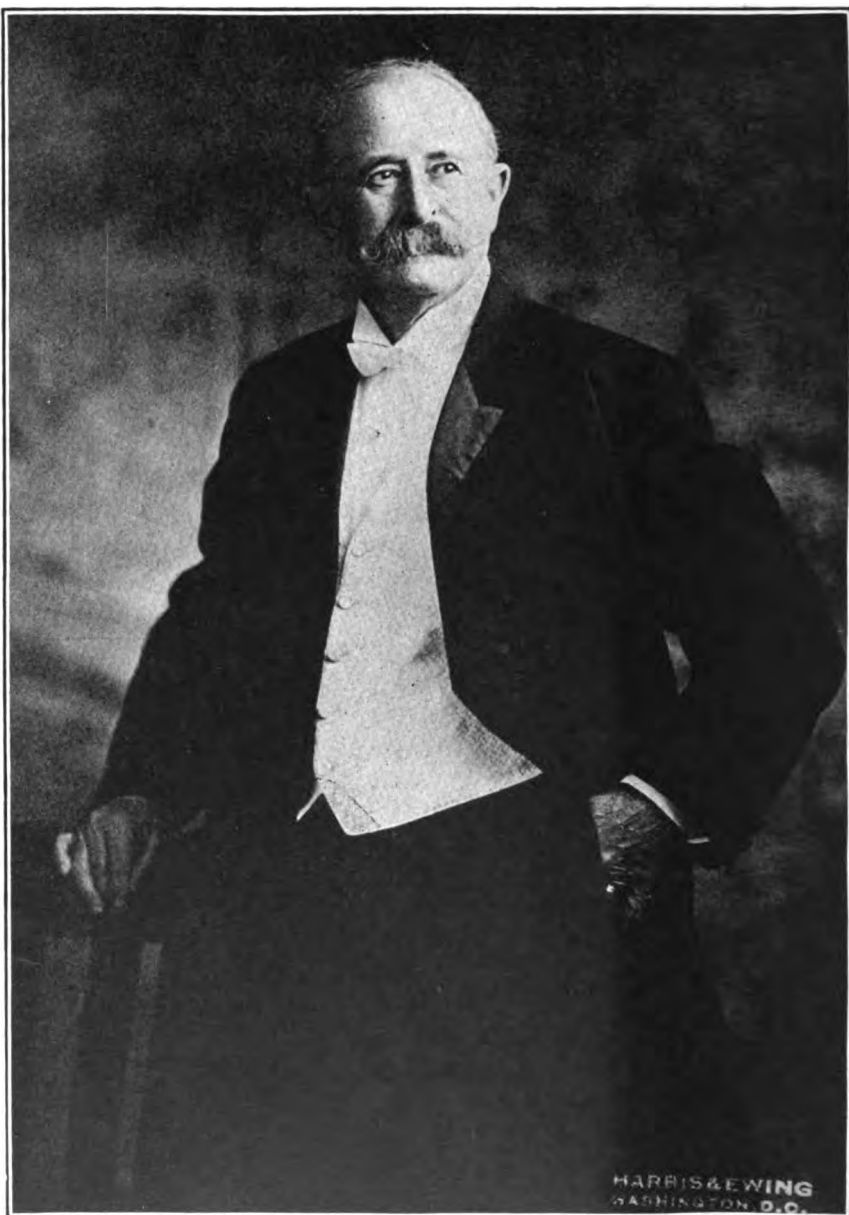
SPECIAL NOTICE TO SUBSCRIBERS.

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

MERRY CHRISTMAS TO ALL!

The News Letter and all there-
with connected wish its subscribers
and everyone of its readers a
Merry Christmas and Happy New
Year. The time seems auspicious
for better and happier days in our
dear United States. It is the duty
of every resident of our dear land
to do all in his power to bring back
prosperity and the blessings of
Peace. Keep this one thought fore-
most in your mind, and do your full
share in restoring an unprecedent-
ed era of loving kindness and har-
mony.

Do not forget to renew your sub-
scription to The News Letter. It
has been doing a great part in the
propaganda of Christian Science
for twenty years. It is one of the
few publications that have not de-
rived support from general adver-
tising. Every subscription counts,
and every subscriber can use his



Oliver C. Sabin

influence to lengthen the list of The News Letter's paying readers. Help us to carry on the good work.

THE SABIN PUBLICATIONS.

Many hundreds of the Bishop Sabin books are sent every Christmas as gifts and remembrances of the Holy Season. Now is the time to send your orders for copies to be mailed to students of Science and all who are interested in the work or are likely to become in-

terested. The list of books will be found on another page of this magazine.

The good work goes on. Most of the Episcopal churches of Washington are continuing in the holding of Divine healing assemblies, at which the leading pastors of that church in Washington take part. Much success is attending the work. May it increase in earnestness and strength. These churches are on the right way. The Great Healer is with them.

Oliver C. Sabin Jr.

GOD IS THE ALL.

I turn to Thee, O God of love and power;

I turn to Thee a thousand times an hour;

Firm holding to this truth and only this:

God is the all of everything that is.

If seeming peril threaten mine or me,

My thought I center instantly on Thee.

I know God's angels guard the walks and ways

Of him who keeps on God a fear-free gaze.

Since God is good and God is always All,

There is no room for evil great or small.

My nature, too, must perfect be like His,

Since He's the All of everything that is.

And so, rejoicing, on I wend my way,

With Heaven all about me, day by day;

For what can e'er exceed the joy and bliss

Of knowing God as All that really is?

—Edward H. Mills in Active Service.

Chain of Golden Thoughts

December

PAULINA B. SABIN

There is no salvation for man except through spiritual progression. Moses said to the children of Israel: "Go forward!" and this is the message of the Lord to all His people. The church is spiritual consciousness; it grows as we reach out in faith and works into the unseen and untried possibilities of Spirit.—Weekly Unit.

The great power of Spirit is made manifest where a body of people concentrate in thought and word upon certain statements of Truth, especially where there is a Realization of the very substantial presence of The Creative Mind.

Steadfastness is a sure sign of an understanding mind. When you understand the basic principles of Truth you never flicker or waver in your adherence to the teaching.

"A vociferous echo" is the way one writer describes the fellow who fills his mind with other people's ideas but makes no practical use of them.

Give the devil his due. How could there be any patience if there were no trials to make us impatient? How honesty, if we had never been tempted to crookedness? How any virtue, if never any passion? How any courage, if there were nothing to make us afraid?—Dr. Frank Crane.

We are all sculptors. By each act and thought
We form the model. Time, the artisan,
Stands with his chisel, fashioning the man,
And stroke by stroke the masterpiece is wrought.

The object of all Christian Science teaching is to bring the student to the point where he will no longer be the slave of that materiality which exists in his environment and will be made entirely free—elevated to that point where his mind is in harmony with God, when he knows as God knows and knows in the same way, that he derives his knowledge from God direct.—Bishop Sabin.

THE CHRISTMAS SEASON

The Memories That It Revives in the Minds of Devotees of Christianity.

Wm. E. Gibson.

NEARLY nineteen hundred and twenty years have passed since the advent of That Remarkable Personage in whose remembrance the Christmas season is observed. Some facts regarding His unique career stand in bold outlines before the eyes of men.

In social station He was of the lower stratum. In the world's political forum He had no place. Seats of worldly honor in the time of His earthly abode were not for Him. He played not upon the clamorous cymbals of public sentiment for popular approval, but upon the hearts of men, supplying for them those things of which they had conscious needs, through this means opening up to their hearts the consciousness of The Supreme Need.

He healed the physically ill, fed the hungry and comforted the oppressed and suffering and thereby quickened souls from the death—spiritual death—aroused men from the slumber of the bygone and enabled some to see great light.

HE ATTRACTED THE COMMON PEOPLE of whom He was one. They heard Him gladly, and followed Him enthusiastically. But the people of social rank and station recoiled from Him, and the religionists reacted against Him. At their investigation He was placed in popu-

lar ill-will; by their efforts He was hounded to martyrdom, and upon their hands fell the blood of His untimely murder.

But He had set in motion by His unique life and exalted yet simple teaching a spiritual vibration in the masses of humanity which was destined to bring about a mighty change all over the world. He had sown the

SEEDS OF THE GREAT CENTRAL TRUTHS.

He brought to the world in the hearts of a few humble fishermen these seeds under the shine and showers of the Holy Spirit quickened into life and manifested luxuriant growth—a growth of such nature that when enemies sought to destroy it they only caused it to manifest greater strength and to move through wider scope.

Kingdoms and earthly powers fell before the onward march of the power of His creative words.

CHRIST'S WORLD-ENCOMPASSING
INFLUENCE.

As the sun rises in the east and seeks the western horizon, so moved His world-reforming and transforming influence. He revealed but one prayer for His followers, The Lord's Prayer, and advanced but two cardinal thoughts in that prayer, viz: God, the Father's Kingdom come, and His, the Father's, will be done among men. Mark

you He did not promise that His dispensation was that kingdom, but He commanded His followers to pray for the coming of that kingdom. In the Last Supper on earth He said significantly, "I will drink no more of the fruit of the vine until I drink it anew in My Father's kingdom."

THE COMING OF THE KINGDOM.

Down through the years of His dispensation the coming of The Kingdom has been the central prayer of His followers. When His disciples inquired as to the time of the coming of The Kingdom and of the end of the world He referred them to Daniel's famous prophecy (Dan. 12).

It is worth while in the light of the present-day state of the world to read just the sayings, note the wonderful picturing and spiritual imagery which Jesus the Christ set forth in that remarkable chapter, Matt. 24. Read it in connection with Dan. 12. Note also that, while the angelic choir heralded

THE ERA OF PEACE AND GOOD WILL

on Earth, the Lord Christ did not promise that state for the world in His dispensation, saying on one occasion, "Think not that I have come to bring peace on earth. I have not come to bring peace, but a sword." But on the other hand He pointed to the Kingdom of His Father as that era of peace.

Clearly His dispensation was preparatory and declared so in the saying, "I go away to prepare a place for you, and will come again and receive you unto Myself that where I am ye may be also, and

whither I go ye know." Then rising in spiritual ideality above this life limitations He said to them, "I and the Father are one; I am in the Father and the Father is in Me, and ye are in Me."

TWO ASPECTS OF THE KINGDOM.

Here He reveals two aspects of the Divine Kingdom: one the inner kingdom which is ever present in hearts severed from the world of time and place; and the other the outer kingdom which is the dispensation of the twin Laws of Justice and Generosity on this life plane, viz: the Law of Love which the Lord Christ struggled so hard to instill in the hearts of His followers, that perchance they might escape the gall and bitterness of the Day of Judgment, when the Father will come and call for a reckoning among His stewards.

God has granted to man a heavenly estate to cultivate and to keep until His coming to reign, but men have said He will not come. God has sent His servants among them, the prophets and holy men, to remind them to return homage and reverent obedience to God, but men have beaten and often murdered these. Last He sent His Son, the Spirit Christ, and they have

DONE UNTO HIM WHAT THEY WISHED, but have made no returns to God save only a few.

What will those servants do if they discover God standing upon the earth with one foot in Time and the other in Eternity?

Will they hasten to Him or will they flee from before his face into

the wrath of their own creation? To the obedient and submissive soul His presence is the essence of Peace and Good Will and His face is a calm light of spiritual guidance; but to the earthbound and rebellious ones His presence is devastation and His countenance is a consuming fire.

CALM YOUR SOULS AND LISTEN

for the Voice of God calling to man in the garden of the heart; lift your eyes from the toys of time and place that perchance you may discern the Lord of Hosts in the Highest Heaven and the anointed Christ in that bosom of the Father, manifesting His Will and commands through the Heart of Great Love and Kindness.

Awake ye! Arouse ye! Arise ye! lest the glory of God pass and you see it not.

THE MOUNTAIN OF TRUTH.

Many are the roads winding up the Mountain of Truth, but the same stars, and the heavens above them, are always seen by all who reach the topmost peak, no matter by what road they have journeyed.

As the traveller advances on the Path he sees great things; he shouts to those whom he has left behind on the lower levels and bids them come up to join him, but they, in turn, fear for his safety and beckon him to return.

He sees on the Path the footsteps of those who have preceded him on

the journey, and many of the prints show feet turned backward on the Path, the prints of those whose courage and determination had failed them. He finds the road winding and can see but a few feet ahead of him, but he cries to Spirit: "One step enough for me; lead Thou me on!"

From time to time he reaches observation points, from which he witnesses wondrous sights of the valleys beneath him. As he climbs higher and higher he discovers that the difference between the little things of the lower levels seem to fade away and are seen as one and the same thing. He begins to acquire the perspective of the heights.

The air grows very rare and thin, and at times he feels the chill of the higher regions and wraps his cloak around him. This he soon overcomes by the increased exercise of the climb and the vigorous breathing caused by the rarefied atmosphere. The exhilaration of the spiritual champagne-like air soon is experienced by him, and he forgets his fatigue. He begins to feel alone—terribly alone. Then he realizes that he has never been less alone, for he experiences the consciousness of the ALL.

The Mountain top at last is reached—that supreme elevation where many a weary pilgrim is content to rest. But the true pilgrim sees above him the stars and the heavens in which the stars abide. And so, he plans further flights—he will build him wings to carry him where his feet are unable to tread!—William Walker Atkinson in *Advanced Thought*.

THE FAR LOOK.

The oculist leaned back in his chair and surveyed his patient thoughtfully.

"Is there a beautiful view anywhere near your house?" he asked.

For a moment Mrs. Parsons frankly stared. The various tests through which the specialist had just put her eyes had not prepared her for any such commonplace question as that.

Then, with a smile, she recovered herself. Even doctors might like to chat a little. "Why, yes," she answered, "there's a very pretty view across to the distant hills from one of my upstairs windows. Some of our suburbs are lovely, aren't they?"

"How often do you look at it?" asked the doctor.

"Why every day or two, I suppose. You see it best from the guest room, so perhaps—"

"And for how long a time, should you say?"

Something in his tone told her there was a real purpose in his questions. Mrs. Parsons paused a moment to think before she answered.

"Why, perhaps a minute," she said, and then she added with a little embarrassment, "sometimes more, but not often."

"And yet it's a beautiful view?" the doctor's tone was quizzical.

"Yes, it is," she said, "but I'm a busy woman, doctor, and I have to do most of my looking at little dresses and stockings—when it's not family letters or some kind of necessary reading. A house-mother

has to use her eyes mostly on things that are close at hand."

"And that is just what tires them," said the doctor, rising. "It is the far look that rests the eyes, Mrs. Parsons. If you wish to cure those eyes of yours, make it an iron-clad rule to gaze at your beautiful view for at least twenty minutes a day—preferably thirty. If you keep that rule, you won't need to come to me again in a long time—if ever."

Mrs. Parsons herself told the story months later to one of her friends, and in answer to a question she said delightedly, "Yes, I followed his advice, and he was right; all that my tired eyes needed was the rest of that 'far look.'"

"But I wonder," she added thoughtfully, "if that wise doctor knew for how much more than my eyes he was prescribing. My soul needed rest quite as much as my body, and the re-creation that I gained was miraculous. The twenty minutes soon grew into half an hour, and more. It became the most important part of the day to me."

"Instinctively as I gazed out over that beautiful prospect my mental eyes began to take the 'far look' too. The little things close at hand didn't seem so overwhelmingly important as they had before I could see further into the future and higher in the scale of values; my mental eyesight grew stronger and clearer along with my physical. It's possible, I am sure, to have eye-strain in the mind and in the soul as well as in the body. And the

practice is far too valuable ever to let go. Even in the city, where I have no hills and mountains, I can look up and up into the sky and imagine more miles than I can count. If there is anything better than a starry night for cultivating a 'far look'—in every sense of the word—I have yet to discover it. And, oh, but it 'trues' your sense of values!"—Selected.

WHAT CHRISTIAN SCIENCE DOES FOR US.

The subject of this is, What Christian Science has done for us. It is a very beautiful subject, as it has done so much for me. Christian Science has taught me what I am to God. It is a revelation to me, that I am God's Ideal Child; that He dwells within me and is always with me, and that He wants us to have all the beautiful things He has made and He wants us to be happy. Christian Science has given me a contented mind, and I am so happy that I feel I have everything that heart can wish for. Little things that used to annoy me have no effect on me now.

I ask God to guide me in everything I do. No matter how small it is I feel the help in little things as well as big ones. And He always answers my prayers.

We have always been taught that God would answer our prayers, and still it seems we did not believe it. And it has taken 2,000 years for us to know what Christ meant when He was here on earth.

"Go out into the world and preach the gospel and heal the

sick," and today if you tell that to the pastor of your church he will tell you it was only meant for Christ's disciples, to heal the sick. If Christ meant one, He meant the other. They might as well say Christ never intended for anyone but His disciples to preach the gospel.

I know that God does, through man, heal the sick by prayer, for I have been healed in that way. It has not only taken away all disease but has filled my heart with love for all and made me have broader views on all subjects. All the Evangelical Christian Scientists I know are broad, liberal-minded people, and are all so happy and contented with their surroundings. It is a pleasure to be with them. The Evangelical Christian Science Church is doing more to enlighten the world than any of the other New Thought movements.

All church denominations say that New Thought people are making great inroads on their congregations. Then there must be something good in it, or people would not be leaving the churches in such numbers. Then on the other hand, if the pastors of the churches would only investigate, they would find they are Christian Scientists after all, as they all want health, happiness, contentment and prosperity; and that is what Christian Science does for us.

—I. H. S.

Our prayers and God's mercy are like two buckets in a well—while one ascends the other descends.—Hopkins.

CREATIVE IDEALISM

Elsie Gibbs, Chicago, Ill.

THINGS which are seen are temporal and subject to change. Things which are not seen are eternal. The order of creation is from the invisible to the visible, from the formless into the formed.

Materialists scoff at the idealists and do all they can to persuade them to come down to common sense. One world at a time idea, and what was good enough for my father is good enough for me.

THE REALM OF THE IDEAL is therefore in the realm of the spirit, and it has been the so-called mad idealist who has made progression possible.

Our grandfathers used candle light, but through the idealism of Edison the people of today are using electric lights. We used to travel with horses but now we have the automobile and the aeroplane.

Religion and science are taking great strides and we must get into the vibration of progression, growth and construction in all things pertaining to life.

It was

THE "MAD IDEA" OF COLUMBUS that proved to the world that the earth was round. It has been the idealist around whom all history and religions have been made, such as Jesus, Buddha and Krishna, Joan of Arc, Washington, Lincoln and others of their kind.

The ideal is the perfect pattern put before us for which we are

striving. A goal for us to reach to make life worth living, developing the greatness within us. There is a spark of genius within every soul, but it must be stirred and fanned into flame and action by the idealist. The great majority of people do not like to be disturbed in their way of thinking and believing. They don't want to get out of the old familiar roads they have traveled so long with so little success. They live only on the surface and do not want to sound the deeper truths within them.

FROM THE REALMS OF THE UNSEEN.

Writers and musicians get their material from the realms of the unseen, and according to its perfect expression from the ideal to the real do their works live on.

The immortal poets' writings are inspiration drawn from the invisible to the visible. Artists and sculptors first form the ideals and then mold them into shape, their work being valued according to the inspiration they breathe forth and in their ability to take us out of the unreal and lose ourselves in the real.

An ideal formed into the minds of a country brings whole nations into war, all

WILLING TO DIE FOR THE IDEAL and has made it possible for our Statue of Liberty, with all that it stands for, to be at the gateway of our country.

Christian martyrs have been willing to be burned at the stake

for their ideal, and even though many of our greatest idealists have been crucified, their ideals still live on and stir the genius and enthusiasm of all souls striving for enlightenment.

LESSON OF TWO TRAVELERS.

The difference between the idealist and materialist is seen in the different attitudes of two travelers who get into a train, the one having a definite goal or station to reach, the other not knowing or caring, just traveling on anywhere, any time. The one with order and singleness and wholeness of purpose using all his forces and powers to reach a definite goal. The other in confusion getting more and more entangled and farther away from reality.

The carpenter first draws the plan of his house and then builds according to his pattern.

We are temples of the living God, and the Father put the plan of our individuality within us, and we must construct our temples into the highest and finest ideal conception we are capable of conceiving.

NO IDEAL IS TOO HIGH

if it is built upon solid rock. The ideal is continually pouring itself into creation, lifting us higher and higher, and we are the architects of our souls. Christ is with us in glory, and the brightness of His presence casts out all undesirable qualities. Christ qualities are eternal; all the others are only temporal and subject to change, and are ever changing as we become more illuminated to the truth of the ideal Christ within us. All

errors are shadows and disappear as we become full of the light of wisdom and the fire of purifying love.

Wake up to the genius that is within you and lose no time in thy creation.

RECOGNITION.

Mary L. S. Butterworth.

"And this is life eternal that they might know thee."

"I will instruct thee and teach thee in the way thou shalt go."

"There shall be a day when the watchman upon the mountain top shall cry aloud, Arise ye! Arise ye! Get ye up!"

It is comforting to reach that place of inner, silent knowledge, where we know and can feel that all will come into the recognition of life eternal.

Life being omnipresent necessitates our being present in Life. To recognize the Allness of God is to know and feel the Life that is eternal and this is to know God.

What a discovery after the long, long travel over roads of human conception, laden with grievances and crosses, to know and feel the presence of Truth, no matter where you go, or what trial you are facing. Arise ye! Get ye up!

Recognizing Truth casts out all error, both cannot be in the same place at the same time. To know this is to rise into Divine Knowledge. One cannot behold the Reality, made in its Perfect Expression, and then admit any unreal self.

"Acquaint thyself with God."

"Acknowledge God in all thy ways, and he will direct thy paths."

"Let all bitterness, wrath, anger and evil speaking be put away from you."

The Comforter, even the Spirit (Mind) of Truth, is the Watchman that cries in the mountaintop of your consciousness—"Arise! Get ye up!" Get ye up from your "low estate," which is the thought of your human weaknesses and limitations. Arise to your "high estate," your divine heritage as a son of God. In Son-ship there lies Life eternal, for the Son hath power.

Recognition comes clear as the noonday sun to the student who keeps watch over the conscious mentality. Arise in consciousness and recognize Christ! All in Christ are made alive! Christ does not come in personality, the Christ spirit is always in your midst. Christ is the act of good—that very good that may be done to you today, or that you may do to someone today.

Let us look for Christ then today. Christ is, no doubt, ministering unto you this moment in terms of Life, Supply, Happiness or Health; this is your moment to recognize It. Perhaps, It has come in a new addition to the family; in some healing of disease; in an increase in salary; in a change of environment, or in someone who has come into your life and brought harmony. Christ then is the act of Good, or in short, the demonstration of the Principle of Divine Love and Truth which you have been consciously or unconsciously applying, bringing Its own inevitable results.

Recognize today how the law works. Work with it and it will work for you. This is the glory of God, and the Joy of Christ. For every desire, there is the invisible, inexhaustible Substance to meet it. But in order to realize it in effects, we have something to do, we are to apply the law and to be worthy to receive God's benefits.

It is Life eternal to know and feel God.—Divine Science Weekly.

ARE YOU IN HEAVEN?

Heaven is a state of Mind wherein is recognized only that which is true, therefore good; the acceptance of that good and the expression of it through every thought, word and deed. Hence, you can enter into that realm right here and now and then, when the time comes for you to join that innumerable caravan you will not have to search or go somewhere to find Heaven, for you will have it within your own being whose effulgence will surround you constantly with heavenly bliss through knowledge or consciousness (knowing with God) of the Truth.—Master Mind.

The Christian world has not known the secret of the Indwell-ing Christ. If it did every church would become a school of the Christ life where the laws of the Spirit would be taught. The sick would be healed, the lame would walk, and the poor would have the gospel of self-respect taught them in such a manner that poverty would be abolished.—Henry Victor Morgan in Power.

TO UPLIFT HUMANITY

What are You Doing?—Signs and Proofs of the Reality of God—Man's Supremacy—The Human Kingdom's Laws—The Supreme Question—Thy Brother's Keeper.



WHAT are you doing for the uplift of humanity? What are you doing to ripen the Fruit of Justice in the spirit of the world, and to create the Fragrance of Love in the heart, and to grow the Flowers of Kindness upon the trees of deeds and the shrubs of action?

WHAT ARE YOU DOING?

—unreservedly, for the uplift of mankind? You who read these lines? You who are the obvious signs and proofs of the reality of God? You who stand upon the apex of the animal kingdom and sit—kings—upon the throne of humanity? You who reside upon the border line of two worlds, linked by your existence to the physical world, and by a spiritual tie with the spiritual world; linked to the spiritual by a tie so strong and so firmly rooted in the consciousness that no matter how you writhe and struggle nor how you rebel you cannot, on this life plane, wholly sever that tie?

Though you lift anchor from the harbor of the assurance of reason and sail away upon the fanciful sea of atheism or chase phantoms in the jungles of agnosticism, still you cannot escape the ever-present and ever-proclaiming declaration of the prophets of the natural phenomena.

YOU CANNOT ESCAPE THE DECLARATION of the sun, by day giving forth its bounty of shine and showers, light and heat, causing the signs of life to manifest continually, the flowers and fruits for the upkeep of all creatures. Nor can you escape the proofs of the star-spangled heavens by night, revealing a Supreme Creation and proclaiming a Supreme Creator.

If you are a sane and honest soul before attempting to deny the existence of a Creator or Supreme Ruler, bestir yourself in creating one star at least, like unto one of the tiniest that blaze in the firmament; or try your power at creating the mystery of the eye, the wonder of the ear; or make a supreme effort to manifest in tangible creation the mystery of that something in the human temple which coordinates and correlates the mysteries of the five senses; or else make an effort to create one mustard seed or a lone grain of sand.

NONE MAY CREATE.

Since none on the human plane are found able to create a single atom and yet are face to face with signs of creation at every moment—nay, men themselves are obvious proofs and clamorous declarations of creation—there remains but the one conclusion, viz., that a Creator, no matter by what name He is

called, a Creator exists, the breadth of whose knowledge human mind cannot comprehend, the depths of whose wisdom mortal man cannot fathom, the magnitude of whose power no earthly creature can conceive.

THOUGHTS OF THE CREATOR.

Oh, man! reason shuts you off from every path save the broad avenue of "the signs in creation," that declare the Creator; and since deviation from the conclusion that the Creator exists is barred by sound reason, and leaping over that bar can only be madness, you are forced to meditate on the station you occupy in the realm of creation.

By reflection it is discovered that in the beginning—which was before the birth of time and the symbol of place; before imagination had a home in creation, or reason had an atmosphere to breathe—in that beginning which has no beginning—the Creator purposed a Creation and then projected into existence the signs of that purpose, namely, the phenomenal creation of which this earth is but an atom.

THIS EARTH A MERE ATOM.

By further reflection man discovers that this earth, in the midst of the visible awe-inspiring and stupendous creation, is truly a mere atom, but compared to his physical existence it, too, is a universe of mysteries.

When man meditates on the wonders of this earth, the sources of power and bounty and of all things that man's material existence needs he finds himself drowning in the

sea of amazement, but if, perchance, he gains strength and reaches again the shore of reflection he discovers that this very power to reflect upon Creation places him at once upon a plane above all the rest of the earth creation. Looking through the archives of the earth creation man discovers below his station three wonderful kingdoms: the animal kingdom, the vegetable, and the mineral.

MAN'S SUPREMACY.

He discovers that the mineral kingdom is the foundation upon which all of the other earth-bound kingdoms rest, and also that the bulk of his own physical existence is a product of that kingdom. He discovers further that the vegetable kingdom is superior to the mineral kingdom in that it has the power of capturing and combining the atoms and elements of the mineral kingdom and of manifesting the evidences of growth upon the face of the earth—plants, flowers and fruits. It has the power of showing forth the signs of production and reproduction, and of manifesting the evidences of life not set forth in the mineral kingdom.

THE ANIMAL KINGDOM.

Coming to the animal kingdom it is found that this kingdom while obviously dependent upon the mineral and the vegetable kingdoms has contributed another glory which is the power of locomotion. Animals move upon the surface of the earth, fly in the air and swim in the waters.

By further reflection it is discovered that the mineral kingdom,

wonderful as it is, knows neither of its own existence nor of the existence of the vegetable. The two kingdoms below the animal kingdom have no conscious knowledge of their own existence nor yet of the kingdoms above them.

But the animal kingdom has some knowledge of its existence. The creatures of this kingdom maneuver for food and protection, and manifest the signs of pleasure and pain. Only faint traces of the power of reflection seem to manifest in the lower animal kingdom.

It is

RESERVED FOR THE HUMAN KINGDOM

to show forth the signs and proofs of reflection. Man reflects upon Creation—from whence come the objective universe and to what does it lead? These reflections upon creation, visible creation, have written indelibly upon the soul of man the consciousness of a Creator, and made him a helpless worshiper at the Altar of Creation.

By reflection it is further discovered that all the kingdoms below the human are slaves to the laws of nature and are subservient to the human kingdom. And that man alone may infringe upon the laws of nature with success.

INFRINGING UPON NATURE'S GENERAL LAWS.

Nature declares that all water seeks a common level but man imprisons it in reservoirs and harnesses its powers to serve his purposes. Also man imprisons the light and heat of the sun and makes it drive his machinery, carry his

burdens, light his cities and furnish him heat.

Nature's laws make man a slave to limited places and localities, hedging him in by deep rivers, impassable mountains and mighty seas and oceans; but man's ingenuity bridges rivers, tunnels through mountains, and crosses oceans dry-shod. Nature's laws confine him to the surface of the earth, but man invents wings and rises in the air and flies as a bird.

Thus it is obvious that, if the human kingdom pays the price of patience and persistence, it is permitted to break many laws which are fixed for the lower kingdoms.

DANGER OF EGOTISM.

Herein lies the great danger. Invention and discovery too often lead to egotism. Egotism is a spiritual blindness which frequently leads souls into the delusion that man is the supreme power upon this earth plane, and that he may impose his will whenever he can and upon whomever he pleases, no matter what the spirit of that will may be. Too often men deal with the laws regarding the rights of their fellow-men as they deal with the laws regarding the lower kingdoms.

THE HUMAN KINGDOM'S LAWS.

The human kingdom is bound together by Laws of Justice and Generosity. No one human being has a right which the Law of Justice does not accord to every other human being. But human beings vary in capacity and therefore vary in ability; hence the need of the twin Law of Justice, viz., Generosity. These twin laws checkmate each

other in such a way that the strong may bear the infirmities of the weak and the wiser ones assist the ignorant.

When on the human plane the wise begin to exploit the ignorant and the strong to oppress the weak. Divine Laws are transgressed and the seeds of trouble are sown in fertile ground.

THY BROTHER'S KEEPER.

In a very real sense every soul is his brother's keeper. Fellow-interest for the general good has ever been the Spirit of the Divine Law, and today the spirit and conduct of this law is magnified a thousand fold in the Heavenly book and is emphasized with super-human urgency and magnanimity.

Self-interest is transgression. Self-interest leads to oppression, and today God vows not to pass over any man's oppression. All oppressors—all oppressors on earth—are now under the shadow of the doom of Divine Displeasure, whether they be individuals, classes, nations or peoples. God has vowed not to pass over oppression.

The duty, the plain and sane duty of every soul on this life plane today, is to help in the forward and upward movement of every other soul within the scope of his power.

AGAIN THE SUPREME QUESTION

of the hour: What are you doing for human betterment? What are you doing toward making this world a better place in which to live? What are you doing toward creating the attitude of peace and good will between the war-torn and strife-tattered dwellers upon this

globe? Are you searching for the outlines of a divine plan? Are you looking for God's way out of this world-engulfing darkness of this day of judgment?

Remember, you stand, O! Man, upon the border line of two worlds, the world material and the world spiritual. One step in either direction is a decision for an Eternity.

Alas! in this day, save through the bounty of God, you are ranging yourself before the bar of justice, you are pleading your own case, you are judging of your own self, you are, by the spirit you are manifesting, by the deed you are doing, the acts you are committing and by the sentiments you are creating, passing your own judgment for the weal or woe of your life both for time and for Eternity, and there can be no mistake.

Bestir yourselves, O dwellers of the earth! to discover a clear vision of God's Divine Plan for the world, and then hasten to live, think and act in harmony with that plan. This terrestrial world to which you are so much attached loathes discord and war. It has drunken in the blood of so many, many murders, and concealed from human eyes the shame of so many foul deeds and cruel injustices that it is breaking out in a loathsome disorder and the inhabitants are stricken with a strange malady. Cold indifference sits upon the brows of earth-bound souls. Hasten O! children of light, raise the call of the Kingdom of Truth and Righteousness, waft forth the fragrances of Love and Kindness from the rose gardens of pure hearts, that perchance the at-

tention of men may be arrested, their souls be quickened, their eyes opened and their ears rendered of acute hearing; that they may hear the real call of God in the disturbed world, behold and seize the life-line of God's revealed Will, and hasten to the tent of His command.

All men are conscious that an unusual condition exists in the world today. Men of capacity must be up and doing those things which the heavenly teachers have revealed to be done, and thus redeem much time for rebuilding the world and save the souls from much grief and suffering.

The world of men must change their outlook and reform their attitude toward each other or rush on to certain ruin.

These are precious days and swiftly passing. The hours are tense and the signs are propitious. Mortal man cannot save the day. The reins of control have slipped from all human hands; God alone is potent of salvation. Let men, all men, seek God in this moment of supreme need. Let men make an extraordinary effort to find out the truth of God's Revealed Will and Way.

"O my God! O my God! unite the hearts of Thy servants, and reveal to them Thy Great Purpose. May they follow Thy commandments and abide in Thy law. Help them, O God, in their endeavor, and grant them strength to serve Thee. O God, leave them not to themselves, but guide their steps by the light of Knowledge and cheer their hearts by Thy Love.

"Verily, Thou art their Helper and their Lord."

THE SILENCE OF GOD.

The Great Silence of God ever envelops us. It is the birthplace of all pure, true thoughts, of all noble aspirations, of all divine ideas. It is the pure essence of Being—omnipresent—and we must still our outer noise in order to become conscious of it.

It is silent to our senses, but speaks loudly, and in no uncertain tones, to the listening soul.

Its voice is the human voice of love, its melody the harmony of human lives expressed in Truth and unity.

Its intense frictionless activity, which seems like stillness to us separately, is the great transmuting power, wherein as we rest and trust we are cleansed from all our foolish mistakes and divinely renewed. "God is not far away from any one of us," for God is the silent power working in us and out through us always, and God is love.

Let us take time every day to be still and know our God. To feel the harmony and the great peace. To let divine love be born anew within our hearts, that a purer, sweeter, truer expression of the one perfect Life be felt and known through us.

We are not to try and get something out of the silence, but to let its beautiful calm bathe our souls, as it were, till all is divinely adjusted—all our busy thoughts, desires, plans, wants and wishes silenced that we may become aware of the pure and perfect Intelligence working for our highest good and the good of others, in its own perfect, loving way.—Good Will.

WHY READ THE BIBLE?

Aside from its sacredness as inspired writing, the Bible is a book of remarkable interest and value as pure literature.

There is no more wonderful poetry in all the world's writings than David's Psalms, or the wonderful "Song of Songs" of Solomon.

If you would rather read great prose, turn to the Book of Job and read what he wrote of human suffering and its cause.

The Bible has inspired art more than any other great book in the world.

The greatest picture ever painted is the Sistine Madonna, and Raphael, according to Italian legend, received his inspiration in a dream after he had prayed for power to portray on canvas what he had read in the Bible.

The painting which contends for first place with Raphael's masterpiece is another picturization of a Biblical scene, Michael Angelo's Last Judgment. This artist's statues, among the greatest ever produced, are almost all inspired by characters or scenes from the Scripture. The colossal figure of David, the unfinished St. Matthew, and a score more show how closely this artist studied the Bible.

No one needs to be highly educated to read the Bible and to enjoy it. The story of creation is told almost wholly in words of not more than two syllables. The Sermon on the Mount is so simple and so plain that a child can comprehend it. The Gospel of St. Mark is the best example of concise writing in the English language.

One translator, who worked for 25 years on the Chinese text of the Bible, said that there was not a word or phrase in it which could not be correctly rendered in that difficult language, a proof of its simplicity and directness.

The value of the Bible as a work of literature has not only been established by the opinions of scholars, but has been vouched for by courts of law.

Stephen Girard, who founded the college which bears his name in Philadelphia, provided in his will that no form of religion should be taught in the college endowed by his millions.

But a school without a Bible was believed to be against public policy and the good of its students. The Bible was introduced, and a suit followed, which was tried before the Supreme Court of Pennsylvania.

The defendants claimed that the Bible had been adopted not as a book of religion, but as a literary masterpiece which also taught the code of right living. The court ruled that the act did not transgress the provision of the will.

The price which the collector paid the other day for the rare copy of the Bible was, after all, not so high. Higher prices have been demanded for books hardly more rare and infinitely less important.

But for his \$3,700 the collector got no more of the real Bible than you can buy in a substantial binding for \$1.00—the most important and widest read book in the world.
—Washington Post.

EMERSON'S TEN COMMANDMENTS.

(In 1832 young Emerson adopted the following as his "Sealed Orders"):

Thou shalt not profess that which thou dost not believe.

Thou shalt not heed the voice of man when it does not agree with the voice of God in thine own soul.

Thou shalt study and obey the laws of the universe, and they shall be thy fellow-servants.

Thou shalt speak the truth as thou seest it, without fear, in the spirit of kindness to all thy fellow-creatures, dealing with the manifold interests of life and the typical characters of history.

Nature shall be to thee a symbol. The life of the soul, in conscious union with the Infinite, shall be for thee the only real existence.

Let thine eyes be open and thine eyes will reveal to the beauty everywhere.

Go forth with thy message among thy fellow-creatures. Teach them that they must be guided by that inner light which dwells with the pure of heart, to whom it was promised of old that they should see God.

Teach that each generation begins the world afresh with perfect freedom; that the present is not prisoner of the past, but that today holds in captivity all yesterday's, to compare, to judge, to accept, to reject their teachings, as there are shown by its own morning Sun.

To thy fellow-countrymen thou shalt preach the gospel of the New World, that here, here in America, is the home of man, that here is in

the promise of a new and more excellent social state than history has recorded.

Thy life shall be as thy teachings, brave, pure, truthful, beneficent, hopeful, cheerful, hospitable to all honest belief, all sincere thinkers, and active according to thy gifts and opportunities.

SELF RELIANCE.

Observing all laws of love and compliance,

Obeys all laws that better and bless;

There's nothing so good as strong self-reliance

To guide a young man up the hill of success.

Submissive to nothing but God's subjugation,

A servant to no one, but lord of himself

He soon will be standing on that elevation

Beyond the oppression of power and pelf.

Beyond all oppression, beyond all the science

Of tyrants to lead him and lords to obey

He's stronger, by far, with his strong self-reliance

Than those who would drive him about on his way.

—Howard Carlton Tripp.

Deep in man sits his fate

To mold his fortunes—mean or great;

Or say, the foresight that awaits Is the same genius that creates.

—Emerson.

IN GOD WE TRUST.

"With charity for all and malice toward none," was the attitude of our greatest American, and it was this very attitude that made him great.

"What is needed to adjust the financial conditions of the times is more good will," was the decision of one of the great labor leaders.

Here is the Principle of all harmonious adjustment. It was announced at the advent of Jesus—"Peace on earth, good will to men." Indeed, Jesus came to demonstrate this God-quality. He was open to its constant inflow and it went out through him as he contacted the world.

"Good will toward men" is such a simple and practical method of settling all difficulties that involve man's dealing with man. No elaborate system is needed at all, but just a world-wide campaign of practicing or using this quality of Mind that is in everyone.

Good will in man toward man is the great remedy for oppression everywhere. It will "make the crooked places straight" and exalt the man of low estate; it will feed the hungry and clothe the naked everywhere in all the world; it is the great distributor that will make it possible for every man to own his home and have leisure to pursue the refinements of life.

The present life of our country is out of balance for want of this adjusting Principle. Why should one man deny himself and his family the common comforts of life that another may live in luxury? Why

should the renter sell his little car in order that his landlord ride in an elegant one? Why should not every family enjoy exhilarating outings and every man, woman, and child have wholesome food and wear good clothes? Why not every lover of music be able to hear the best artists?

Look back of conditions—selfishness and greed, is it? But this is the negative way of stating that the stream of good will in the hearts of men has been damned up, and hence the natural course thrown out of balance.

Because good will is the balance, God's way of activity will be practiced universally among men. It is coming. Here and there are refreshing streams. It will become popular. True adjustment can only come from the Inside.—M. Renwick Lorimer in Divine Science.

TO BE HELD IN THE SILENCE.

The light of Divine Intelligence is awakened within my soul and I am free from all thoughts of error.

My understanding is broadened and deepened and strengthened. I think only true thoughts. I am able to return good for evil.

Through comprehending the beauty and the freedom of Divine Wholeness, I bring into expression the Perfect Christ Pattern.—Unity.

There never was a day that did not bring its own opportunity for doing good that never could have been done before and never can be again.—W. H. Burleigh.

CHRISTIAN SCIENCE

It Has Stood the Test of its Philosophy and we are Seeing the fruits of its Teachings Ripening on Trees other than those Labeled with its Name.

William E. Gibson.

CHRISTIAN Science is a product of this wonderful age. It has caught a glimpse of the Golden Era for the world, the Age of Peace and Good Will, of which all the heavenly birds have sung; of which prophets and seer of Divine secrets have chanted and for which holy men and women have yearned and prayed.

Glimpsing this vision, true Christian Scientists have set about, in their own way and by the light they have discovered, to create in the midst of men the signs of Faith in God and the proofs that God is touched by The Power of Prayer and Faith.

True Christian Scientists are standing up for the loftiest ideals of Justice and Kindness, and for Purity Chastity and Morality in life. They are standing firm for good government in the world, that all people may share the bounties of creation; but most important of all, Christian Scientists stand for a real vision of a Real Creator—a Real Supreme Ruler. No matter how they differ as to the ideal nature of this Supreme Ruler they are united in the great central truth of an All-Knowing, All-Powerful and Ever-Pleasant Supreme Power, and they, for the most part, are agreed that this Supreme Ruler reveals His Will to

the world through a human being made fit for that revelation. Hence their devotion to the Message of the Lord Christ and also their devotion to the founder of their faith.

Christian Science is a fruit of the quickening of the consciousness of humanity from the sleep of the past. It is pulling humanity up out of the ruts of the dead theologies and philosophies of the dead past. It is placing the feet of men upon a higher plane of ideals of human relationships and a truer conception of God's relation to man.

Christian Scientists believe that all true healing is through Divine Power and that that power may be resorted to through The Prayer of True Faith. In this respect it is doing a most valuable service, for when men begin to feel after God through prayer and meditation and begin to seize hold of the rope of salvation through Faith then God surely assists them. For not until the soul is in a state of receptivity through Prayer and Faith can the real mysteries be unfolded. So long as souls are submerged in a deep rut of the bygone they are veiled from the Bounties of God.

As the stuffy air of a tightly-closed living room is a source of disease and a cause for physical ills, mental distortion and soul suffering, so also only a thousand-fold

more so is the stuffy, disease-laden atmosphere of the spiritual and mental prisons into which millions of souls are confined.

The doors of these prisons are ever open, but the souls are bound within by three mighty ties—ignorance, fear and spurious faith. Ignorance hoodwinks and then enchants into the ecstasy of child's play. Fear hypnotizes and then paralyzes. Spurious faith sees one thing, hears one melody, then rejects all else. Too often, what it sees is the lamp from which the light has long been extinguished and too often the melody it hears is but the echo of the real song.

Christian Science is showing men the way out of this by laying before their very eyes the signs and proof of the power of faith in an All-loving and All-Generous Heavenly Father, one whose presence is ever manifest in the glory of his creation and whose nearness is within that soul who turns from the alluring without to the Kingdom within. The true Within of every soul is the Gate to the Father's House of many mansions of which Christ spoke.

When the soul breaks these fetters and comes out in the Sunlight of Freedom the eyes behold new beauties, the ears hear new music, the soul sees the ideal table of the Lord upon which are viands for every taste, wholesome food for every sick one and a healing chalice for every affliction.

Alas! Too often men pass only from one prison cell to another, breaking the shackles in one cell only to put on others in another.

The soul cannot attain until it flees both from itself and men, and finds refuge in God, but the path of this flight is ever through the hearts of men; the steps of progress are soulful deeds of kindness, search after truth and submitting reverently before the revealed commands of God.

Christian Scientists realize more and more the obvious truth that the source of most of human ills is discord between the will of man and the will of God. It, therefore, seeks, in every way, to produce a state of harmony in the hearts of men.

THINGS TO BE REMEMBERED.

Remember that God does not take sides in any strife. God is not in discord. God is harmony.

Remember that God's side is the righteous side. If you want God's help, get on his side. God's side is for peace, harmony and cooperation.

Remember that "All things are possible with God." We must also remember that God is good; we might say, "All things are possible with God."

Remember to be very careful how you ask God to help you win a lawsuit. The majority of lawsuits have very little in common with peace, love and harmony. God aids those who would gain a peaceful victory. God aids those who value spiritual gifts above material possessions. God aids those who cooperate with him. God aids those who will let him. Many peo-

ple have such strong personal ideas of what they want to do that they don't give God a chance to help them.

Remember that it is most inconsistent to ask God to help you fight. It is as inconsistent as asking a police officer to help you steal. You may ask God to help you love; to help you be more prosperous; to help you realize more health and happiness. God is more willing to give these blessings to us than we are to receive them.

Remember that God loves all of his children, and he does not help one to take advantage of another. Ask God for wisdom and love, instead of calling upon him to help you win a lawsuit. You will find that you will gain more in other ways, and that you will enjoy a greater peace of mind by following the peaceful course than could possibly be yours by strife, even if you did win the suit. Many a man's life has been ruined through the worries and delays of a long-drawn lawsuit. Make friends with your opponent, and God will help you. God's storehouse is large enough to supply you, without your having to fight for any particular small portion of wealth. Do not worry about the channel through which your supply will come; do your best, and expect supply from God. Then you will receive abundantly, often from very unexpected sources.—Weekly Unity.

God is the Universal Source, the Divine Lawmaker, the One Supreme Being, Father of All, the Creator.—Power.

SOCIETY FOR SPREADING THE KNOWLEDGE OF TRUE PRAYER.

“Unto the upright there ariseth light in the darkness” (Ps. 112:4).

Practically all who labor under the false sense of reality expressed in the material life are dissatisfied. Rich and poor, high and low, alike meet constant anxieties and sorrows as long as they have more than one God and give credence to the lying cinema pictures of mortal mind.

But “Unto the upright there ariseth light in the darkness.” An “upright” man in the meaning of the text is one who denies the false impressions of the senses and continually proclaims the truth. To him the radiance of the one and only Mind—God—shines forth upon the darkness called mortal mind, and lo, the shadows are annihilated by the glories of Love, Life and Truth.

Be truly upright. Arm yourself with the mighty two-edged sword of denial and affirmation; gird on the armor of your knowledge of Truth and set out joyfully to destroy the beliefs of sin, sickness and death with never a qualm, never a doubt as to the success of your efforts. For what are you destroying? Merely stupid, false beliefs, in your own so-called mind; beliefs that are nothing but lies—lies against Him “who hath called you out of darkness into his marvelous light” (1 Peter 2:9).

Each one of us has to work out his own salvation. Others may guide us by example and teaching, and indeed help us by treatment,

but the real and grand work of gradually overcoming the sense impressions and establishing the consciousness of reality is commenced in the solitude of one's own false consciousness.

I say "commenced" because as we progress the sense of loneliness diminishes. We begin to realize the reality of the Mind which is one in all and all in one, and the unity of that one Mind and its manifestation, the consciousness of that Mind. Loneliness is a sense of limitation and limitations disappear with our progress.

"Blessed is he that overcometh." Faithful work on our part will assuredly bring to us the sound of a voice from within, saying as it did to Abraham, "I am the Almighty God; walk before me and be thou perfect" (Gen. 17:1).

SOPHIE AND OTHERS OF HER SEX.

"The champion cow comes back." Ladies, please read that line with attention. The cow's name is Sophie 19th. Sophie is fifteen and a half years old. Very old for a cow. A cow aged fifteen and a half is as old at least as a woman aged sixty-five.

In old age Sophie is reverently greeted as "the champion butter cow of the world." Her ninth official record amazes everybody. Ordinarily, at the age of fifteen and a half a cow becomes the prey of somebody that changes her stringy meat into sausages.

Sophie in her old age is a champion, tenderly cared for, still as good as ever, because she has had the right care, the right food, the right Treatment. The farmer that managed her did not push her aside in favor of some younger heifer a little more lively and sprightly.

Sophie in hot weather had an electric fan over her back to keep the flies away and make her comfortable.

Sophie had a comfortable bed of straw always. And she lived in a wide box stall where she could move about comfortably, not in a little narrow stall such as ordinary cows endure with their necks held tight in a yoke.

Sophie was not pushed to the background in favor of some sprightly young heifer. Sophie was not humiliated by the discovery that a few gray hairs in her head meant that nobody paid any more attention to her.

Sophie retained all her good qualities and got better as she got older. Women do the same, but men don't know it.

When men are sufficiently civilized to treat women as well and as intelligently as the dairyman treated Sophie this will be a better world.

Perhaps, women being able to vote now, the better world will come sooner than it would have done under old conditions.—Brisbane.

All laws of creation are involved in the Science of the Word. "In the beginning God said, Let there be light, and there was light."

SIN.

Separation is sin!

It is the only sin there is in the world; when we get rid of that sin we will be sinless. When we are sinless we will be free from sickness, disease, death; there can be no such thing as death without separation.

While you are united to the Whole you cannot die without the Whole dying. All of the cosmic forces are alive and you must be separated in your thought before you can die.

All of the cosmic forces are in perfect health; you must be separated in your thought before you can be diseased in mind or body.

Don't you see that separation is sin?

How are you going to have a reunion?

It must come to each individual; you are united to God or separated from God in your own thought. It is by a United Thought that the world is to be saved from the sin of separation.

Are we doing it?

We are doing the very opposite; in our attempts to do the thing we think ought to be done we are going in the opposite direction.

Instead of uniting in our thought we are organizing, organizing, organizing and creating more and more division by our organizations. It is a league for this and a league for that; a club for this and a club for that; unions and more unions in the objective.

All of these unions and organi-

zations in the objective are satanic and create divisions.

Divided we fall; united we stand!—Scientific Christian.

AMERICA.

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!

America! America!

God shed his grace on thee,
And crown thy good with brother-
hood,

From sea to shining sea!

O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!

America! America!

God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

O beautiful for heroes proved
In liberating strife,
Who more than self their country
loved,

And mercy more than life!

America! America!

May God thy gold refine,
Till all success be nobleness,
And every gain divine!

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!

America! America!

God shed his grace on thee
And crown thy good with brother-
hood

From sea to shining sea!

—Hutchins' Hymnal.

PRAYER.

Oh, Thou, All-seeing and All-knowing One—

Whom we call Father, God, Creator,
to Thee

We pray, not as of old, when ignorance of Thy laws

And Thee did bid us supplicate, entreat,

Implore for things we most desired;
But in the higher understanding

With which our great Teacher bade us pray;

He who said: "When thou prayest, believe

That things desired by thee are thine."

For the Father knoweth all thy heart,

And gives thee all good blessings,
e'er thy prayer

Is uttered! God is perfection, law itself,

And He no changing needs! But we, His children,

Heirs by birth and inheritance, have lived

So long in doubt of our estate, cannot receive;

Our spiritual ears, eyes and thoughts are silent.

So we the changing need.

Now when we pray, we will not say,

"Dear Father, hear our prayer";
but know

That Thou dost hear and answer!

We will not plead, "Be near us,"

But know that space is filled by
Thee alone;

And surely Thou art here as everywhere.

We will not plead that Spirit's power

May us encompass and protect,
We know that Spirit never leaves us
day or night.

We'll let each breath and thought
and word

A recognition be—our lives be hid
in Thee.

Content in Thee, we find our heaven
now.

And nothing have to fear,
Since God is "All in all" and God is
good.

**THE WORD THAT WAS NOT
SPOKEN.**

What silences we keep year after
year,

With those who are most near to us
and dear!

We live beside each other day by
day,

We speak of myriad things, but seldom say

The full, sweet word that lies just
in our reach,

Beneath the commonplace of common speech.

Then out of sound and out of reach
they go—

These close, familiar friends who
loved us so;

And sitting in the shadow they have
left,

Alone with loneliness, and sore bereft,

We think with vain regret of some
kind word

That once we might have said and
they have heard.

—Nora Perry.

ENOUGH FOR NOW.

O God, I thank You!
 Not for beauty, wealth, rank,
 power—
 But for this Hour
 Of realizing, in my inmost soul,
 All that I needed—ALL!—to make
 me whole;
 And it is this: I love
 ALL: in Hell below, in Heaven
 above!
 Unloved, alone,
 With none to name mine own,
 I feel my being flood with Love and
 Joy;
 Nor gain-alloy,
 Nor hope, nor thought of gain ob-
 scures that feeling
 Pure as a hill-wind, warm as sun-
 shine, healing.
 I love. No one loves me.
 I love—Humanity!

 Perhaps some karma—distant, far
 away—
 Or next to this Today—
 May bring me love such as I once
 did crave,
 My soul to save.
 I thought once, if such Love could
 be mine,
 My soul would pine,
 Attenuate, dry up, and blow away,
 A shriveled, dead thing; bitter,
 brittle, gray;
 But now, I know
 Alone through all this karma I can
 go
 And yet be glad, and grow
 So great, so splendid is the LOVE
 that pours
 Between my shores

Of mind and heart and, nourishing
 my soul,
 Restores it whole.

I love. To be loved is not, now, my
 goal,
 Though I should welcome what
 I needed and have not,
 Yet now can bravely do without,
 until
 I shall deserve old longings to ful-
 fill. For now, I'm satisfied
 Only to love, without fear, hope,
 or pride—
 O God, I thank You!
 —Florens Folsom in New Thought.

MY SYMPHONY.

Listen! I am (thy thought).
 Give entrance—or I come un-
 sought—
 I carry perfume of the flowers,
 I sing the changes of the hours,
 I peer through eyes of king or slave,
 I hold the keys beyond the grave,
 To hearts of snow, to hands of
 crime—
 It matters not, I sing each chime.

 Listen! within a fountain clear,
 Which hath no path, yet ever
 near—
 Where fairy sprites are sporting
 fair—
 Who never breathe the outer air.
 Will bear your message like a bird.
 Will speak each low and tender
 word,
 Will wipe the tear almost unseen,
 Will weave the dream that hath not
 been,
 And bring at last Life's grand Ideal,
 Out in the highway of the Real.
 —Abbie Walker Gould.

GOD IS EVERYWHERE.

—
 "Whither shall I flee from Thy presence?"
 (Psalm 139:7.)

Oh! Where is God?

He's always here,

In thought and impulse, light and
 air.

But not in darkness—not in fear!

Yes, truly, God is everywhere.

He's nearer than the breath we
 breathe,

He's closer than the dreams we
 weave;

He is our life, he is our power.

He IS, and, therefore, all things are.

Our darkness is His radiant light,

He's Victory in the deathly fight.

But what of sickness, sin and
 shame?

In truth, He's present just the same.

To topsy-turvy mortal sense,

Omnipotence seems impotence;

Joy looks like sorrow, trust like
 fear;

But, seeing closer, God is there.

We gaze as through a darkened
 glass,

And think we see a shadow pass,

But look again, with eyes of love;

It is not evil—it is God.

For God is all there is to see—

An omnipresent Deity;

Search out and find one sinful spot,

One single place where God is not.

'Tis vain to seek—there's none to
 find!

We think there is, but we are blind!

We cannot truly think or see—

God only knows, and perfectly.

If God is all, then what are we?

The image of Divinity;

For only when we lose ourselves,

In Truth, in God, we find ourselves.

Thus, seeing eye to eye with God,

We view with eyes of purest love;

And, finding only perfect good,

We recognize it all as God.

—A. M. in Active Service.

NATURE.

As a fond mother, when the day is
 o'er,

Leads by the hand her little child
 to bed,

Half willing, half reluctant to be
 led,

And leave his broken playthings on
 the floor,

Still gazing at them through the
 open door,

Nor wholly reassured and com-
 forted

By promises of others in their
 stead,

Which, though more splendid, may
 not please him more;

So Nature deals with us, and takes
 away

Our playthings one by one, and
 by the hand

Leads us to rest so gently that
 we go,

Scarce knowing if we wish to go or
 stay,

Being too full of sleep to under-
 stand

How far the unknown tran-
 scends the what we know.

—Longfellow.

THERE IS NO UNBELIEF.

(Republished by request.)

There is no unbelief.

Whoever plants a seed beneath the
sod

And waits to see it push away the
clod,

Trusts he in God.

There is no unbelief.

Whoever says, when clouds are in
the sky,

"Be patient, heart, light breaketh
by-and-by,"

Trusts the Most High.

There is no unbelief.

Whoever sees 'neath winter's fields
of snow

The silent harvests of the future
grow,

God's powers must know.

There is no unbelief.

Whoever lies down on his couch to
sleep,

Content to lock each sense in slum-
ber deep,

Knows God will keep.

There is no unbelief.

Whoever says "tomorrow, the un-
known,

The future," trusts that power
alone

None dare disown.

There is no unbelief.

The heart that looks on when dear
eyelids close

And dares to live when life has
only woes,

God's comfort knows.

There is no unbelief.

For thus by day and night uncon-
sciously

The heart lives by the faith the lips
deny,

God knoweth why.

—By Lizzie York Case.

Lord, bless me with the magic of
stone of fire,

And purge this life of mine with
sorrows dire;

O bless me, Lord of mine, O bless.

Lord, lift this form of mine and
make it shine,

A lamp of clay in holy home of
thine;

And let my music glow each night
and day,

And wipe this filthy stain of life
away;

O bless me, Lord of mine, O Bless.

Lord, softly touch this fright'ning
frowning gloom,

And all around new stars and
moons illumine;

My eyes will bear no more this
darkness-thrall,

And light will blossom forth where
they will fall;

A cry will swell my heart and rise
to thee:

Lord, purge this life of mine and
purge thou me;

O bless me, Lord of mine, O bless.

—Mussoorie.

The mind I swear by,

And the heart I bear,

Shall never sag with doubt

Nor shake with fear.

—Shakespeare.

SPECIAL BOOK OFFER

*No Better Way to Preach the Gospel than to Place in
the Hands of Friends and Neighbors Books
of Proven Worth and Value.*

IN ORDER to give everyone the opportunity to propagate The Truth we will sell our books at the following rates:

Christology, per copy.....	\$1.25; 3 copies \$3.00
Christian Science Instructor, per copy.	1.25; 3 copies 3.00
Christian Science Made Plain, per copy.	.35; 4 copies 1.25
Divine Healing, per copy.....	.35; 4 copies 1.25
Sacred Science, per copy.....	2.00; 3 copies 4.50
Christian Science: What Is Is and What It Does, per copy.....	.35; 4 copies 1.25

Set of one copy each of above six books, including News Letter, for one year, \$6.00. Three sets, \$14.00.

Unless otherwise ordered, all books are sent by mail prepaid. Address

NEWS LETTER PUBLISHING CO.
Lock Box 1524, Washington, D. C.

Washington News Letter

·A·
MONTHLY
MAGAZINE

One Dollar a Year

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

VOL. XXVII.

JANUARY, 1921.

No. 4.

CONTENTS

Editorial	100
Chain of Golden Thoughts—Paulina B. Sabin.....	102
Good Resolutions—Mrs. Mary C. Sabin.....	103
The Christmas Spirit—Walter Devoe.....	105
The Science of Healing—Alice V. Davis.....	106
By Their Fruits—Florence C. Barnes.....	107
Hold Fast That Which Thou Hast—W. F. Kennedy.....	109
The Perfect Tribute—Mary Shipman Andrews.....	110
A Creed—Ralph W. Trine, in Mind.....	112
Optimism vs. Pessimism—Weltmer.....	113
Bits of Verse.....	114
Thought, the Interpreter—Prather, in Power.....	115
The Fetter on Protestantism—W. Garrett Horder.....	117
The Holy Shadow—From Divine Science.....	118
Love Them All—Florence Struve, in The Master Mind.....	119
Commit Thy Ways Unto the Lord.....	120
Science of Mental Healing—Emerson.....	121
Love—Alma Gillen.....	122
A Treatment—Bishop Sabin.....	123
Pages of Poetry.....	126-127



Oliver C. Sabier Jr.



VOL. XXVII.

WASHINGTON, D. C., JANUARY, 1921.

NUMBER 4.

Washington News Letter

PUBLISHED MONTHLY

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

OLIVER C. SABIN, JR..... *Editor*
PAULINA B. SABIN..... *Managing Editor*
OLIVER C. SABIN, JR..... *Business Manager*
BETTIE C. SABIN..... *General Secretary*

*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, Can- ada—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

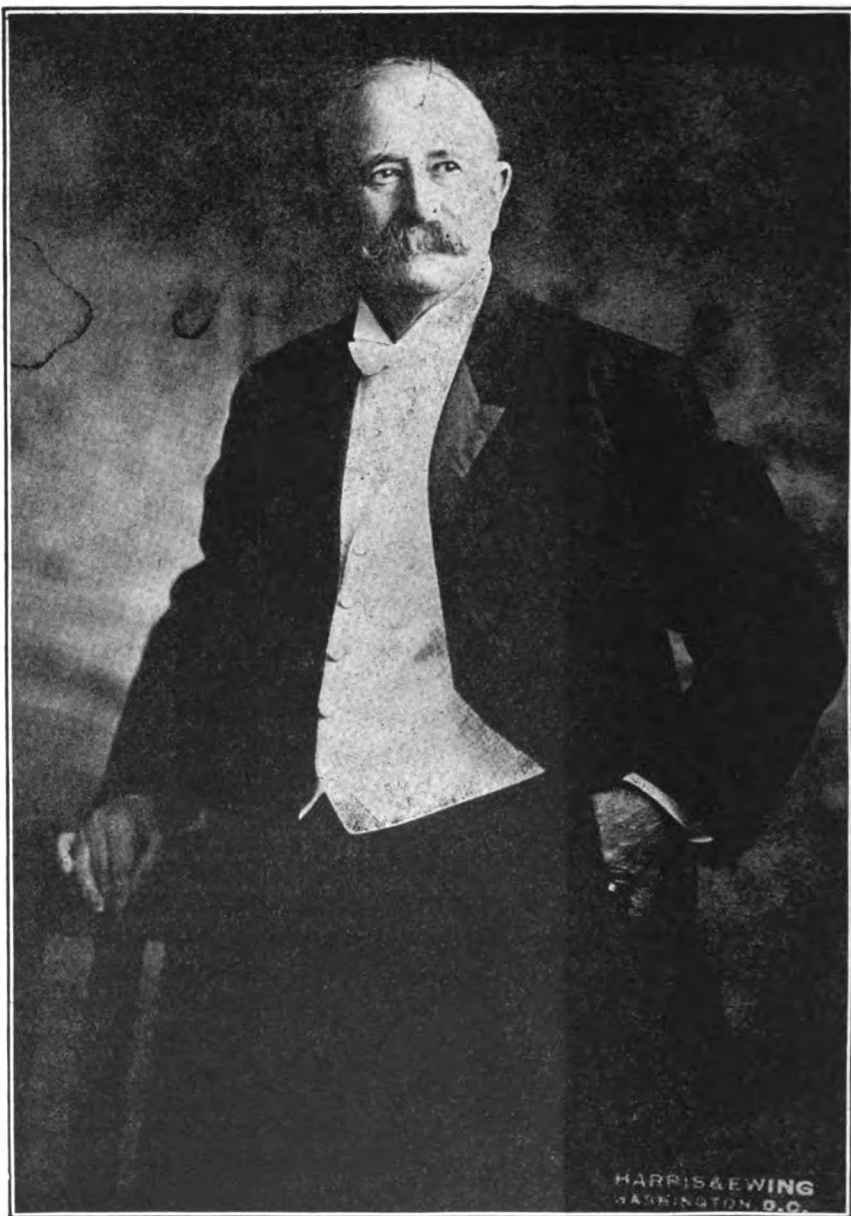
ADVERTISING RATES GIVEN ON APPLICATION.

SPECIAL NOTICE TO SUBSCRIBERS.

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

OUR WORK FOR 1921.

Christian Scientists have their work for the year of 1921 marked out for them most clearly. It is for those who hold to the doctrine and practice of bringing into realization the principle that God is All and All is Good, to do their full share in reconstructing our country and the world upon the lines of soberness, of rectitude, of honor and honesty, of fair play; in blotting out the dreadful record of the world-orgy of war, with all its accompaniments of disruption of the established principles of right living and integrity. We must have faith in God; and his children, know that they will be restored to reason, will return to their normal lives and will profit by the lessons of the dreadful days of war. We must concentrate and develop Faith, stand like a barrier of adamant against the turmoil of the times.



Oliver C. Sabin.

We must hope and pray for the restoration of honor in every walk of life and we must work with enthusiasm and the courage of unity to inspire our ranks and those with whom we are associated in citizenship and the affairs of life to bring back to the world the Happiness, Content and Peace of which it has been robbed by error.

THE NEWS LETTER.

This publication has passed its 21st birthday, which occurred in October, 1920. In the issue for October, 1917, The News Letter said:

"The News Letter has flourished through all these years and is to-day read in thousands of homes to which its first edition went 18 years ago. It has sought to inculcate the cardinal truths of Christian Science in a clear and convincing way, and the result has shown that its effort has been successful. Its course has followed Lincoln's words at Gettysburg—it has worked and written 'with malice toward none, with charity for all.' 'The Truth that

makes men free' and the Love that encompasses all and unites all in One Brotherhood have been and will be the foundation stones of the work done by The News Letter in the years to come."

FOR HEALTH, HARMONY AND HAPPINESS.

The mails and the express are taking from the Capital these days very many copies of the works of Oliver C. Sabin to all parts of the United States and other lands. These books have become classics in the literature of Christian Science and New Thought. Though passed from earthly life, Bishop Sabin lives in the hearts of many, many thousands of students and practitioners of Science, among whom are great numbers who have been restored to health and harmony, physical and mental and to the enjoyment of happiness and prosperity through his spoken and written words. A list of the Sabin publications may be found on another page of this magazine.

Oliver C. Sabin Jr.

Chain of Golden Thoughts

January

PAULINA B. SABIN

Take into your heart every ray of sunshine that comes, and keep highly polished the Diamond of Soul that it may reflect all the light that it receives.—William E. Gibson.

If you are a true Christian, a real follower of Christ, you have the power of healing; it is your right to heal as Jesus healed, and it is your incumbent duty to heal those sick of body and mind, to bind up the wounds of the broken-hearted, and show men the way of the soul's restoration to God.—The News Letter.

Faith is not a sentiment. It is not merely believing blindly, nor is it indefinite, a shadowy generality. Faith is a substance and a power. It is the very being of God, Eternal; substantial with a presence and a fullness that knows no absence or lack.—The Master Mind.

Picture in your mind the able, earnest, useful person you desire to be, and the thought you hold is gradually transforming you into that particular individual. To think rightly is to create. We become that on which our hearts are fixed.—Susan Q. Morris in The News Letter.

You must have Hope and you must have Faith,
You must love and be strong, and so

If you work, if you wait you will find the place
Where the four-leaf clovers grow.

—Ella Higginson.

All the time that is is NOW, there never was any other time, there never will be. NOW is the time to live. NOW is the time that man has dominion and NOW is the time to use it. NOW is the time to use your God-given power. NOW is the time to get into the Kingdom of Heaven, for "the Kingdom of Heaven is at hand."

The principle of metaphysical healing is that Truth dispels error. Error in the presence of Truth vanishes into its native nothingness and it never was. Truth dispels evil as light dispels darkness. There never was darkness; it was simply the absence of light.—Bishop Sabin.

GOOD RESOLUTIONS

Mrs. Mary C. Sabin.

THE New Year is the time when all good people make good resolutions for the coming year. We, as Scientists, should have good resolutions every day in the year, constantly increasing good resolutions; and especially should we emphasize the first day of the year with such resolutions. I am going to suggest a few thoughts of how to think and resolve, which I trust my readers may be benefited by during the coming year.

You should resolve that from this on you are going to do right for the sake of the right and do good because it is good to do good. In other words, from now on you are going to serve God because you love Him; because you love His service; because you love His work; because it is a pleasure to do it and you resolve that this shall be your line of conduct.

You should resolve that now and hereafter you will always think good thoughts, think thoughts of Love, Happiness, Joy, Peace, Righteousness, Wisdom, Spiritual Understanding, Health and Harmony, affirming and realizing the Truth that God does give you all these and He gives them to you abundantly now.

You should resolve that now and hereafter you will never have any fear because you live, move and have your being in God, the Father; His love covers you, directs you and blesses you and you can have no

fear of evil—have no fear of poverty, because God is your supply. You rely on Him and you trust Him. Seek, ask and knock for that which you want and God Almighty does supply you and answers your prayer. You have no fear of sickness, inharmony along the line of health; you have no fear of weather conditions, atmospheric changes. All such have no effect over you or against you for you are hid with Christ in God, His perfect child, a spiritual being, living in spirit; are perfect and must be perfect and nothing but perfection can come near you. You banish and command all evil or doubtful thoughts to get behind thee, Satan, and all thoughts of fear must be destroyed by thoughts of Love.

You should resolve from now on, forever, to devote your life, your services, your means to God Almighty, and follow as He leads, as He directs, to the end that your life should be a benediction to your fellows with whom you associate and that wherever you go you will be a blessing and an inspiration in the propaganda of God Almighty's Truth on earth. To accomplish this you give of your means and substance as God gives—in abundance—and drive out all stinginess, meanness and littleness and consecrate your lives, from now on, to God Almighty and His work.

You should resolve from now on to sow the seed of righteousness

and holiness and that you will aid in this work of preaching the Gospel, healing the sick and devoting yourself to God and His work, thereby fulfilling the command of our Savior when He told His disciples immediately before His ascension to preach the Gospel to all the world.

God Almighty will bless you and does bless you in all these resolves and the nearer you perfect them, in your conduct and in your actions the more perfect will be your blessings, for you will reap as you sow.

God Almighty does bless each and every one of you and He blesses you now; He fills your hearts with love, your minds with happiness, your bodies with health, and leads you and controls you and protects you along this pathway of life, making you perfect, making you strong, making you grow in the Knowledge of the Truth which makes you Free. God's blessings are with you and will remain with you forever.

MURIEL MacSWINEY, WIDOW.

A more interesting visitor has never in all the Nation's history set foot upon our shores than Mrs. Muriel MacSwiney, the widow of the devoted Irish patriot, former lord-mayor of Cork, Ireland, who a few days ago came to Washington to testify before the voluntary commission now considering the state of affairs in Ireland. A girlish widow and mother of spiritual beauty, a charming witness for her afflicted country's cause, she has told the

story of the self-caused death of her husband through voluntary starvation, of the outrages witnessed in her unhappy land, and of that country's hopes for world sympathy in her sorrows. However we may look upon the manner of her life-partner's death in an English prison, we can but award him the mead of praise as a pure patriot, and hold for the wonderful little girlish wife the tenderest sympathy. And her companion in her journey to America, her late husband's sister, has likewise touched the hearts of all the people by her eloquent and vivid portrayal of the sad history of her native land and the horrors which have been perpetrated before her eyes in her home city and many other localities in Erin. Ireland's struggle for national independence has continued 800 years and, unless her freedom is gained through conciliation, is likely to continue for many years to come. When the charming little woman in black, sad without tears, brave though bereft and suffering, returns to Ireland she will take with her a world of sympathy.

To adjust all your thoughts to a perfect and unswerving faith in the Omnipotence and Supremacy of Good, is to cooperate with that Good, and to realize within yourself the solution and destruction of all evil. To mentally deny evil is not sufficient; it must, by daily practice, be risen above and understood. To affirm The Good mentally is inadequate; it must, by unswerving endeavor, be entered into and comprehended.—James Allen.

THE CHRISTMAS SPIRIT.

Walter De Voe.

The Christmas Spirit of Generosity and Good-will, if practiced by everybody every day in the year, would bring Heaven among men and Prosperity for all.

People have worshiped an abstract and absent God. They have not made God practical and powerful in their lives and affairs. True Faith gives power to the Creator in the midst of His creation.

God is in the midst of His children.

Why not acknowledge His Presence, and worship Him by being kind and generous in thought and deed to one another?

That is all the world needs. All the discord and discontent is due to lack of human kindness and helpfulness.

The Church has taught that salvation is by Faith in Jesus. So zealous have people been to worship Jesus that they have neglected to follow Him and practice His precepts.

Hence, after nineteen hundred years Christianity, or the practice of Love One Another, and The Golden Rule are still untried, and the world calls loudly for The Love of Christ to heal it of the physical, social and economic diseases due to man's inhumanity to man.

Hundreds of generations of mankind had lived in the savagery of selfishness when One Man awoke to The Truth that there is One Father who is kind to all, and wants us to

be kind and generous to each other as all children of one parent should be.

Jesus awoke from mortal selfishness to Divine unselfishness, and simply practiced being a human being. He was kind. He was tender. He gave himself wholly to serve others with all he felt of Love.

When He Became Human He Revealed Divinity.

He also taught that all are Divine; all are spirits formed by the Divine Spirit; all are sons and daughters of Divine Love, the Father and Mother of all.

Jesus taught that we only need to be human to immediately express Divinity. We are superior to the lower animals only as we practice our human qualities. These human qualities are the revelation of Divine Intelligence in us, and proof that The Creator lives in and expresses through His children.

It was because Jesus discovered the Divinity of Humanity, and practiced the Love which is Divinity, that his humanity manifested Divinity.

We have thought of Jesus as being born superior to other men and have weakened the power of his example. We have worshiped him as "Son of God" only, while he called himself "Son of man."—Power.

The good mariner, when he draws near the port, furls his sails and enters it softly. So ought we to lower the sails of our world operations, and turn to God with all our heart and understanding—Dante.

THE SCIENCE OF HEALING.

Alice V. Davis.

The Science of Healing is the Science of Being. All healing is based in Consciousness. What I think I am, that I express. Knowledge of Truth heals and makes us free. Man creates His Own creation by his thought, word and deed. Thought is the gateway to heaven, or the opposite, disease, poverty, and failure.

Permanent Healing is The Realization that there is but One Source, One Mind (Infinite Mind), One Presence (Omnipresence), One Power (Omnipotence), and One Substance (Spirit).

There is no law save the nature of Supreme Being (Love), and Love is the fulfilling, or filling full of the law. When the eye is single to the Truth, the whole body is filled with Light. The whole body is all of Creation; one body and many members.

Not discerning the Lord's body many are weak and sickly among you. To heal by the Christ method we must see each manifestation of Life, as the Way, the Truth and the Life; and in speaking to one of His manifestations, you speak unto Christ, the I Am of your existence.

Awake, thou that sleepeth, and the Christ within will give thee Light. You are hid in Christ Light.

Man is born of the Holy Spirit, the immaculate conception of God, His own Ideal.

There is but one real man, and that man is God. If we can see One man as God, we can see All men to be that One.

One is the number of unity, and unity is forever the state or nature of that One. All glory to the One, who is Now, and ever shall be, the only Physician, Comforter, Provider and Creator.

Thou shalt have no other gods before Me. I am Almighty God; there is none else, for though there be many that are called gods, whether in heaven or earth, there is but One God, the Father, of whom are all things, and we in Him.

When there is no duality in our mentality we see the Beloved Son in the bosom of the Father, and we know life is Divine, here and now.

To have Faith, we must be Faith, for we are the evidence and substance of God, Spirit, and the covenant is kept.

God pronounced His work good and very good, and man His noblest work. Let us pronounce with Him, thus being coworkers in His vineyard.

Christ's whole redemptive work is based in the Truth of His Oneness with God, that he was God with us fulfilling the promises. I, Being God, am Cause and effect.

Claim your birthright and enter into your inheritance by being the cause that brings forth the result desired.

To this end was I born, and for this cause came I into the world, that I might bear witness of the Truth.

Cut off thy cares with thy clothes; so shall thy rest strengthen thy labor, and so thy labor sweeten thy rest.—Quarles.

"BY THEIR FRUITS YE SHOULD KNOW THEM."

(Matt. 7:20.)

"Trust in the Lord . . . He shall direct thy paths."

The following demonstration may be helpful to beginners in the knowledge of true prayer, as it came into my experience while I was but a beginner.

After a long experience of suffering from many material beliefs, and an education in various material "ologies," through my change of thought, a slight understanding, and a great deal of faith in God, Good, I was healed of organic heart disease, in which two valves were said to be involved.

Mr. Rawson paraphrases the definition of "Abraham" in the glossary thus: "Abraham believed in the reality of infinite good." After my healing that declaration had to be put to the test in my practice. To trust in the omnipotence of good for myself, was not so hard for me, for it was a case of "man's extremity," etc., with me. But I had been a practising physician for years, and to leave a patient wholly to the efficacy of mind healing, when, perhaps, experience heretofore had taught me to try several methods, in given cases, was a testing point with me.

Some time after my healing a woman who knew me as an M. D. was relating to me the history of her son, who, she said, had suffered all the eight short years of his life, from a congenital deformity, causing great pain, inflammation, swell-

ing and pus every two or three weeks. They had submitted to one surgical operation for him, without benefit of any kind, and she said she did not want to try what might be another failure the second time.

It had happened that before this she had told me she was reading Christian Science literature, and I thought I saw my own opportunity to prove for myself whether I could give up all material methods, for anyone else than myself, and just lean on God. So I replied to her questions as to what she should do, saying, "You have just told me you are reading Christian Science, and believe it to be good; now I, too, am reading and studying, and I know it to be good, for I have been healed; let me take your little boy to God in prayer, and let us know that God can heal all manner of disease—even so-called surgical cases, malformation, or what-not." She consented. The boy was told we were looking to God, for him to be healed, and absent treatments were begun—absent, because I was moving the following day out of that vicinity.

In the stress of moving and getting settled with business problems which came along, during four weeks I continued to give the boy daily absent treatments, from five to six every morning, the only time I had to spare for the work. At the end of four weeks I found I could not continue, as when I undertook to treat, I suddenly felt there was nothing to treat for. So I discontinued the work, until I could see him. It was six weeks from the time I began until I could get back

into the old neighborhood to see him.

On seeing me the mother exclaimed, "Oh! how I have wanted to see you!" "And how is the boy?" "Well, perfectly well." "How long since?" "Well, when you had been treating between three and four weeks, I saw the healing was being demonstrated. No malformation now, as clean cut as though an incision had been made by the knife, and he is so happy and feels so different."

I saw then that it was right for me to stop at the end of the four weeks, and spiritual intuition stopped me. "Divine Love always has met and always will meet every human need." When the need is met, Love does not require unnecessary pleading of truth. From the mountain top of faith, I had reached the land of understanding.

The perfectness of God's creation; the perfect God, therefore perfect man in God's image and likeness; the allness of mind and the unreality of matter were the basic thoughts held in this case.—Flor-
ence A. Barnes, Minneapolis, Minn.

SOMEBODY.

"Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day
long;
Somebody thought 'Twas sweet
to live';
Somebody said, 'I'm glad to give';
Somebody fought a valiant fight;
Somebody lived to shield the right.
Was that somebody you?"

LET NO MAN TAKE THY CROWN.

"Hold fast that which thou hast, that no man take thy crown." (Rev. 3:11.)

Tempted to yield to the strong claims of the Adam consciousness I lay awake one morning thinking over my problems, when the above words from the previous week's lesson suddenly occurred to me. wishing to have a fuller understanding of what is indicated by the "crown" I consulted the large dictionary which is so thoughtfully provided in the Christian Science Reading Rooms for the benefit of readers. I found the word is derived from the Latin corona, meaning crown or wreath, and that it is used to designate "a wreath or garland or ornamental fillet encircling the head, especially as a reward of victory, or mark of honorable distinction: hence anything given or obtained by faithful or successful effort. Specifically a royal or specific headdress worn by monarchs. Hence an imperial or regal power, or dominion, sovereignty. What a flood of light this definition threw upon the inspired utterance! When the study of the following week's lesson on "Man" was taken up, the illumination grew still brighter. Yes, surely our crown is a reward of victory—victory over the flesh "the old man which is corrupt according to deceitful lusts," and marks us out as "created in righteousness and true holiness." As Mrs. Eddy puts it "the indestructible man whom Spirit creates constitutes and governs."

Such a realization is not won at a single bound; it comes by treading

the path all the way, by consecrated life, a set purpose. But let us never forget that "though it doth not yet appear what we shall be," we are now sons of God: we have the crown now, and our work is to hold it fast, against the efforts of the man of dust who tries to wrench it from us. How we children envy those who wear temporal crowns, yet all the time have we not something better? "There is a power behind the crown greater than the crown itself" (Junius) and so we enter into our divine heritage when we realize and know that "man made in His likeness possesses and reflects God's dominion over all the earth" (S. & H., p. 516).—W. F. Kennedy.

POWER OF THOUGHT.

Thoughts are living forces and their impressions may be read by those who understand the law of thought transference.

You think only in pictures. These images are caught by other mentalities which are open to them. and leave their effect just as though they had been thought directly by them. By a little practice one is often enabled not only to catch clearly the thought of another, but to determine from whom it came.

Therefore, to him who knows, the world is an open book. Nothing can be hid. Thought—there is no such thing as "secret thought"—is the means of enlightenment. It uncovers all false pictures, or reveals the sincerity and purity of heart, as the case may be.

Thought being thus potent, influ-

encing more or less the one who is unconsciously open to it, is like the leaven of bread. It spreads and grows, enlarges that mental picture, whether it be good or bad. Therefore, how vital the injunction of Jesus for you to beware or refrain from the "leaven of the Pharisees"—false pretenses, untrue and impure thoughts.

How important, then, that you think right! You are not only affecting yourself, but others—you can't tell how many. Stop giving so much attention to appearances. Why fear what may take place in the external? Turn your thoughts to the Highest and Holiest. This is reverencing God who is the only Power.

This Presence is the only Wisdom, Life and Power. In it is Love, Health and Joy. As you think such realities your thoughts will be inspiring, strengthening, healing and illuminating forces which will bless others who are seeking the light.

This is confessing God in you; confessing God in all humanity, as you perceived God in Jesus. The Holy Spirit will thus direct, instruct and protect you, for you will have become consciously its avenue, the messenger of Truth.

Have faith in God, and all fear is banished. He who careth for the sparrow careth for you. In His Presence you are ever at peace.—Prather in Power.

Prayer is the affirmation of Truth. It enlarges your vision of the Good until it becomes a living reality to you—the only reality.

THE PERFECT TRIBUTE

Mary Shipman Andrus in *The Truth*.

IN the morning of November 18, 1863, a special train drew out from Washington, carrying a distinguished company. There were judges of the Supreme Court of the United States, the general-in-chief of the army and his staff, members of the cabinet. In their midst, as they stood about the car before settling for the journey, towered a man—sad, preoccupied, unassuming; a man awkward and ill-dressed; a man in whose haggard face seemed to be the suffering of the sins of the world. Abraham Lincoln, President of the United States, journeys with his party to assist at the consecration of the national cemetery at Gettysburg.

From time to time Lincoln talked with those about him. There were flashes of quaint wit and then again a great depression. The thought filled his mind that he, the lad bred in a cabin, tutored in rough schools here and there, must fashion a speech fit to take its place by the side of Edward Everett's silver sentences. Of what use was it to try! Yet the people had a right to the best he could give, and he would give them his best; at least he could see to it that the words were real and were short. And the work might as well be done now in the leisure of the journey. So he started to write upon a bit of brown paper. Earnestly, with that capacity for taking infinite pains, he la-

bored as the hours flew, building together sentence upon sentence, cutting here and there an adjective, here and there a phrase, baring the heart of his thought, leaving no ribbon or flower of rhetoric to flutter in the eyes of those with whom he would be utterly honest. And when he had done, he read it over once again and dropped his head in discouragement. With the pang of the workman who believes his work done wrong although he has done his best, he put the paper in his pocket and turned to talk cheerfully with his friends.

At 11 o'clock on the morning of the day following, a vast multitude billowed like waves of the sea over what had been not long before the battlefield of Gettysburg. A tall gaunt figure detached itself from the group on the platform, slouched slowly across the open space and stood facing the audience. Every eye was wide to watch this strange disappointing appearance. He towered above them, conscious of and ignoring the bad first impression, unconscious of a charm of personality which reversed that impression within a sentence.

When Lincoln finished there was no sound from the silent vast assembly. Slowly, the big awkward man slouched across the platform and sank into his seat. Still there was no sound of approval. Not a hand was lifted in applause. In Lincoln's heart was a throb of pain. His

speech had been, as he feared it would be, a failure. The disappointment of it cut into his soul.

The special train from Gettysburg brought the President's party into Washington during the night. The next afternoon Lincoln went out from the White House alone, for a walk. His mind still ran on the events of the day before. There came a renewed sense of the soreness of mind which had been his so recently—the chagrin over the failure of his speech. Suddenly at a corner, a young boy came rushing toward him and stumbled against him. The lad's eyes were full of tears.

"What's wrong with the world?" asked Lincoln. "Maybe I can help to straighten it."

"Wrong, wrong?" the child raved, "Everything's wrong!" and he launched into a tirade against everything in the government from the President down. Finally, fascinated by the strange giant who inspired him with trust and hope, "I want a lawyer," he cried impulsively. "My brother wants him to draw a will. My brother is ———, they say he's dying. He's a captain in the Confederate army. He's in the prison hospital."

The deep-set eyes of Lincoln gazed at the boy. "I can manage your job, my boy. I can draw the will for him."

They started for the prison. Dashing down the corridors, the boy did not see that the guards saluted the tall figure which followed him, and he was too pre-

occupied to wonder at the ease of their entrance.

A young man of twenty three or four, his handsome face a white shadow, watched the door eagerly as they entered. He listened to the explanation of the lad and heard the name of Lincoln given by the stranger without a thought that this might be the greatest man in the land. With direct condensed question and clear answer, the simple will was shortly drawn, and the impromptu lawyer rose to take his leave. But the wounded man put out his hand. "Don't go yet," he pleaded with the imperious winning Southern accent which was characteristic of both brothers, "I want to talk to you about the man, Lincoln, your namesake—his speech of yesterday—one of the greatest in history."

"What?" demanded Lincoln, startled.

"I know what I'm talking about," went on the young fellow. "I have read it and I have heard from others. It will live, that speech. Fifty years from now American boys will be learning it as a part of their education. That speech so went home to the hearts of all those thousands of people that when it ended it was as if the whole audience held its breath—there was not a hand lifted to applaud. One might as well applaud the Lord's Prayer—it would have been sacrilege—and they all felt it, down to the lowest. There was a long minute of reverent silence—it seems to me, an enemy, that it was the most perfect tribute that has ever been paid by any people to any orator."

A CREED.

To live to our highest in all things that pertain to us.

To lend a hand as best we can to all others for this same end.

To aid in righting the wrongs that cross our path by pointing the wrong-doer to a better way, and thus aid him in becoming a power for good.

To remain in nature always sweet and simple and humble, and therefore strong.

To open ourselves fully and to keep ourselves pure and clean as fit channels for the Divine Power to work through us.

To turn toward and keep our faces always to the light.

To do our own thinking, listening quietly to the opinion of others, and be sufficiently men and women to act always upon our own convictions.

To do our duty as we see it, regardless of the opinions of others, seeming gain or loss, temporary blame or praise.

To play the part of neither knave nor fool by attempting to judge another, but to give that same time to living more worthily ourselves.

To get up immediately when we stumble, face again to the light, and travel on again without wasting even a moment in regret.

To recognize the good lying at the heart of all people, of all things, waiting for expression, all in its own good way and time.

To love the fields and wild flowers, the stars, the far-open sea, the soft, warm earth, and to live much with them alone, but to love strug-

gling and weary men and women and every pulsing creature better.

To strive to do unto others as we would have them do unto us. In brief—

To be honest, to be fearless, to be just, to be kind. They will make our part in life's great, and as yet not fully understood, play, truly glorious, and we need then stand in fear of nothing—life nor death, for death is life.

Or, rather, it is the quick transition to life in another form; the putting off of the old coat and the putting on of the new; a passing not from light to darkness, but from the light to the light, according as we have lived here; a taking up of life in another form just where we leave it off here; a part in life not to be shunned or dreaded or feared, but to be welcomed with a glad and ready smile when it comes in its own good way and time.—Ralph W. Trine in Mind.

OUR RIGHT RELATION.

Since there is but One Life, that Life is manifest in all things. Our relations differ according to our associations. We have the relation of man to man, of husband to wife, of parent to child, of citizen to citizen, of citizen to magistrate. They are all different relations, and in each of them comes the question of our right relation. That right relation is an intuitive or moral idea. When we recognize the One Presence, God everywhere, we will find that we bear a relation to everybody, a good and proper and right relation.—Power.

OPTIMISM VERSUS PESSIMISM.

—
S. A. Weltmer.

Optimism and Pessimism represent belief and unbelief—conservatism and radicalism.

With regard to the existence or truths of things, two diverse attitudes are assumed by individuals who think of the matter at all. These distinctive attitudes define the optimist or the pessimist.

The optimist sees possibilities in everything. His mind penetrates the beyond and discovers the possibilities of the future.

The pessimist is the objector. The pessimist has stated unbeliefs. If he believes anything, it is that which he is certain no one else believes. He is like the agnostic. The agnostic says he don't know anything, but he takes offense if you agree with him. The pessimist is the man who feigns to know much but declares he knows nothing, and his argument often proves his statement. The pessimist not only knows nothing, but he places himself where it is impossible for him to learn. Accidentally, it is true, by absorption, he acquires knowledge of certain things, but he seems to regret that knowledge. Sometimes the pessimist advocates what he regards a personal belief. If he finds another entertaining the same view and that it is not original with himself, he discovers the other man is responsible for the modicum of belief he thought his own.

Were all men pessimists, the world would never have emerged from barbarism.

All educational and progressive

movements would have been impossible. The pessimist is today disappearing from the circles of thought, and it is well.

This is due to the fact that people of conservative trend cannot fail to note the great movements projected by the optimist, or to discover they are the result of the prophecy of faith in man's possibilities.

In the time of Columbus, three-fourths of the people of Europe were pessimists. For eighteen years Columbus vainly pleaded with the crowned heads of Europe for financial aid in the execution of his optimistic plans before he received a response. And be it ever remembered, that response came from a woman's lips and at the cost of her tiara of jewels.

The greatest optimist of all times was Jesus Christ. His was the creed of Optimism, "To him that believeth all things are possible." This is the watchword of Him who has a broad conception of man's inheritance and his rights and privileges under that inheritance. From his viewpoint, it is evident such a man would insure to Himself the prerogatives His statement involves.

But the pessimist to avail himself of these provisions, must change his visual angle. He must climb to the summit where the minor details are lost in the enlarged horizon. There were pessimists in the time of Christ. Christ demonstrated His statements. All who listened to Him should have been persuaded of their validity. Yet there were those who refuse to be convinced or to listen to any who had seen Him, and there still exist a great many

people who are as hard to convince of the truth of any belief that does not accord with their own.

The finality of all unbelief is iconoclasm. The ultimate solution of the problem of war lies within the boundaries of the optimistic recognition of a common Brotherhood.

THE TEMPLE OF GOD.

A Song.

The wonderful gift of God's presence

At last to my Soul is made known,
Already I'm living in heaven,
I sit with my Lord on his throne.

Earth's trials no longer oppress me,
Together they work for my good.
From death and sin's law Jesus
frees me.

My body's the Temple of God.

Immortal! yes, that is the language,
I'm learning its sweetness each
day,

The Christ who has freed me from
bondage
Is now all my life, truth and way.

The deep things of God are now
open.

While walking the path Jesus
trod,
I'm breathing the ozone of heaven,
My body's the Temple of God.

—Author Unknown.

God send us men, alert and quick,
His lofty precepts to translate,
Until the laws of Christ become
The laws and habits of the state.

—F. J. Gilman.

ALL THAT WE SAY.

If all that we say
In a single day,
With never a word left out,
Were printed each night
In clear black and white,
'Twould prove queer reading, no
doubt.

And then just suppose,
Ere one's eyes he could close,
He must read the day's record
through,
Then wouldn't one sigh,
And wouldn't he try
A great deal less talking to do?

And I more than half think
That many a kink
Would be smoothed in life's tangled
thread,
If one-half that we say
In a single day,
Were left forever unsaid.

—Unknown.

WORK.

Let me but do my work from day
to day,
In field or forest, at the desk or
loom,
In roaring market-place, or tran-
quil room;

Let me but find it in my heart to say,
When vagrant wishes beckon me
astray—

"This is my work; my blessing,
not my doom;
Of all who live I am the one by
whom
This work can best be done in the
right way."

—Henry Van Dyke.

THOUGHT THE INTERPRETER

Charles Edgar Prather in Power.

IF you believe in disease, you make yourself subject to sickness. If you believe in lack, you find limitations surrounding you on every hand. If you believe in an adversary called the devil, wickedness fills the world.

"As a man thinketh"—ah, that's the secret of the whole problem of existence. For as one thinks so does he mentally see; and this mental picture gives its own peculiar hue to every object upon which it rests.

Untrue, false or ignorant thoughts distort, pervert and obscure the clear, spiritual vision which reveals only **THE GOOD**, and these perverse mental images seem real and fraught with power to harm.

But remember, any evil possesses only that power which you in your unenlightened condition attribute to it, and no more.

THOUGHTS ARE FORCES.

Since thought is a mode of action, thoughts are forces and leave their impress, their impression, on the mentality which is open to them, and through the mentality, which is the realm of personal thought, belief and opinion, upon the body.

I am purposely presenting the negative attitude in order to more strongly impress the right attitude of thought; for most people, even Truth students, are still more or less bound by the habit of race

thought in handling the seeming instead of the realities of Being.

Your mental images, or thoughts, may or may not have been true, real and good.

As you have perceived a thing to be, so it has been to you, although to another person the same thing may be just the opposite to your conception of it.

THOUGHT MUST BE FOUNDED ON REALITY.

Thought, then, to be accurate and thus reveal the good in everything, must have a sound basis—it must be founded upon reality, The Truth.

It is self-evident that that which is not true cannot be real, and if it is not real it is transitory, impermanent and vacillating. Truth is Eternal, the same yesterday, today, and forever.

The sin, poverty, hardship, disease and every ill-condition people think they see all about them and which seem to fill the world with disorder are but the mental beliefs of the race in such things, so concerted and vitalized for the time by the power attributed to them in thought. So when you "see" any of these things you are beholding the condensation or focusing power of belief and not actual realities.

If you admit to yourself that these adverse appearances are so you give them that degree of power to affect you adversely and hence are subject unto them. What

makes you subject to them? Your attitude of thought. "As a man thinketh."

Instead of beholding a thing as it really is you are looking at it through a mentally colored sheen of thought, and it is this mental drapery with which you robe the object which you continually see instead of the unsullied object.

THE GATEWAY TO EITHER HEAVEN OR HELL.

Thought, then—your thought—is the gateway to either Heaven or hell and, according to your thought, you are either harmonious, progressive, healthy and prosperous or discontented, sluggish, sickly and poor.

You are now the picture of your own thoughts, not of what God made you, like Himself, the wholly good, but of what you have conceived yourself to be. Some of you are poor, some sick, some in ignorance, some with enemies; others have trying circumstances to meet, hard environment or inharmony in the home.

Some of you, many of you (for you are growing more numerous every day through this teaching of Truth), are casting off the works of darkness through responding to the Christ-light within you which is calling you out of darkness of sense belief into his marvelous light of knowledge.

You are

STEADILY GROWING IN GRACE

in all your divine attributes and are, therefore, becoming more God-like day by day. And I rejoice with you in this progression.

Now the Christ reveals to you the transitory state of all sense beliefs and emphasizes the realities of your being, which you now call into active operation and through which you are manifesting the Son of God.

With Paul you recognize and accept the truth of God in man, in you, and can say: "I know and am persuaded that there is but One Substance—Spirit—and since it is of God that there is nothing unclean of itself; that as a man thinketh so things are to him, for he that thinketh a thing to be unclean to him it is unclean. I now accept the truth of my divine origin and hence see only God the Good in myself, in everybody, in everything, condition and experience."

Having taken this stand, it is necessary that you practice these truths daily in order to grow normally, strongly and well.

Keep looking for THE GOOD everywhere and you will soon establish the habit of SEEING GOD IN EVERYTHING.

Refuse to talk about evil, since you have accepted the fundamental basis that GOD IS ALL THERE IS, BOTH INVISIBLE AND VISIBLE.

Talk Health, Happiness, Prosperity, Good-Will, Love, Gentleness, Peace, Goodness, Life Eternal. For in order to talk about these realities you must first think them and your thought will visualize itself in time so others will catch its inspiration and power and will join in the glad acclaim of the Kingdom of God and Heaven established on earth.

THE FETTER ON PROTESTANTISM.

"The Holy Spirit has liberated me from a multitude of opinions."—Thomas a Kempis.

Protestantism, in spite of its boast of having the right to private judgment, has allowed itself to be fettered to a Book, while Catholicism has preferred to be fettered to a Church.

All the thought of Jesus was of a Spirit of Truth.

The Spirit of Truth first and foremost. On that Jesus laid His stress and therefore we cannot be loyal to the Book unless we rely on the Spirit.

Jesus did not originate the Spirit: when He was departing from His followers, He, as it were, threw them back on that inward energy of the Spirit, which had always been at work in them, but from which their minds had been somewhat turned away by having Him as a visible leader and counselor at their side to whom they could appeal. While He was with them they had naturally been looking outward to Him; now they must look inward to the ever-present Spirit. While He was with them naturally they had listened to His voice as it fell upon their ears; now that He was departing, they must listen to the still small voice in their hearts, ever counseling them aright. St. Paul seems to have realized this to the full, for he even merges the Christ into the Spirit, where, in 2 Cor. 3:17, 18, he says: "Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, re-

flecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." The merging of the visible Christ into the invisible Spirit gives him the sense of liberty. The reason surely is here, that when we are moved by the Spirit from within, all sense of bondage passes away.

Jesus was too wise to write a Book. He committed His Kingdom to the guidance of the Spirit.

When we get to the very core of the mission of Jesus we see it to be the persuasion, the convincing of men of their real Fatherhood of God, and that therefore they are His family and should live as such on earth. This is becoming ever clearer and clearer.

Our eyes have been so fixed upon the printed page, that we have often failed to listen to that inward Spirit, Who is the ever-living guide into all truth.

The true ideal is expressed in this verse by Corneille:

"O God of Truth, Whom only I desire,
Bind me to Thee by ties as strong as sweet,
I tire of hearing, of reading too I tire,
But not of saying, 'Thee God alone I need.'"

—W. Garret Horder in *Active Service*.

"I tell thee—warn thee, Every Woman, Youth,
If happiness thou seekest, follow Truth."

THE HOLY SHADOW.

Long, long ago there lived a saint so good that the astonished angels came down from Heaven to see how a mortal could be so godly. He simply went about his daily life, diffusing virtue as the star diffuses light and the flower perfume, without even being aware of it. Two words summed up his day: He gave; he forgave. Yet these words never fell from his lips; they were expressed in his ready smile, in his kindness, forbearance and charity.

The angels said to God, "O Lord, grant him the gift of miracles!" God replied, "I consent: ask him what he wishes."

So they said to the saint, "Should you like the touch of your hands to heal the sick?" "No," answered the saint; "I would rather God should do that." "Should you like to convert guilty souls and bring wandering hearts to the right path?" "No; that is the mission of angels. I pray, I do not convert." "Should you like to become a model of patience, attracting men by the luster of your virtues, and thus glorifying God?" "No," replied the saint. "If men should be attached to me, they would become estranged from God. The Lord has other means of glorifying himself." "What do you desire, then?" cried the angels. "What can I wish for?" asked the saint, smiling. "That God gives me his grace; with that shall I not have everything?"

But the angels insisted. "You must ask for a miracle, or one will be forced upon you." "Very well," said the saint; "that I may do a

great deal of good without ever knowing it!"

The angels were greatly perplexed. They took counsel together, and resolved upon the following plan: Every time the saint's shadow should fall behind him or at either side, so that he could not see it, it should have the power to cure disease, soothe pain, and comfort sorrow.

And so it came to pass. When the saint walked along, his shadow, thrown on the ground on either side or behind him, made arid paths green, caused withered plants to bloom, gave clear water to dried-up brooks, fresh color to pale little children, and joy to unhappy mothers.

But the saint simply went about his daily life, diffusing virtue as the star diffuses light, and the flower perfume, without ever being aware of it. And the people, respecting his humility, followed him silently, never speaking to him about his miracles. Little by little they even came to forget his name, and called him only "The Holy Shadow."—Wilbur W. Thoburn in *Divine Science*.

WHAT IS REDEMPTION?

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.

LOVE THEM ALL

Florence Struve in *The Master Mind*.

TO the open consciousness these are not dark, not mad days, but days filled with joyous expectancy. Behind the curtain of materiality, one seems to hear the noise and rumble of shifting scenery, a running to and fro, the ringing of a bell, the clang of a hammer, as Truth is being driven home.

One waits breathlessly for the heavy draperies to fall apart. The orchestra takes its place, softly Divine Harmony whispers through the music. The theater seems black—so dark in fact, that no one saw the curtain melt away, as it was noiselessly drawn aside.

Stillness has taken the place of restless running. Blending with music comes a sound as of rustling leaves, as when a breeze springs up with the rising sun. Then the watchers see a faint light tremble in the space where they thought that the curtain still hung—and the sun rising in divine glory ushered in the Day of the Lord.

This is what is almost at hand. There is no mystery in the noise of the shifting scenery, the restless running to and fro.

Truth lovers, everywhere! buckle on your whole armor, and stand ready. For with greater love on our part, never-ending persistence in right thinking, we hold in our hands the cards that can draw aside the curtain NOW, satisfying the hunger of those who are watching for the new and wondrous sunrise.

WITHHOLD SCORN.

The “nouveaux riches” deserve no scorn. Lift your eyes above the painted, powdered faces of the merry-go-round of humanity, and you will see the truth of the seeming madness—simply dear ones craving for divine satisfaction; nothing more.

The moth saw a dazzling light, was fascinated, flew into the flame, burning its poor frail wings. Many of our brothers and sisters have been dazzled by the glitter of gold. They, too, were blinded, and flew into its shining flame. Look into their faces half-hidden by costly furs. Let us love them, for their eyes show already that they are learning the lesson; that though money can buy material things, all that they seemed to crave, happiness has not been found among them, something is still lacking, for they are miserably dissatisfied.

You and I, who have also traveled the same road, looking for happiness in attaching ourselves to material things; and knowing as we do its heartbreaks and disappointments, let us put tender arms about them, and love them back into the true way. Be sweet, gentle, kind—if pushed aside; give way, smile before ugly looks—for the hearts of many have seemed to grow cold and hard. They but faintly heard the Holy Spirit telling them that dominion is their right, as like a delicate perfume it is pouring itself upon mankind. They misunderstood the

meaning, that is all—thinking from the reasoning of the little I, that to be dominating meant to have dominion over all the earth (materiality alone).

BE READY TO GIVE.

Be ever ready to give—it may be your seat in the car, your place at the crossing, help others where you see the slightest opportunity. Just this tiny act may be seen by a fainting one who thinks that there is no love, that the world is cold and heartless, and it gives them courage to arise, stand straight, get their bearings, then travel on towards the Theater of the Universal, where a tremendous audience is waiting in seeming darkness—Oh, the expectancy of the moment.

Remember that every thought of impatience, every impure impulse, every wish to criticize or condemn forms a weight upon the curtain holding it to earth. Thank the Father that he has set the gentle, loving Christ as guard before the door of our hearts. Those who are restlessly running up and down are doing the best they know—pray without ceasing that we who know are at all times doing our best.

The orchestra of beautiful thoughts has taken its place. Listen, the leaves are even now gently moving on the tree of Life, the breeze made by the coming of the Holy Spirit stirs them; they bend in reverence, then leap and dance with joy. Look! the golden rim of the rising sun shines like a slender burnished arc—see the growing light! the spreading glory! The Day of the Lord is breaking—it is Here!

COMMIT THY WAYS UNTO THE LORD.

Remember that you are commanded to “commit thy ways unto the Lord, and trust in Him.” The command does not say to commit thy ways unto the Lord and then sit down and growl and snarl because He does not do it right that minute, but it says: “Commit thy ways unto the Lord, and then trust.” Go about your business, do your work and the promise is: “He will bring it to pass.” Jesus tells us very plainly: “Ask whatsoever you wish, in My name, believing, and you shall receive it.” Take these promises—they are words of life and light. They are more precious than all the world. Trust, Follow, Believe and God Almighty will cover you with Love, with Happiness, with Joy and Destroy every inharmony around you and make you a Master.

FULFILLMENT.

The seed is hidden in the earth,
The secret of its purpose lies concealed from human gaze.

The green blade comes to light,
The secret of its promise is revealed to those who “see.”

The bud bursts forth with song,
The secret of its message perfumes the whole wide world with joy,

The joy of satisfaction and fulfillment.

—D. H. E. in Active Service.

THE SCIENCE OF MENTAL HEALING.

Every solid in the universe is ready to become fluid on the approach of the mind, and the power to flux it is the measure of the mind. The whole world is the flux of the matter over the wires of thought to the poles or points where it would build. Certain ideas are in the air. We are all impressionable, but some more than others, and first express them. Truth is in the air and the most impressionable brain will announce it first. * * * So the great man, that is the man most imbued with the spirit of the times, is the impressionable man, of fiber fine and delicate, like iodine to light. He feels the infinitesimal attractions. His mind is righter than others, because he yields to a current so feeble as to be felt only by a needle delicately poised.—Emerson in Fate.

All centers radiate power. There is an inflow or an involution from the universal through each individual center and the manifestation of individualization consists in the outflow or the evolution. This fact makes plain the affirmation, I Am Infinite, for Omnipotence is continually flowing into expression through the soul. Power is infinite. Life being a form of power is also infinite; therefore human life is limitless. We have at each moment only the life we express. To live broader and deeper, we must express more. He only loses life who will not give it forth in expression. "He that would save his life shall lose it," said Jesus, for all that life

gives us is the experience of the moments as they pass. The deeper, the broader one's experience, the greater his individual unfoldment. Thus is life saved. Individuality lies in expressing life. Life manifested through the human soul is love and truth; therefore, the more one manifests love and truth, the more does the universal life find expression through him, and the greater is his unfoldment. I gain, therefore, by giving.

BE AN OPTIMIST.

Always have something good to say. Be an optimist and not a pessimist. If little difficulties arise, do not go around talking about them and criticizing. Bear in mind that no one is perfect, although most of us are striving for perfection. If you will try, you can find so many pleasant features that there will be no time for the unpleasant. Try to encourage those who need your assistance and let good cheer be expressed in every work and deed.

—Charrot.

THE WORK OF CHRISTIANITY.

It is the beautiful work of Christianity everywhere to adjust the burden of life to those who bear it, and them to it. It has a perfectly miraculous gift of healing. Without doing any violence to human nature it sets it right with life, harmonizing it with all surrounding things, and restoring those who are jaded with the fatigue and dust of the world to a new grace of living.—Henry Drummond.

LOVE.

What one must learn if one is going to deal with Love, learn of Love, respond to Love, wait upon Love!

What a realm one has found if one has entered into giving part of Love. How can one tell it, how express it? what can one do? Absolutely nothing but to love, and that loving is of itself doing. How marvelous it all is, to be surrounded on every hand with the well-known trees, flowers and oceans, to look at the same stars, to breathe the same air, and yet to be in so different a region, not theoretically but actually. What a marvelous feeling to know oneself to be in the place where the Creator creates, to see the work being done, to do it, and to know himself to be the Creator.

Beyond that there is nothing. To extend one's search until one reaches an all-giving Love is to find Infinitude, is to find the beginning and the end, the All. He cannot get beyond—there is no beyond—he does not want to go beyond. All his multitudinous desires have found their home, their source, their *raison d'être*; they realize why they were desires, why they hungered why and what they desired; they have reached the Whole. Any less or other would have meant lack, incompleteness, dissatisfaction, hunger. It is only the all-givingness which can satisfy the hunger of a soul which is born out of an all-giving Creator—out of an Allness—out of Infinitude—out of Wholeness.—Alma Gillen.

REVERENCE.

If one sees the Creator in all men, and perceives that it is working in and through all things and all men, then one reverences every man, and every animal and everything, as an expression and expressing of the Creator; and the ways of all men are the ways of the Creator expressing itself.

And where one reverences there is no criticism; and one must reverence, for to pass by the Holy One and not reverence is as cutting out one's own heart. Reverence is to the soul as is blood to the body, as is the sap to the tree, as is water to the earth.

Then will no man look disparagingly at his neighbor, but with an open heart will he perceive that each one is doing just right in the sight of the Creator, for it is the Creator itself who thus speaks, thus acts.

Let us not shut ourselves up to the Creator by shutting ourselves up to our neighbor; let us open ourselves to the knowledge, there is naught but the Creator.—Rabul in Power.

The old thought of prayer as a method of receiving as a present from God what men were too lazy to earn. The new thinks of it as a communion of spirit with spirit by which the greater imparts strength to the lesser—where the will of the finite loses itself in the all-embracing purpose of the infinite.

A CHRISTIAN SCIENCE TREATMENT.

Our Father, we thank Thee that we have happiness, and we have health, and we have harmony; we thank Thee, our Father, that Thou dost fill our hearts with love, love complete. We thank Thee that we have the realization that Thou art love, that we live, move and have our beings in Thee, that we live in Thee, that Thou art love, and that love surrounds us and covers us and protects us. No evil can come near us, no sickness can come near us; no inharmony can come near us; nothing of that kind can come near us, because, dear Father, we live in Thee and Thou dost cover us and protect us and fill us with all happiness and all harmony.—Bishop Sabin.

TRUE CONCENTRATION.

To concentrate on God as the One common center of all Being, is to gather the thought of God into force infinite, to bring Omnipotence to working in your life, as it does in your thought; fixes the concept of the Only Good beyond any power to dispute or doubt it, and intensifies belief into trust, trust into assurance, assurance into conviction, and conviction into the everyday experience of the everyday life. Any attempt to concentrate in any other way would be an effort to return to a false center, something that is not at all capable of being the center of anything. Concentration on anything unlike God is not concentration; it is separation.

THE LADDER OF SACRIFICE.

The sacrifice of the seven cardinal sins bringeth the transfiguration of the seven holy virtues:

Price sacrificed becometh Humility;

Passion changeth to Compassion;

Avarice unfolds into Benevolence;

Emotional Instability groweth the Peace of Poise and Patience;

Selfishness changeth to selflessness;

Enmity evolveth to Love;

And from the sacrifice of human love Divine Love riseth and reigneth.—Edgar Conrow in Power.

SPIRIT THE ONLY SUBSTANCE.

Like the bloom in a rose, Mind blooms in man. Mind and Matter are Mind. Matter has a phenomenal existence. Spirit has a spiritual existence. Both when added together result in Spirit. Therefore, matter is only a degree in Spirit. Matter does not appear like matter to an eye which has cast out the physical barriers of sense. All is Spirit.—C. A. Pereira.

There is but One Truth, and it never changes. If it were truth of itself that set us free, then immortal and eternal truth would have freed mankind eons ago. It is the individual's Consciousness of Truth alone that sets him free and that is a matter of growth along defined lines, being the mental expression of one's spiritual realization.—Now.

WHAT A FRIEND IS.

London Tit Bits offered a prize for the best definition of "a friend." The following won first place:

"The first person who comes in when the whole world goes out."

Some of the other definitions are as follows:

"One who considers my needs before my deservings."

"One who smiles on our fortunes, frowns on our faults, sympathizes with our sorrows, and is a safe fortress in all times of trouble."

"One truer to me than I am to myself."

"One who guards another's interests as his own and neither flatters nor deceives."

"One who to himself is true and therefore must be so to you."—Classmate.

EIGHT NECESSITIES FOR OPULENCE.

1. Recognition of Universal Abundance.
2. Realization of the relationship between yourself and God.
3. Keeping this relationship in constant active expression.
4. Gratitude—praise and thanksgiving.
5. Giving—one-tenth of all we possess to the Lord.
6. Building a fulcrum—establishing the law of accumulation.
7. Keeping one's income in circulation.
8. Usefulness—do something.—Juno B. Walton.

THE PURE IN HEART LOVE ALL

"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."

WHAT DEATH CANNOT DO.

Death cannot, in any way, transform or modify the personality or character of a person. But happiness in other worlds depends upon the thoughts, desires, words, acts and experiences of an individual on earth. Spirit-life is but a continuation of the earth-life. Good and bad habits go with the individual beyond the veil of death.—Swami Ananda.

"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."

LEW WALLACE IN BEN HUR.

"There is a kingdom on this earth though it is not of it; a kingdom of wider bounds than the earth; wider than the sea and the earth though they be rolled together as finest gold and spread by the beating of hammers. Its existence is a fact as our hearts are facts and we journey through it from birth to death without seeing it. Nor shall any man see it until he has known his own soul, for the kingdom is not for him but for his soul, and in its dominion there is glory such as has not entered imagination, original, incomparable, impossible of increase."

The God-perfection does not admit of any apartness, therefore separation of Spirit, soul and body has no place in the salvation of the Lord. The man is saved whole, entire, complete. Sin and evil, with all their consequences, are not in the Christ consciousness of perfection.

Does one wish to be large, rich, full? Let him not then seek for himself to be ministered, but let him become the largest possible minister to the life of mankind. * * * It is interesting to observe that the bodily health responds to this loving thought for others.—Dole.

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.

SERENITY.

To be honest, loving, and pure, living in the ever-presence of good and rejoicing in its realization; to be patient with others and cease fretting ourselves because of evil doers; to be hopefully expectant of all good coming and abiding with us; to keep thought fixed steadfastly upon the incorporeal Christ, the Son of God, in whom we are well pleased, and do all we can to individualize this presence in our lives—this is to enter the kingdom of Heaven here and now and help to bring it on earth.—Edward Everett Norwood.

Because people used to believe that the world was flat did not make it so. Truth is changeless. Beliefs may be true, but since they are largely the product of personal opinion rather than of knowledge, most beliefs are erroneous.

Most religions are a matter of belief, and as experience enlightens the devotees the "statement of faith" are often revised.

Change of opinion is the altering of one's attitude, not of Truth. That which was true yesterday is true today. The change, if any, is in the outer aspect or appearance or relationship of expression, and not in the fact itself.

Because a thing is true it is real, for Truth and Reality are the same.—Power.

Keep your eyes open to your mercies. The man who forgets to be thankful has fallen asleep in life.—R. L. Stevenson.

THE DAWN OF A GLORIOUS DAY.

In the first flush of the dawning,
when the dewdrops pearl the
grass,

Forth I wander, softly stealing—like
a wraith I flit and pass
Thro' the woodland climbing up-
ward to the moorland that I
love,
With the great sea far below me,
and the great sky far above.

Now—now—am I alone!
No eye to see, no ear to hear,
Now may I cry, now may I moan,
Now may I call that name so dear.
Why did we love—only to part?
In glorious youth why should man
die?
Why must I live broken of heart?
Why—why? God knows—not I!

Thro' the silence and stillness comes
a message grand and clear,
“Death and grief have no existence,
for your heaven is now and
here.
“In your secret depths of being God
Himself doth ever dwell,
“And He loves you, and He needs
you, and He orders all things
well.

“Rise—rise—lift up your heart!
“Claim the great heritage God
holds in store,
“Happiness, purity, plenty and
health,
“Yours for the asking, and yours
evermore.
“Round you and thro' you flow
wisdom and strength,

“Blessings unspeakable come to
your call;
“You are God manifest, working
His will,
“One with your Father, and he
All-in-all.”

To the round of daily duty gladly
now I wend my way,
While the kindly country people
smiling bid me fair good-day.
And this day is surely glorious for
all grief and care is o'er
And I know a life victorious ever-
more and evermore.
—Edith Marie Germon in Active
Service.

THE OMNIPRESENCE.

I am all that of which I have true
thought.
I am the Thought and the Thing
it doth create.
I am the Power that Wills a vision
forth,
And I, the Life, its form to ani-
mate.
Beside me is none else, and aught
that fears
Is not of Love, is not of Life—
not me!
Beside Me is none else, and aught
that lacks
Does not of My In-filling Nature
be.
Beside Me is none else, and human
law
Must lose its shade within My
Life Divine.
There is none else but Me, the Lord,
Thy God,
For all is merged in Me and All
is Mine!
—Truth Messenger.

A THOUGHT.

(To Emma Maak.)

Clinging like the wind's caress
Comes a call of tenderness;
Subtle as the sunlight's thrill
On a frosted window-sill.

Loveliness is cut in twain
As the rainbow flouts the rain,
Or the shadow in the glass
Tells a presence that will pass.

So this astral, dream-shaped thing,
Hovering like a raven's wing,
Is a thought you sent to bless,
Lighten care and soul-distress.

In the hour of silent need
God will bless the word and deed;
Gift and giver He will bless,
Twain-grown one in loveliness.
—Rose de Vaux-Royer.
226 W. 82d St., New York City.

MERCY.

He took your coat away?
Then go and fold
Your cloak around him, too—
Lest he be cold.

And if he took from you
your daily bread,
Offer your heart to him—
That he be fed!

—Witter Bynner in Greenstone
Poems.

“Better to me the poor man's crust,
Better the blessings of the poor;
Though I turn me empty from the
door;
That is no true alms which the hand
can hold;
He gives only the worthless gold
Who gives from a sense of duty.”

FAITH.

True Faith asks not for mountain
height,
But rests content below,
So that its constant, shining light
Has ample time to grow.
Though in the humblest place of all,
Real Faith can never hide,
Yet from above must come the call,
And not from anxious pride.

What we are doing now, each day,
Prepares us for the part
That in the future we must play.
So let us take good heart
And earnestly, with patience, wait,
That Faith may grow apace
Until the usher—never late—
Assigns us our new place.
—Edith J. Griswold in The Master
Mind.

MY CREED.

I do not believe in weakness,
But I do believe in strength;
I do not believe in sorrow,
I believe in joy at length.

I do not believe in trouble,
For trouble must pass away;
There is no eternal darkness,
But there is eternal day.

I do not believe in worrying,
Nor in sin, nor want, nor “fall,”
For I believe in the Father
Who knoweth and loveth all.

I believe in His happy sunshine,
In the abundant rain and dew;
I believe that the love of the Father
Is caring for me, for you.

—Aline North.

SPECIAL BOOK OFFER

*No Better Way to Preach the Gospel than to Place in
the Hands of Friends and Neighbors Books
of Proven Worth and Value.*

IN ORDER to give everyone the opportunity to propagate The Truth we will sell our books at the following rates:

Christology, per copy.....\$1.25; 3 copies \$3.00
 Christian Science Instructor, per copy. 1.25; 3 copies 3.00
 Christian Science Made Plain, per copy. .35; 4 copies 1.25
 Divine Healing, per copy..... .35; 4 copies 1.25
 Sacred Science, per copy..... 2.00; 3 copies 4.50
 Christian Science: What Is Is and
 What It Does, per copy..... .35; 4 copies 1.25

Set of one copy each of above six books, including News Letter, for one year, \$6.00. Three sets, \$14.00.

Unless otherwise ordered, all books are sent by mail prepaid. Address

NEWS LETTER PUBLISHING CO.
 Lock Box 1524, Washington, D. C.

NEW YORK
PUBLIC LIBRARY

Washington News Letter

·A·
MONTHLY
MAGAZINE

One Dollar a Year

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

VOL. XXVII.

FEBRUARY, 1921.

No. 5.

CONTENTS

Editorial	131
Chain of Golden Thoughts—Paulina B. Sabin.....	134
Love the Solvent—Bishop Sabin.....	135
Optimism	136
Things to be Remembered—Weekly Unity.....	137
The Ways of Truth—Elsie Gibbs.....	138
The Day of Deliverance—Edward Carpenter.....	141
The Radiant Light—Mrs. L. Robe.....	142
Heaven	144
Some Facts About Eating—Kansas City Post.....	145
Power—Mary L. S. Butterworth.....	146
Differentiation—Rose de Vaux-Royer.....	147
Sparks of Truth—W. E. G.....	148
New Thought—Rose de Vaux-Royer.....	150
Make Your Work a Joy—Success.....	151
Trust in Ideas—Emerson.....	152
Tenrikyo, a Japanese Religion.....	152
He Giveth His Beloved Sleep—Louise B. Brownell.....	153
A Page of Poetry.....	154
Inventory—Elsie Gibbs.....	155
Gems of Verse.....	156-159
Love and I (Poem)—Rose de Vaux-Royer.....	159



Oliver C. Sabie Jr.



VOL. XXVII.

WASHINGTON, D. C., FEBRUARY, 1921.

NUMBER 5.

Washington News Letter

PUBLISHED MONTHLY

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

OLIVER C. SABIN, JR..... *Editor*
PAULINA B. SABIN..... *Managing Editor*
OLIVER C. SABIN, JR..... *Business Manager*
BETTIE C. SABIN..... *General Secretary*

*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, Can- ada—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

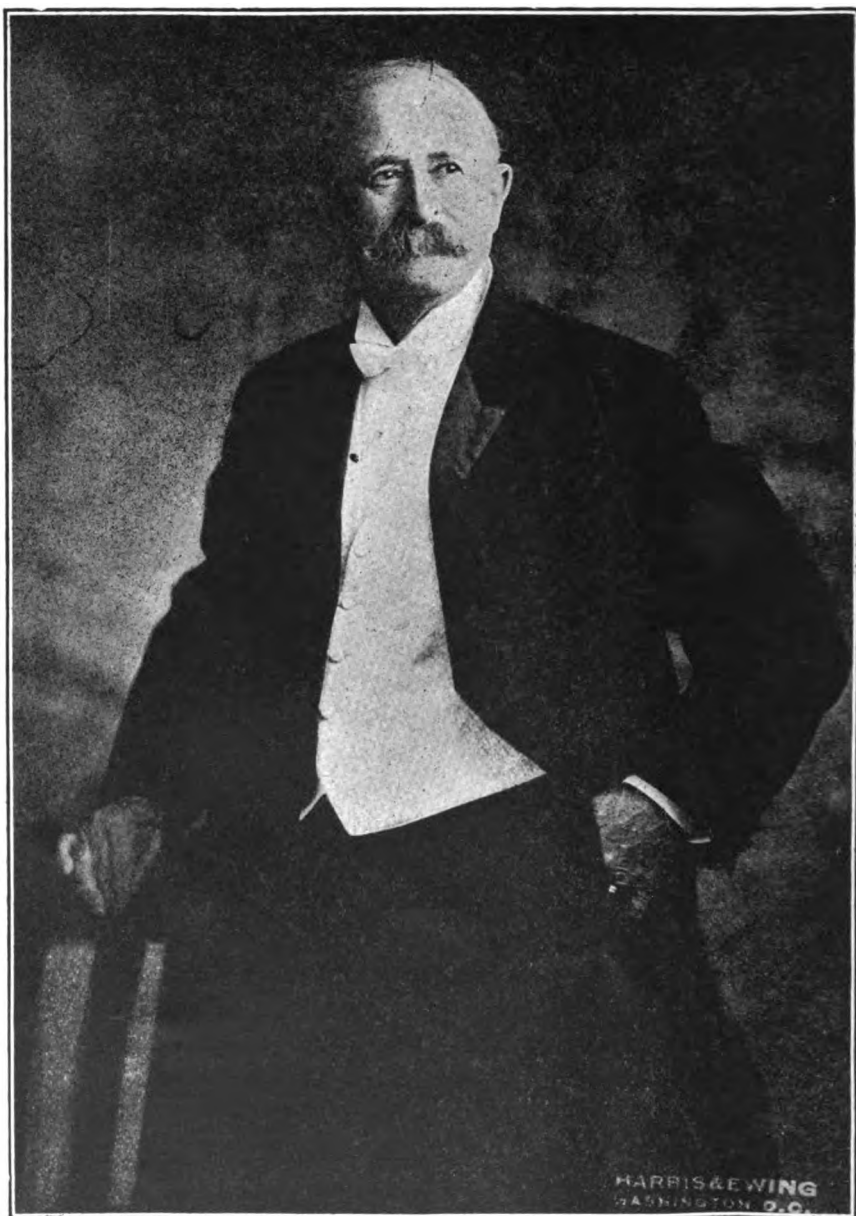
ADVERTISING RATES GIVEN ON APPLICATION.

SPECIAL NOTICE TO SUBSCRIBERS.

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

CUT OUT THE INAUGURATION SPLURGE.

The people of the United States should be, and doubtless are, deeply thankful to our coming President, Warren G. Harding, for his wise action in calling off the proposed expenditure of a vast sum proposed to be expended on the quadrennial inaugural splurge at Washington. This is not the time for the Nation to throw away a vast sum upon an empty display, productive of no lasting good results. The need of today is strictest economy where economy can be practised without injustice or injury to any class of our people. The profiteers of Washington had their traps all set to grab as much of the bunch as possible. No wayfarer coming to the Capital was to get away with anything that could be detached. The hotels were making contracts in advance to rent



Oliver C. Sabin

their rooms for fabulous sums—by the week—and, at that, to reserve the privilege of leasing the windows. The eating places—the cafes, cafeterias, dairy lunches and more pretentious restaurants—were arranging for grabbing while the grabbing was good. Foolish features were to be added to the display on the streets, rivaling the old-time carnivals and fairs. There was to be dancing on the meat-strewn Capitol plaza and a brilliant money-destroying inaugural ball, arranged by millionaire votaries of fashion and prospective social kings and queens and office seekers. And all this in the face of the climatic dangers of the Ides of March in Washington. There will be a sensible, well-ordered, interesting and instructive inauguration—thanks to our next President.

“THE HEALING SPIRIT.”

This is the title of a most charming booklet, written by Elsie Gibbs, author of “The Message of the Master,” “The Silent

Hour” and other well-known works dealing with metaphysics, New Thought and Christian Science. To the readers of The News Letter she is an old acquaintance, for she has contributed to the pages of this magazine many articles which have given instruction and spiritual enjoyment to our readers. Miss Gibbs’ firm grasp upon the eternal verities, the basic truths of life, her profound religious conviction, her optimistic cast of thought and her lucid and charming ways of expression are well known to many thousands of students and casual readers. There are but 29 pages of this beautiful little work, but these few pages carry a wonderful message. It would be a delightful companion on a journey, a most entertaining friend for a quiet evening, a wise mentor for one in need of advice, a faithful mirror to hold up to one’s life in which to read the secrets of the soul.

“The Healing Spirit” is for sale by Payne’s School of Metaphysics, No. 2142 Park Avenue, Chicago Ill.

Oliver Sabie Jr.

Chain of Golden Thoughts

February

PAULINA B. SABIN

Hope is God's fresh heavenward will,
With our poor earthward striving;
We quench it that we may be still
Content with merely living;
But would we learn that heart's full scope,
Which we are hourly wronging,
Our lives must climb from hope to hope
And realize our longing.

—Lowell.

I am the sunshine. Every atom of my body is so full of light that it is impossible for the physical eye to see my form. I penetrate the universe. I am the light that lighteth every man. I am the Light of Love. I am Love. I am the Universal Heart—my heart. Where I am there is no other. I am Truth; I am Eternal. Are you in pain? Close your eyes and silently love. Call it Light and Love. Love, and keep on loving. Pain will dissolve in the sunshine of your love. It is made of the same stuff of which darkness is made. Light will dissolve it. "Then shall thy light break forth as the morning, and thy healing shall spring forth speedily."—Florence L. Mead in Weekly Unity.

Somewhere she waits to make you win—your soul in her firm,
white hands;
Somewhere the gods have made for you, the woman who understands.

—Progress.

Let me live in my house by the side of the road, where the race
of men go by;
They are good, they are bad, they are strong, wise, foolish—
SO AM I!

It is for you to be or not to be; nobody on the face of the earth can help you. You have to work out your own salvation, to follow as you are led and simply let God lead you. There are certain things laid out for you to do and you will have success in doing what you do.—Bishop Sabin.

LOVE THE SOLVENT

By Bishop Sabin.

LOVE is the universal solvent which destroys all evil. God is Love. We live, move, and have our being in God; therefore, we live in Love. Love controls our every thought, our every act, our every deed. The healer who is not surcharged with Love can not cure the sick, because it is Love which heals, and Love it is which restores perfect harmony, because when Love is in the consciousness of mortal man, harmony is established; all is love; all is perfect; all is well. God uses no instruments which are not holy, righteous, pure; therefore, all persons who heal the sick must realize in their consciousness that God is with them, and that He hears them; that they are God's children, and that God is their Father. Go to Him without fear, without hesitation, without doubt; know that when He said, "Ask and you shall receive," He told the truth. Have no doubt in your mind; go, relying upon the promise of God, who is your Father, and He will hear you and will answer your prayer; let that prayer be in any form it may.

The healer, in treating patients who are absent, can cure them, with the same effect precisely and by the same means as those who are present. Distance with God is aught. God is everywhere; all the time; hears you everywhere, and will answer your prayer. A person may be healed between Washington and London with as much

readiness as is the patient who sits in the room with the healer. You must come to God, asking, Not Wavering, knowing that He is an ever-present help in time of trouble; know that He is more ready to give than you are to receive; know that as infinity is beyond the finite, so much greater is God's love for us than man's can be. He is not only willing but ready to give; all we have to do in order to have a perfect answer and perfect results is to bring ourselves within the zone of His promise, and we will receive the blessings asked for. When one realizes that God is with him now; that He cares for every want; that He answers your every prayer, it is easy to serve such a being as that; it is easy to love above and beyond all things such a Father. Let that love permeate your very soul, your very existence, and you will enter into the spiritual life more fully and entirely, until at last disease will flee from you.

The healer must not be discouraged if he does not see results at once in all cases, because, as remarked before, God works in a mysterious way His wonders to perform. It is not for mortal man to lay down laws to God, but it is for us to do our part and God's promises are sure. There is no wavering or shadow of turning on Him.

"And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him

that is true, even in His Son, Jesus Christ. This is the true God, and eternal life."

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God and knoweth God."

"He that loveth not, knoweth not God; for God is Love."

"If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."

"And this commandment have we from Him, that he who loveth God loveth his brother also."

"As the Father hath loved me, so have I loved you; continue ye in my love."

"For unto us a child is born and unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counselor, the Almighty God, the Everlasting Father, the Prince of Peace."

TODAY.

It's so easy to murmur, "I'll do it tomorrow"—it's so near, yet so far away; but postponement is often prophetic of sorrow—then why not do it today? "Tomorrow" is misty, is vague and uncertain, though the present is mirthful and gay; no human eye pierces the morrow's black curtain—so take hold and do it today. The future is made of our coming tomorrows—have faith in it, therefore, I say; but if you would make it secure against sorrows—then do your whole duty today.—G. W. Hatch.

OPTIMISM.

We lie in the lap of an immense Intelligence, which makes us organs of its activities and receivers of its truth. When we discern justice, when we proclaim truth, we do nothing of ourselves but allow a passage of its beams.—Emerson.

We are but children in the mysteries of life; life itself is a mystery. No one can grasp it or explain it in entirety, or become more than a recipient of its wonder-gifts, accepting with joy what it may hold for us. It is better to be a moon-eyed optimist than a slant-eyed pessimist, and to take the buds of promise and the blossoms of hope, each as they fall to our lot—to rejoice and be glad. Fill your tank of joy until there is no room for regret, and find the fitting philosophy to relegate trials—time's superfluities—to their own place in the cosmic order; a part of the phenomena—the outworking of the Eternal Law which we call God, or Nature, and thereby subscribe to. What we may not avoid we may administer heroically as assigned to us, and retain the vertical line while we walk the green earth, with a gladness singing in our heart, and a belief that "God understands!" Why not disavow the ills and ailments and trust implicitly? Living by faith in the lifted prayer, Faith that restores us the river dream.

As one lamp lights another, nor grows less, so nobleness enkindleth nobleness.—Lowell.

THINGS TO BE REMEMBERED.

Remember that in universal Mind (God) there is an abundance of all good. Everything has its origin in this universal Source, and without it there would be nothing. We are separated from this Source only by our personal selfishness.

Remember that you can draw upon Divine Mind to supply all your needs.

Remember that God has prepared an abundance for your needs, even before you have asked for anything.

Remember that you can come into touch with universal Mind through your own mind.

Remember that you commune with the Father Mind by getting quiet and putting all ordinary thoughts out of your mind, thinking of Spirit as omnipresent in goodness, wisdom, life and substance. Put away all preconceived personal ideas and ideals, and look to the one great Ideal. You will find by doing this that your own personal idea of goodness, plenty, life, and happiness, has been very limited, and that God's idea is so vast and grand that your ideas are insignificant. You will also find that God will supply all your needs more bountifully than you could have planned to supply them.

Remember that supply comes from the Father, through a conscious realization of his abundance and an attitude of receptivity.

Remember that a personal idea may be so rigid and narrow that God's great bounty can not enter in. You can not get a large supply of water through a straw. Do not try

to make God supply your needs in a certain way. Just state your need in the Silence, and let Him furnish the channel by which it shall come to you. Too often men pray for God to make some certain person reform and pay what he owes. This kind of a prayer is unjust to the other man, and it also limits God's way of expression. God is infinite and man must not try to limit him.

Remember to believe that you will be supplied direct from God when you ask, and you will surely be supplied bountifully, sometimes through very unexpected channels. Do not worry about the other man's obligation, but take care of your own, and look to God for your supply. Do not look to any man. If you do, you may be disappointed. Why look to any source but the highest, when you can be supplied the best for the asking?—From Weekly Unity.

THE LAW OF RIGHTEOUSNESS.

The law of righteousness is fixed, eternal and unvariable. "It can not be accommodated to man, man must reach up to and obey it; it consists of an undeviating line of conduct, apart from all considerations of loss or gain, of reward or punishment; that, in reality, it consists in abandoning self, with all the sins of desire, opinion and self-interest of which that self is composed, and in living the blameless life of perfect love toward all men and creatures." Living under this blessed law, "Life is fixed and perfect; it is without turning, change or qualification, and demands a sinless and perfect conduct."

THE WAYS OF TRUTH

Elsie Gibbs, Chicago, Ill.

MAN is not a creature of circumstances but The Creator of His Own Destiny.

He should stand by the truth always no matter in what form it will come, discarding all pet shams and meeting all things as opportunities, for he is the Creator of his Own Opportunities.

Religion in a man makes him a bigger, broader, finer, more capable being and fills him with love and understanding.

Man should ever be striving to reach perfection, becoming like unto His Father who is Perfect.

As we become perfected we naturally come into the Kingdom of Heaven and all its riches which implies Perfect Health, Happiness, Joy, Harmony and Prosperity.

HOW TO TOUCH THE KINGDOM OF HEAVEN.

No matter what you are doing, try to do it perfectly, and each time you do anything perfectly you touch the Kingdom of Heaven and enter into its joys—the joy of service well rendered and a blessing bestowed upon humanity. If you sweep a room do it perfectly and you touch the Kingdom of Heaven.

We get into understanding through the activeness of the soul, by awakening that which is dormant and bringing the Christ into our practical, everyday life and duties.

We are the sons of God. We live, move and have our being in God,

who is the Source of All Power, All Wisdom, All Love.

As we get into conscious realization of The One Source of All Good, we become more capable men and women in whatever line of work we are following or wherever we may be placed. There is

BUT ONE BLOOD IN ALL NATIONS.

God is All and in All, and we get into Oneness with God and All Good as we become pure and perfected. God is too pure to behold iniquity. Wherever there is anything not pure nor perfect God cannot enter in. That is why we must live according to our highest, purest, finest and most beautiful conceptions of life.

The only way to be forgiven is to go and sin no more, getting into touch and Oneness with The Father so that you can say: "My Father worketh and I work"; and as you reach perfection be as the Master Christ who said: "When you see me, you see The Father."

The Christ is universal and impersonal and is ever seeking to serve.

WE ARE ALL CONTRIBUTORS

in this universe. See that you contribute nothing but the very best and purest, kindest, strongest, most loving thoughts of joy, health, wholeness and perfection toward all; and be careful in your words to talk wisdom, strength, peace and understanding, and let Love and Good Will govern your every action.

According to the degree in which Truth is felt does it become incorporated into flesh and form. If an idea is formed in the mind of man and comes into touch with the Christ activities, man need not concern himself as to its effect. To overcome a difficulty man uses his Christ qualities against his personal qualities and the victory always is with the Spirit providing man so wills.

ALL IS MIND

and subject to an intelligent analysis by us. That is why we can bring order out of confusion and chaos by looking squarely in the face of all difficulties and problems and bringing them up into the light of day so that we can take what is good of them unto ourselves and cast out all that is not good.

We need have no fear of any obstacles nor consider any task too large if we get into the realization that God is all power, all wisdom and love, and everywhere present.

All seeming evils and that which is not good are

MAN-MADE CREATIONS,

temporary and subject to change by the illumined mind of the individual. Sometimes we get rude awakenings into the Truth that brings us into the light of a clearer, finer conception of God's Love, His Law and His Kingdom. These jolts are necessary to take us out of lethargy and ways of error. All kinds of experiences are not always good, for some create much error and confusion.

Good trees do not bring forth corrupted fruit, neither do trees of corruption bring forth good fruit. We

cannot handle pitch without becoming defiled.

In order to learn his lessons man does not have to go through hard experiences unless he delights in them and invites them to him. He can relate himself to Divine Mind and the Understanding of the Infinite descends into his being.

By being faithful over the few duties in our daily lives, doing them the best that we can, becoming perfect workers, those duties perfectly performed make us capable of filling larger and more responsible positions; if we were faithful over the few, we will be faithful over the many.

WHEN MAN PURSUES MATERIAL PLEASURES

he is wasting his time and forces upon temporary gain, and can learn from them only the nothingness of matter.

Keep thine eye single upon The Truth and the attainment of divine qualities, and success in Truth and eternal riches will be the outcome. Get into the joy of the Lord and you relate yourself to the joy currents of universal thought and become filled with more life and strength and our wills are placed under Divine guidance.

IF WE ARE DESPONDENT,

discouraged, in fear and worry, and filled with imaginary ills, we place our minds in touch with the vibrations of other minds of the same order, and besides we are not contributing that which is desirable to the race.

Man's goal is to become more Godlike, right here and now. Stu-

dents of Truth should not postpone their perfect realization of wholeness and bountiful supply of all good, all intelligence, power, health, joy, love and prosperity, but incorporate them into your very presence and being NOW, giving an opportunity for the mind to grasp new ideas to be materialized into form, thus having an inlet and outlet to the stream of Pure Truth, keeping the waters of the mind fresh and clear and making "The Word flesh."

IT IS OUR PRIVILEGE TO ASPIRE to the highest attainments. We are ever drifting toward our aspirations for better things, better health and surroundings, more happiness, and all that makes life desirable and beautiful.

We can be what we will to be, by entering into the Holy of Holies and getting into cooperation with God. Christ's way is The Truth and The Life, and the way to Truth is in The Life.

"The heights by great men reached
and kept

Were not attained by sudden
flight;

But they, while their companions
slept,

Were toiling upward in the
night."

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.

THE LIVING CHRIST.

Is the Divine Principle that is with us and in us always, "even unto the end." It is the Light of the World, the Word made Flesh, the Divine in the Human, the God in Man. It is the source of healing, the fountain of supply, the bubbling spring of joy, the inspirer of right thought, right speech and right conduct, the assurance of immortality, the guide to truth, the helper in trouble, the comforter in sorrow, the urge to service, and the basis of Love and Good Will toward men. If asked aright, in Spirit and Truth, it answers all our questions, protects us from mishap, makes whole our bodies and our affairs, gives us success in all worthy undertakings and burns in our hearts a gentle and life-giving fire. It is the soul of our soul, the I Am of our consciousness, the Reality amid the seeming, the enduring amid all the changes of time and place, the image in us of the God in All, the Knower, the Revealer and the Lover. It is birthless and deathless, in touch with the infinite and ineffable, the mainspring of consciousness, the lure of the ideal, the aspirer toward the Beautiful, the True and the Good. Of this Divine Principle Jesus of Nazareth was the symbol and most perfect expression.—From The New Thought Bulletin.

Don't be selfish anywhere. Don't be selfish most of all in your religion. Let yourself be free in religion, and be utterly unselfish. Claim your freedom in service.—Phillips Brooks.

THE DAY OF DELIVERANCE.

From "Towards Democracy," by Edward Carpenter.

Lo! now at last or yet a while in
due time to behold that which ye
have so long sought—
O eyes no wonder you are intent.

That day—the day of deliverance—
shall come to you in what place
you know not; it shall come but
you know not the time.

In the pulpit while you are preach-
ing the sermon, behold! suddenly
the ties and bands—in the cradle,
in the coffin, cerements and
swathing-clothes—shall drop off;

In the prison One shall come; and
the chains which are stronger
than iron, the fetters harder than
steel, shall dissolve—you shall go
free forever.

In the sick room, amid life-long suf-
fering and tears and weariness,
there shall be a sound of wings—
and you shall know that the end
is near—

(O loved one arise, come gently
with me—be not too eager—lest
joy itself shall undo you.)

In the field with the plough and the
chain-harrow; by the side of your
horse in the stall; in the brothel
amid indecency and idleness and
repairing your and your com-
panions' dresses;

In the midst of fashionable life, in
making and receiving morning
calls, in idleness, and arranging
knick-knacks in your drawing-
room—even there who knows?

It shall duly, at the appointed hour,
come.

There is no peace except where I
am, saith the Lord—

Though you have health—that
which is called health—yet with-
out me it is only the fair cover-
ing of disease;

Though you have love, yet if I be
not around and between the
lovers, is their love only torment
and unrest;

Though you have wealth and
friends and home—all these shall
come and go—there is nothing
stable or secure, which shall not
be taken away.

But I alone remain—I do not
change,

As space spreads everywhere, and
all things move and change
within it, but it moves not nor
changes,

So I am the space within the soul,
of which the space without is but
the similitude and mental image;
Comest thou to inhabit me, thou
hast the entrance to all life—
death shall no longer divide thee
from whom thou lovest.

I am the sun that shines upon all
creatures from within—gazest
thou upon me thou shalt be filled
with joy eternal.

Be not deceived. Soon this outer
world shall drop off—thou shalt
slough it away as a man sloughs
his mortal body.

Learn even now to spread thy
wings in that other world—the
world of equality—to swim in the
ocean, my child, of me and my
love.—Active Service.

Liberality is not giving much, but
giving wisely.

THE RADIANT LIGHT

Mrs. L. Robe in Unity.

MAKING a visit to the basement, I stood in the midst of the blackness, waiting until my eyes grew accustomed to the dark. Gradually the opaqueness cleared and light spread about me, and through to my consciousness of vision. There had been no occasion to come here for several weeks. During that time a potato, probably fallen from a sack flung carelessly in the corner, had made, unerringly, its journey to the little window, about 20 feet from where it lay.

The impulse of life, the instinct we call intelligence, the cosmic urge, commanded that it fulfill its mission of coming into the radiant light.

It had cautiously pushed its tender, luscious, amber shoot near and along the rough cement wall. With delicate, pale fingery-leaves, feeling here and there, making sure, seemingly, that it was traversing the pathway of light. As the stalk neared the window it put on more color, threw out more velutinous leaves of deeper green.

In its journey to the light, it had turned two sharp corners, curving its tender body to fit its environment, never hesitating, flinching or drawing back. At last it had crept from the ground, almost at a right-angle, to the window, and there its deep-green, luxuriant leaves, like hands, against the glass, a crowning cluster of tiny, pearl-white, lavender-tipped, symmetrical flowers, pressing their spotless, radiant

faces close to the dusty glass, looked up to the marvelous light of its life.

I went back over the pathway step by step, and found the potato half buried in the soft sand, and nestling close, two little potatoes scarcely bigger than marbles.

Sitting on a box, I contemplated the tortuous trail the potato had traveled, and I thought of the absolute faith, the indomitable will, the patience, the forbearance, the humility, the importance and fulfillment of common life.

The errand forgotten, I sat there dreaming, with the panorama of life spreading out before me. The source of being so near, I felt the thud of the heart-throb.

Here was the lesson of life traced by the translucent finger of the tuber in the dust.

Flung into the half-light it had sought the full-light. Apparently forgotten, forsaken by its kind; through trials, over rough roads, protecting itself, lest it be torn or bruised, through a lifetime of patient striving; harboring its strength; cherishing its ideal; keeping undefiled its purity; growing in perfection of form, down to the smallest detail; indefatigable mastery of time and distance; undeviatingly choosing its own peculiar coloring and perfume; lifting its radiant bloom into the effulgence of actuality and crowning its life with the fullness of being.

What of us? Flung in the half-light, do we persistently drive our

chariot to the zenith, or do we sulk, or whine, or murmur? Do we keep ourselves unsullied from the world strife? Do we know how to protect ourselves in perilous places? Do we bend, go under, or leap over a binding, hedging environment? Do we, through time and space, through strain and lassitude, drudgery and fatigue, keep our hearts warm with human love?

Have we patience, tolerance, good-will, forbearance? Have we kept our own radiant brilliancy of coloring and our subtle perfume? Are we true to our own vital-flame? Have we kept ourselves frutescent? Are we sparkling the radiant sheen, as a light-ship stabs the darkness with its scintillating beams, then flashing light on to other ships tossing on turbulent seas?

Do we live to the highest we know, or are we stumbling, staggering, growing sharp-tongued, bitter and discouraged?

Do we understand the radiant light? Do we know that it is never dim; that it is always shining; that it never faileth?

Then let us lift our heads, we that walk in darkness, and behold the light that is aglow. Let us press our hearts, our hands, our souls against its life-giving warmth, with the unfaltering faith of the potato; then will we bloom in fullness and power.

Your manners will depend very much upon the quality of what you think on; for the soul is tinged with the color and complexion of thought.—Marcus Aurelius.

FIVE RULES OF BUDDHA.

Kill not—for Pity's sake—and lest ye slay

The meanest thing upon its upward way.

Give freely and receive, but take from none

By greed, or force, or fraud, what is his own.

Bear not false witness, slander not, nor lie;

Truth is the speech of inward purity.

Shun drugs and drinks which work the wit abuse;

Clear minds, clean bodies, need no Soma juice.

Touch not thy neighbor's wife, neither commit

Sins of the flesh unlawful and unfit.
—Light of Asia.

WORDS.

Words are great forces in the realm of life;

Be careful of their use. Who talks of hate,

Of poverty, of sickness, but sets rife

These very elements that mar his fate.

When love, health, happiness and plenty hear

Their names repeated day by day,

They wing their way like answering fairies near;

Then nestle down within our homes to stay.

—Ella Wheeler Wilcox.

HEAVEN.

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

“‘Ye shall know them by their fruits.’—St. Matt., vii, 16. Build on sand, and the house falls; build on a rock, and it stands. Build a character on Love and Righteousness, and it is fine, beautiful and enduring; build it on selfishness and meanness, and it is a low, ugly and shiftless character. The Law is Law. Two and two always make four. You reap what you sow. There is no magic way to health, peace and success; there is only law. Noble Living makes noble lives. The eternal Sun shineth in the pure open-hearted God-loving

man. The harvest is rich to him who sows seeds of love and righteousness.”

A HAPPY NEW YEAR TO YOU.

New mercies, new blessings, new light on thy way;
New courage, new hope, and new strength for each day;
New notes of thanksgiving, new chords of delight,
New praise in the morning, new songs in the night;
New praise in the morning, new songs in the night.

New wine in thy chalice, new altars to raise;
New fruits for thy Master, new garments of praise;
New gifts from his treasures, new smiles from his face;
New streams from the fountain of infinite grace;
New streams from the fountain of infinite grace.

New stars for thy crown, and new tokens of love;
New gleams of the glory that waits thee above;
New light of his countenance full and unpriced;
All this be the joy of thy new life in Christ;
All this be the joy of thy new life in Christ.—Portuguese Hymn.

“Give me new times, bright with a Prosperous cheer,
In place of old, tear-blotted days:
I hold a sunlit present far more dear,
And worthy of my praise.”

SOME FACTS ABOUT EATING.

In Denmark the people eat with a view to physical sustenance rather than to mere tickling of the palate.

In the United States the people eat to tickle the palate rather than to build bodily strength.

Eating is a pleasure to the American; eating is a business with the Dane. The American eats the things he likes because he likes them. The Dane eats the things that will nourish his body so he can keep himself in physical condition to execute a maximum of work. The American eats prodigally. The Dane eats wisely.

And Denmark has a death rate of only 9.9 per thousand—the very lowest death rate on record in all the world. Thus, we have evidence that over-nutrition may be as deadly as malnutrition, or, in other words, the Dane has proven that enough is plenty.

Perhaps the Danish appetite may be fully as keen as the American appetite, but the stolid, matter-of-fact Dane controls his appetite, while the more sanguine American is prone to let his appetite control him.

But the Dane wasn't always so judicious in the use of food. He learned his lesson out of the great war—learned to adhere to strict economy, and in so doing incidentally brought about a material lowering of his country's death rate. The land of the Danes was an early victim of the conflict raging just outside, and Denmark's food supply was gradually depleted until the food shortage became so acute

that drastic restrictions were imposed. The Danish government, for instance, as a means of conservatism, forced millers to use the whole berry of wheat in the making of flour, and the food administration stressed the importance of productive gardens so that there would be an abundance of vegetables.

There was but little grain available for live stock feeding, consequently meat was so scarce that but little of it was used. Thus the philosophical Danes fell into the habit of living largely on whole wheat bread and vegetables, and when the statisticians came to compile death rate figures, it developed that Denmark had scored top notch in the world for health of its inhabitants.

It isn't always the biggest head that encircles the keenest brains; neither is it always the biggest and richest nation that has greatest wisdom in the preservation of public health.—Kansas City Post.

THE TRAVAIL OF SORROW.

By Louise Liddell.

When Sorrow lays a finger chill
Upon thy shrinking heart,
Oh, do not be in haste to bid
The somber guest depart;
For 'neath the chill, there lies the
balm,
The magic touch that brings sweet
calm;
And what seems grievous in thine
eyes,
May prove but Peace, in Sorrow's
guise.

—The Nautilus.

POWER--WHAT IS IT?

Mary L. S. Butterworth.

POWER is Unction from On High. Power is Knowledge. Christ-Power is the knowledge of the Science of The Christ in all. The unction from the Most High comes to the one who demonstrates the Christ Principle—Love and Truth.

It is by demonstration, proving the Spirit, that we become Powerfull to bring about results. "By their fruits" only can we tell whether one has the understanding of the workable Principle.

The only Power there is is God. God is Truth, so Truth is Power.

The Truth is that Substance which is infinite, changeless, indestructible and real. No man can add to it, or take anything away from it.

Truth is the Infinite Quality or Life that we can enjoy now, by attaching ourselves to it.

Truth is everywhere and at all times present, and all we need is to see through the veil of mortality and behold the Eternal and Deathless Christ which is the Life of all in all.

The Light of Truth or God is all power and dispels all gloom. Just as the sun shines upon you so does God or Truth.

In Truth lies the Spirit or Mind of Love, and the Love you receive from the Oneness with the Father must be bestowed quickly on others, so that you are in the position to receive and receive; and the more Love you give out as Divine per-

fume, the more blessings and riches are yours.

To give is to receive, and to receive is to give; but to give lovingly and not through the sense of duty.

Oh, the joy that Oneness with Life, Love and Truth brings. In this consciousness of the All-nearness of the Divine, there are those things which "eye hath not seen, nor ear heard."

The beauty of Truth is that all may apply it and become a Power for God—Good.

The world has need of the Good you can think, speak and do, and the more each one will do, the more collectively will it be done until we can say with Jesus, "It is finished."

What is finished? The destruction of error belief; the belief in two powers; the belief that sin is a power; that there is any death. Death is swallowed up in the Life, as darkness is driven out by the light.

We, too, must finish the works God gives us to do, and we shall then know what Power is. Power lies in the Knowledge of God, and in using His law of Love and Truth.—Power.

In shutting none out of our sympathy, in the willingness to help all and to be helped by all, we are here beginning, like children, to climb the foothills that lead us upward to immortality. We already breathe joyfully the air of the Unseen Kingdom.

THE SENSITIVE EAR.

At school Johnnie was doing a sum, but he could not get the right answer. The teacher looked at his work and said: "You have made a mistake, you are not doing it the right way." This statement sadly disturbed Johnnie, even though he could not but know that it must be so. Nevertheless, this was the only way the teacher could teach him the way to accomplish the result he sought.

We are learning the lesson of life, and when we fail to obtain the results we seek, sometimes a friend will say to us: "You are making a mistake; let me show you wherein you are wrong." And how often we, like Johnnie, get sadly disturbed by the statement that the mistake is ours. And, indeed, do we not, as a rule, get so wrought up over the essential information that we look upon it as an unjust accusation, or as an impertinence, and so resent it? Nine times out of ten we feel that the failure on our part is because of something blamable on the part of another, or others. But if we allow ourselves to become so vexed by the necessary information that we are in the wrong, that we can not ponder well the information given, or, perhaps, refuse to permit the information to be given, then we must blunder on, and suffer on until we are wise enough and strong enough to perceive and to correct the mistake ourselves.

The lesson of life is a hard one, and we have many lifetimes in which to learn it. Some there are who seem to drift along in compara-

tive contentment, learning a little here, and a little there, as they go. But again, there are some who are weary of it all, and who desire to learn the whole lesson in this lifetime. To these we would repeat these sayings of the "masters": "Before the eyes can see, they must be incapable of tears." "Before the ears can hear, they must have lost their sensitiveness." If you can not bear to be corrected, if you can not bear the friendly interchange of opinion that may show you to be in error, then you must learn by sad and painful experience. "He that hateth instruction, despiseth his own soul."—Bible Review.

DIFFERENTIATION.

Two may be sitting side by side with apparently but a breath of air between. He may be endowed with the mental capacity for computing the relation of the distant planets of the sidereal universe, with the great suns and their affiliation. She may have no further insight into the metric system than the measurement of a yard of ribbon; yet these two are united in their search for happiness, and a harmonious entree to the duties of our social order. Mental conditions make for progress. The thoughts of Marcus Aurelius, Epictetus and Emerson will sound their great, solemn, euphonious strain down through the ages. It is the thinking mind that moves the world, and like Prometheus of old, steals the fire from the Gods, as we wend our human way in its majestic sweep toward destiny.—Rose de Vaux-Royer.

SPARKS OF TRUTH.

W. E. G.

There is only a step between admiration and jealousy, a mere breath between friendship and enmity, but that step is from the path of health into the path of disease, and that breath is the point of choice between the way of life and that of death.

The eyes of the world now turn upon America. The weal or woe of both herself and of the world for the time being lies in her hands. She can proclaim the message of Peace and Amity between the nations and peoples of the earth and the world will hear and heed. She can now breathe forth the breath of conciliation, construction and prosperity and thereby quicken to life the dying, strengthen the weak, lift up the fallen and convey the light of guidance to the erring.

This is, today, the bounty of God to this nation; if rejected it will pass to another, for the hour of "Peace on Earth" is striking.

Persecution is that fuel which has ever made and will ever make most brilliant the Light of Truth in the world. Whenever it comes for truth's sake it is the Angel of Defense; for it makes of that Truth a calm light to those who seek Truth and Light; but a consuming fire to the opposers. Behold the nations that once stood in the path of the progress of the Spirit Christ. Where are His opposers?

The Health and Life of Peoples and Nations rest upon the Spirit of their Laws. Whenever the Spirit is that of Protection through Justice and Generosity to all the people alike, its fruits will be peace and amity, progress and prosperity; but when laws are made favorable to certain organizations and classes and detrimental to others they are indeed timed bombs that will assuredly explode and cause confusion.

The most destructive anarchist in any land is an unwise law.

The Need of Today is that the lawmakers shall be severed from self-interests, rise above party interests and class demand and stand upon a plane of justice and forbearance to all the people, with an eye single to the health of the nation and the harmonious cooperation of all the nations. Laws born of such makers will yield the Fruits of Peace and Prosperity, the full harvest of national contentment and international confidence.

Every tree is declared by its fruits.

History reveals that all of The Trees of Civilizations have sprung from the seed of inspiration. In the birth of every civilization God breathed a Spiritual breath, through a human temple into the heart of the world and a new creation, a new day began. A new era came through Zoroaster and culminated in the glory of Babylon. To the Hebrews it came through Moses and reached its summit of

glory in Solomon. To the Christians it came through the Lord Christ, Jesus of Nazareth, and made over all of the occidental nations and led them to honor and glory in the degree that those nations submitted to the law of Love and the kind Justice of the Spirit Christ.

That the laws of today shall make for peace and prosperity in the nation, and that the nation and peoples shall dwell on the earth in peace and harmony, the lawmakers must seek spiritual guidance, must become as leaves upon the Tree of Life sensitive to the breezes of All-Wise and All-Good—this sensitiveness comes through the prayer of supplication for guidance, and the prayer of faithful service in the wake of spiritual leading.

“He that is greatest among you let him be your servant.” The path to the Throne of Greatness is up the mountains of reverence, sacrifice and service. All who have reached this throne have climbed this path. Behold! Lincoln, Jefferson, Washington! then go down through the ages and proofs multiply.

When the Spirit is wholly healthy the mind is at peace and the body suffers no ill. God alone is the Healer of the Spirit. Seek Him with an open heart and He will heal thy Spirit, O peoples and nations.

Let grace and goodness be the principal lodestone of thy affections. For love which hath ends will have an end, whereas that which is founded on true virtue will always continue.—Dryden.

APPRECIATION.

Not always from the peaks of the Himalayas do we proclaim our rejoicings—a gladness in that we have discovered a mutual convoy for our understanding of the objects of life; an associate in our ideas, a helpmate in the ways where our insight leads. Out of apparent nothingness, something has come, a gleam, a glow, a radiation that tells us we, too, have a place in the scheme of Being; that the world has need of us. We have found an appreciation of our philosophy in the sympathetic eyes of a friend, and the stimulus by which the working propaganda may proceed. The characters in the play are intensified, and flourish and grow through this recognition, even as a flourishing rose bush opens its petals to the languorous lure of a June night's dew. The charm and magic of earth flows onward, like the velvet music at evening upon the water; and life that's incessantly in this incomparable loveliness. Swedenborg has said, “I love you, means I think your thought.”

An Irish priest had labored hard with one of his flock to induce him to give up whiskey. “I tell you, Michael,” said the priest, “whiskey is your worst enemy, and you should keep as far away from it as you can.” “My enemy is it, Father?” responded Michael, “and it was your riverence's self that was tellin' us in the pulpit only last Sunday to love our enemies!” “So I was, Michael,” rejoined the priest, “but I didn't tell you to swallow them.”—Sacred Heart Review.

NEW THOUGHT.

What does "New Thought" mean? The entertaining of new ideas, the inflowing of something new; a change of menu for the mental faculties; a regenerating process by absorbing. When the fuse is burned out, there is a discard. "Nature abhors a vacuum!" The ashes of that which was is relegated to the dust heap and new thought is born—the forerunner of fresh endeavor, upliftment and realization. It is Spring in the heart; the little tendrils of the vines are creeping upward; the new buds are bursting with the joy of birth; the processes of life are stirring, and the song in the heart with the rapture of expression is lifted to the throne of God in worship for His bountiful Goodness.

Prayer becomes a pleasure—not a formula or pastime—for each emotion is a paean of praise with this resurrection (in the body) of the spirit to new life, new realization, new ideas! The old has been transmuted, and there is "no more land or sea," for spirit in the regenerating processes rules supreme. Emerson says: "All life is fluid." The never-ending flow of Goodness that permeates all space, entering the receptive soul in the silences, uniting us with the rhythmic spheres of Being, becomes Our Life as we admit it into our consciousness, pulsating in our heart, opening the way and carrying us on the tides of Time into the New Understanding!

Every Thought is a thought of praise;

Winding paths all lead to His ways.
Give me strength that I speak His Word.

Faithfully, lastingly, loving God!

Rose de Vaux-Royer,
226 W. 82d St, New York City.

BEATITUDES.

Memorize them:

Blessed are the cheerful.

Blessed are the truly kind.

Blessed are the happiness-makers.

Blessed are those who do not find fault.

Blessed are those undisturbed by prosperity.

Consecrate yourselves to loving service. Let the eyes shine with good-will.

Train the eyes to see only purity and Truth in all people.

Train the ears to hear only purity and Truth everywhere.

Train the voice to speak only purity and Truth at all times.

Train the hands to do the will of the Father.

Train the feet to walk in the paths of righteousness.—Divine Science.

"But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him."—I Thes. 4: 13.

MAKE YOUR WORK A JOY.

Do not toil, but work! Only through applying your abilities can you achieve success in any line.

To toil is to slave under the bondage of compulsion or seeming necessity, but work is the natural expression of the activities of mind and body.

To keep well you must continually exercise—work. So why not be a producer of that which is good and beneficial to mankind?

Produce more! This is the cry of the business world today—the salvation of the race. Everyone must be a producer. We have no place for the slacker or sluggard. To have a right to live, you must help bring into visible form that which is good.

So work; work with a will, work with a purpose—and work willingly, cheerfully, joyfully. Work in the thought of being a real blessing in alleviating want and suffering, in producing that which will give peace and comfort and sustenance to a sense-tossed world—in heart, body and affairs.—Charles Edgar Prather, in *Power*.

LIVE IN THE PRESENT.

Much of the best energy of the world is wasted in living in the past or dreaming of the future. Some people seem to think any time but the present is a good time to live in. But the people who move the world must be a part of it. They must be a part of it. They must touch the life that now is, and feel

the thrill of the movement of civilization.

Many people do not live in the present. It does not know them. They are buried in books; they live in archives, and in history, but the great throbbing pulse of the world they do not touch. They are not a part of the world; they are never attuned to it.

The young man who would win must plunge into the current of events. He must keep step with the march of progress, or he will soon be in the rear. The current of the times must run through his veins, or there will be paralysis somewhere in his nature.—Success.

PRAYER.

By Robin Romany.

Jesus, teach me to be fair
When my lips engage in prayer;
It is hard to selfless be
When asking longed-for things of
Thee.

Jesus, teach me to be true
When my soul bends Thee to sue;
Let Thy solemn humilities
Force my proud heart to its knees.

Jesus, teach me to be free
In my intercourse with Thee;
I would have Thee read my soul—
To the utmost, know the whole.

Jesus, teach me, day by day,
The true lesson, how to pray;
When that truth is wholly mine
I will touch the All-divine.

—The Master Mind.

EMERSON'S TRUST IN IDEAS.

It is a lesson which all history teaches me, to put trust in ideas, and not in circumstances. We have all grown up in the sight of frigates and navy yards, of armed forts and islands, of arsenals and militia . . . This martial music, this endless playing of marches and singing of military and naval songs seems to us to constitute an imposing actual, which will not yield in centuries to the feeble depreciatory voices of a handful of friends of peace. Thus are we always daunted by the appearance, not seeing that their whole value lies at the bottom in the state of mind. It is really thought that builds this portentous war-establishment and a thought shall melt it away. Every nation and every man instantly surround themselves with a material apparatus which exactly corresponds to their moral state, or their state of thought. Observe how every error, each a Thought of some man's mind, clothes itself with societies, houses, cities, language, ceremonies and newspapers . . . how timber, brick, lime and stone have flown into convenient shape obedient to the master-idea reigning in the mind of many persons . . . We surround ourselves always, according to our freedom and ability, with true images of ourselves in things, be it ships or books or cannons or churches . . . They serve to show where man is now. The least change in man will change his circumstances.—Emerson. Address on "War," delivered in 1838.

TENRIKYO.

This is the name of a religion that nearly one-tenth of the population of Japan profess. Very little has been heard of it in this country, although it well deserves earnest consideration. Attention was called to it a few months ago by an article which appeared in The Daily Chronicle, and from which we cull the following particulars:

The founder of this cult was a woman of the Samurai class, Nakayama Miki by name, born in 1798. She was 40 years old, the wife of a wealthy farmer and the mother of three children, when the inspiration came to her, which made her the leader of what has since become a mighty religious movement.

She was at first persecuted by the government and by the Buddhist priests, and had to spend a considerable part of her life in prison; but she gradually won her way, and lived to be 90 years old and to see her teaching widely accepted.

Her chief doctrine was that the cause of disease is in the mind. Heart purity she taught is the way of health.

There are eight sins—or eight kinds of "dust"—that must be swept away if one is to be made pure: (1) covetousness, (2) parsimony, (3) wrong love (lust and favoritism), (4) ill-temper, (5) lack of self-control, (6) haughtiness, (7) self-righteousness, and (8) selfishness in every other shape and form.—Brotherhood.

**"HE GIVETH HIS BELOVED
SLEEP."**

The shadows gather, and the night
Her quiet mantle sheds upon the
ground.

All earth is hushed, and stars come
forth,

Their silent vigil of the night to
keep

O'er sleeping children of the earth.

The moon looks down, to shed her
vital ray

On all alike.

The beauty of the night enthralls
the waking eye,

But, when deep sleep falls o'er the
earth,

And every living thing is hushed in
Morpheus' arms,

Then doth the Masters of the
Spheres

Upon the minds of men their silent
work perform.

The minds of men, and also lesser
forms,

Unharassed by the petty cares of
daily life,

Relaxed and calm, unmindful of
their burdens,

Can now be reached by Masters
from afar.

And so the souls of men move up-
ward in the night.

Taking their wings of flight to un-
known realms

Of beauty and of power.

Dreaming their dreams our bodies
sleep,

But souls awake to their reality.

They rise in their own atmosphere

To learn new power, to hear new
songs,

To see more glorious visions,

To hear new wisdom, from the lips
of Master souls

Gone on before, culled from their
past experience;

To catch the sound and sight of new
devices,

Wrought by Master brains and
hands

To ease the tasks of men, to lighten
burdens,

That the mind and soul may find it
easier to expand.

The soul soars upward on its jour-
ney through the night,

With every sense wide open;

That it may catch the beauty and
the power,

The wisdom and the love of higher
realms,

And then, with fresh renewing of
its powers,

It seeks its earthly home, the tene-
ment of flesh,

And through the wakeful hours of
sun-crowned day

It weaves the vision of the night

On earthly looms, that may step by
step

Attain the promise of the Spheres.

—Louise B. Brownell.

Out of the twilight of the past

We move to a diviner light;

For nothing that is wrong can last,

Nothing's immortal but the right.

—Truth.

The eternal God is thy refuge,
and underneath are the everlasting
arms.—Deut. 33:27.

Discretion of speech is more than
eloquence.—Bacon.

A PRAYER.

Heart of the tender—All-enfolding
One,
Pulsing thy song within thy only
son,
Singing thy joy in whirling planets
free,
Worlds upon worlds—the mighty
mystery!

Nothing to Thee is large, and naught
is small,
For all is Thine, and Thou art All
in All;
Oh, wondrous Heart, that flings at
every throb,
The joy transmuting sorrow and the
sob.

Oh, mighty Helper—Father of us
all,
Thou who dost hear thy lowliest
children call,
Open the inner ear of one who
stands
Meekly submissive to thy clear com-
mands.

Our eyes are sometimes dimmed, oh
Father dear,
By human heartache and the un-
shed tear;
But—we are thine!—and lifting up
our eyes,
We see thy promise blazoned in the
skies.

So pour we out to Thee a grander
praise,
Ope wide the organ and the music
plays
And swells the anthem higher,
higher still
When human destiny and human
will

Merge in a song of Life and Love
Divine,
An angel's heritage—and yours—
and mine!

—Evelyn Fenton.

GIVE.

Give, and thou shalt receive. Give
thoughts of cheer,
Of courage and success, to friend
and stranger.
And from a thousand sources, far
and near,
Strength will be sent thee in thy
hour of danger.

Give words of comfort, of defense
and hope
To mortals crushed by sorrow and
by error,
And though thy feet through shad-
owy paths may grope
Thou shalt not walk in loneliness
or terror.

Give of thy gold, though small thy
portion be—
Gold rusts and shrivels in the
hand that keeps it.
It grows in one that opens wide and
free.
Who sows his harvest is the one
who reaps it.

Give of thy love, nor wait to know
the worth
Of what thou lovest; and ask no
returning.
And wheresoever thy pathway leads
on earth
There thou shalt find the lamp of
love-light burning.

—Ella Wheeler Wilcox.

INVENTORY

Elsie Gibbs, Chicago, Ill.

EVERY year the business man takes an inventory to register an account of goods. So should the earnest truth seeker make a mental schedule of his gain in character-building, in disposition, in charity, virtue, honesty, justice; in understanding, and in all those things which tend toward The Eternal Man.

This method makes the thinking man resolve to get rid of the useless, the valueless, depression, worry and fear; to direct his life forces from destructive channels into constructive ones.

He forms the ideal plan of action before him and uses his will-power to bring results.

The cheerful attitude and a sweet disposition develop the charm and tact that are able to handle the most trying conditions.

The man who can control his temper under any provocation is the one who masters the most difficult situations.

Optimism and adaptability are the keys to the magnetic personality who is universally loved because he soars above the difference of opinion and arguments, agreeing quickly, and with choice winsomeness, with his adversary in all personal matters of conversation.

Spirit and life flow in a natural rhythm as he rises to the attainments that are worthy of his measurement and pursuit.

He moves from a central orbit poised like the compass. The way

of life pointing straight and true before him. The star of hope shining brightly illuminating the way.

He is vitally renewed in conscious at-one-ment with the exalting influence of the best that is in him.

Wonderful ideas flit across his mind, as revelations from a higher Divinity.

It is the rarified atmosphere of unselfish love and devotion that high ideals, wonderful visions of possibilities, open out before him.

If man applies a positive directing attention and follows this vision of the soul, he can materialize his vision. It isn't what you have, or what you know, but the practical application of your values by introducing them into life and love and service all around you that counts.

We are ethereal forces and agencies, through which Divine Will manifests the operations of natural law.

Man is responsible for becoming the intelligent channel for the functioning of Divine Law, by learning to understand their operations, living in harmony and accord with their purpose.

When immortal thought begins the operation of its laws within the mind of man, the life spirit is generated to the degree when disintegrating conditions are dissolved and the elements of potential divinity are liberated.

Through growth and development of the inner faculties, through the unfoldment of the latent possi-

bilities and capabilities within him, man's faculties are directed into channels of progression for the betterment of humanity, and he begins to express The Image of his Maker.

TRUTH'S WAY.

A Sunbeam fell to earth one day,
And as she sped on her shining way,
This is what I heard the Sunbeam say:

I am so glad to leave the skies,
For now I shall see with my very own eyes,
Where it is that the Darkness lies.

Oh, I am so wondrous glad to go,
Where Darkness walks on the earth below
With Night, and that other that men call Woe;

And I shall make a valiant fight,
And though I'm vanquished, foe-man Night,
Yet, shall you learn that I am Light.

* * * * *

But as the Sunbeam cleaved the air,
The Darkness fled before;
And when upon the earth she lay,
The Darkness was no more;
Woe was changed to Joy, and where
Before was Night—was Day!
—Orpha Gardner in The Truth.

We should be as careful of our words as of our actions, and as far from speaking ill as from doing ill.—Cicero.

WHAT?

What is good and what is bad—
Can anybody tell?
What is right—and what is wrong—
What is Heaven or Hell?
What is pleasure—and what is pain
What is sorrow—or strife—
What is love—and what is hate—
What is death—or life?

These are nought but the growth of a soul—

As a seed we drop in the soil—
Sending down rootlet and sending up shoot,
Growing with infinite toil—
Kissed by the sunshine and bathed by the dew,
Nourished by subsoil and rain,
Blasted by weather and broken by storm,
Yet always coming again.

Then why is it better or why is it worse

If blossom be yellow or blue—
Growing in sunlight or growing in shade,
Each to its nature true?
The roots are as worthy as leaflet or flower,
Though hiding themselves in the sod—

And what we call evil—what we call sin —

Is rooted in Life and God.
—Belle Loomis Kenyon in The Nautilus.

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
observing 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 behind

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 everyone 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.

THE COMING AGE.

These things shall be; a loftier race
Than e'er the world hath known
shall rise,

With flame of freedom in their
souls,

And light of science in their eyes.

Nation with Nation, land with land,
Unarmed shall live as comrades
free;

In every heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom of loftier
mould,

And mightier music thrill the
skies,

And every life shall be a song
When all the earth is paradise.

—John Addington Symonds in
"Bulletin of the Oriental Es-
oteric Society."

For whoever is acquainted with
his own mind will, in the first place,
feels that he has a Divine principle
within him, and will regard his ra-
tional faculties as something sacred
and holy; he will always both think
and act in a way worthy of so great
a gift of the gods.—Cicero.

CHRIST AND HIS CHOSEN.

"The bright and morning star,"
That marks the way of truth,
Leads to a heaven on earth,
To be had in the days of youth.

The keepers of his commandments,
In thousands, one hundred and
forty-four,
Are a body of overcomers,
Who have entered the "open
door."

They shall rule with a rod of iron,
Because of their wisdom and
love,
And the strength by which they
shall wield it,
Is given by the Father above.

They are strong through the regen-
eration.
Mighty through the spirit of re-
birth,
One with Yahveh-Elohim,
Who ordains they shall rule the
earth.

They shall soon be gathered to-
gether,
By the will of the Father on high;
As a grand and glorious nation,
They shall descend as a cloud
from the sky.

"Can a nation be born in a day?"
Asks the world as it stands in
awe.
"Yes!" rings out the Father's an-
swer,
"It is according to heavenly law."

"Behold, the bridegroom cometh,"
Shall be the resounding cry,

As the grand and heavenly Jeru-
salem,
Descends with Christ from the
sky.

"They shall look on him whom they
pierced,"
As he descends in glory from
above,
Then shall the Serpent be crushed,
And the world be ruled through
love.

—Bible Review.

MORNING HYMN.

Father Divine, the sunrise gloweth
bright;

I rise to do Thy will.

The love that kept me through the
passing night

Can guide and keep me still.

Fear cannot enter where the Love
Divine

Doth ever dwell;

The guidance and the strength
alone are Thine,

And Thou do'st all things well.

The weight of a decision unto me
Doth not belong;

Thou rulest all; I look alone to
Thee,

And in Thy strength am strong.

The power of Love alone the world
can sway;

Good shall prevail.

If naught but Love reign in my
heart today,

Nothing I do can fail.

—Violet M. Firth.

IN THE BEGINNING.

Love sought the glade of a tangled
wood
Where mossy paths stretched de-
vious ways;
Where dim, slow shadows mutely
stood
Like sentinels of bygone days:
A place that seemed to watch
and wait
For some strange thing yet in-
choate.
And there a lute of cunning strings
He did attune to all around;
A fluttering music as of wings,
Or as the swirl of leaves, the
sound.
Yet while he played, he seemed
to wait
For some strange thing yet un-
create.
Then Hope and Fear and Joy and
Pain
Drew nigh and, circling to and
fro,
As mists that part and meet again,
Or as brief shadows fail or grow.
Yet still Love played and
seemed to wait
As one that stands importu-
nate.
Then Hope and Fear and Joy and
Pain
Cried unto Love and prayed that
he
Would give his lute that each might
gain
A subtler skill in harmony.
And so to each Love taught a
part
Upon that lute—a human
heart.
—Arthur E. Lloyd Maunsell in India.

LOVE AND I.

Long ago, when Love was young,
(Love in joyous medley sung)
Making capture of the free—
“Leave all else and follow me!”

Love was warm, impatient, daring;
I was frivolous, un-caring;
So he caught me with his hook—
Beauty, baited with a look.

Mists of morning, shades of night,
Tempered were with love's delight.
Truant fancy far has flown—
Love has left for lands unknown.

Years have gone, and love and
laughter
Each have followed on thereafter.
What now holds the heart en-
thrall'd?
Comes when friendship's name
is called!

For this guest white covers spread,
Loyalty and truth here wed,
Comfort sharing; troubles fly;
Once again 'tis “Love and I.”
—Rose de Vaux-Royer.

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, al-
though slighted by nature in respect
to their features. “There is no beau-
tifier of complexion, or form, or be-
havior,” says a noted writer, “like
the wish to scatter joy and not pain
around us.”—Moody.

SPECIAL BOOK OFFER

*No Better Way to Preach the Gospel than to Place in
the Hands of Friends and Neighbors Books
of Proven Worth and Value.*

IN ORDER to give everyone the opportunity to propagate The Truth we will sell our books at the following rates:

Christology, per copy.....	\$1.25; 3 copies \$3.00
Christian Science Instructor, per copy.	1.25; 3 copies 3.00
Christian Science Made Plain, per copy.	.35; 4 copies 1.25
Divine Healing, per copy.....	.35; 4 copies 1.25
Sacred Science, per copy.....	2.00; 3 copies 4.50
Christian Science: What Is Is and What It Does, per copy.....	.35; 4 copies 1.25

Set of one copy each of above six books, including News Letter, for one year, \$6.00. Three sets, \$14.00.

Unless otherwise ordered, all books are sent by mail prepaid. Address

NEWS LETTER PUBLISHING CO.
Lock Box 1524, Washington, D. C.

Washington News Letter

·A·
MONTHLY
MAGAZINE

One Dollar a Year

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

VOL. XXVII.

MARCH, 1921.

No. 6.

CONTENTS

Editorial	163
The Incoming President.....	163
Chain of Golden Thought—Paulina B. Sabin.....	166
Laying on of Hands—Bishop Sabin.....	167
The Two Sides of Life—Wm. E. Gibson.....	174
Healers—Elsie Gibbs	177
Spreading Power of True Prayer—Thomas J. Hampton.....	180
Thought—Bishop Sabin in “Divine Healing”.....	182
Cause and Effect—C. B. Patterson, in “Sunlight and Health”.....	186
“The Melting Pot” Not a Success—Bishop Leonard to Patriotic Societies	189
Real Prayer—H. H. Schroeder in The South.....	190
Two Gems of Reverent Poetry.....	191



Oliver C. Sabier Jr.



VOL. XXVII.

WASHINGTON, D. C., MARCH, 1921.

NUMBER 6.

Washington News Letter

PUBLISHED MONTHLY

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

OLIVER C. SABIN, JR..... *Editor*
PAULINA B. SABIN..... *Managing Editor*
OLIVER C. SABIN, JR..... *Business Manager*
BETTIE C. SABIN..... *General Secretary*

*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, Can- ada—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.

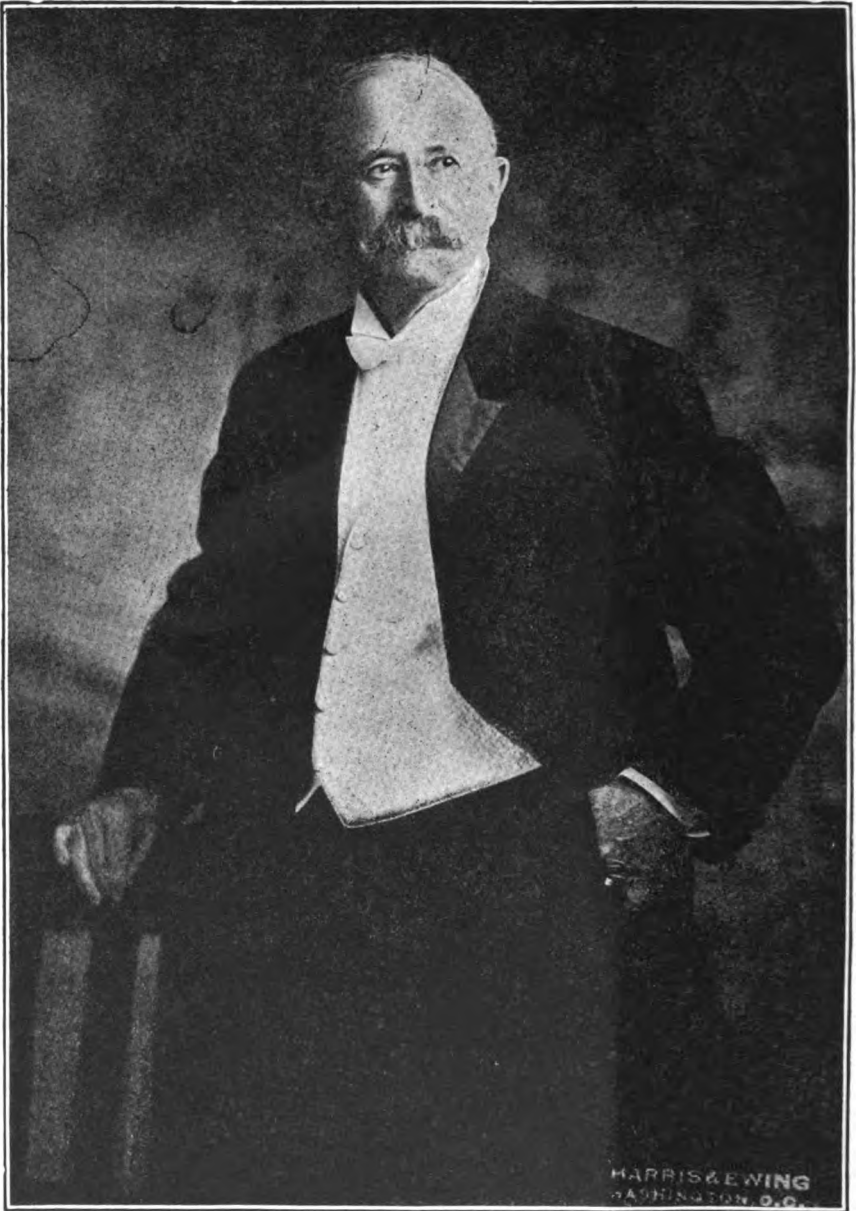
*In sending in subscriptions please do not
fail to state whether it is for a new sub-
scriber or a renewal of an old subscription.*

THE INCOMING PRESIDENT.

No President-elect has shown a more earnest desire to rightly and fully interpret the composite wish of the people. None have listened more patiently, or inquired more diligently. The problems have become simpler as they came nearer, and back of him there has been the solidifying of a great majority of sentiment for certain rules of national conduct, which are expressed in world terms, and which interpret national good in world obligations. Gradually from the mass of contradictions American common sense is asserting itself.

Says the Washington Herald:

"Man cannot live to himself alone; no more can a nation. A man cannot lift himself by his bootstraps; no more can a people. This final session of Congress, fruitless as it has seemed in accomplishment, and fortunate at least in that very



Oliver C. Sablin.

fact, has helped clear the atmosphere.

"It is plain that Europe cannot pay its huge debts to this government and its people, if it cannot trade with us. It can pay only in products of its soil and industry or with that of its printing presses stamped as money.

"It is equally plain or should be, that the United States cannot permanently refuse association with Europe in the settlement of problems which are mutual. We cannot eat our cake and have it. We cannot be a nonresident, nonrepresented master of Europe's industry and economic life.

"The problems of the Harding administration of taxation, disarmament, tariffs, international relations, and even the regulation of domestic industry, are in fact bound up in those two propositions which economically and politically are simple. They are based upon historic Amer-

ican policy. They respond to the mass of American sentiment. They express American common sense as a blending of a goodly portion of altruism balanced by practical application."

THE EXPRESSION OF GOD'S IDEAS.

Bicknell Young, C. S. B., in a lecture delivered in Christian Science Church in Washington on Feb. 20, stated that Christian Science reveals the fact that that thought governs, or misgoverns, mankind, as the case may be, including the body, and that as we approach and attain a divine standard, the health and safety of the body are proportionally secure. "The evidence of our senses gives us no hint of what life really is, and when we think anything about life we indulge in mere speculation, unless Christian Science comes to our rescue and gives the right idea."

Oliver A. Sabier Jr.

Chain of Golden Thoughts

March

PAULINA B. SABIN

Then why should I sit in the scorner's seat or hurl the cynic's ban?

Let me live in my house by the side of the road and be a friend to man.
—The Mentalist.

Make it a habit to be optimistic, to believe in your power, to love your neighbor, to speak an encouraging word on all occasions, to be charitable in thought, generous with praise, to see beauty in the landscape, to lend a hand, to believe in Eternal Life, to have faith in the influence of good suggestion, to listen for the harmonies of life, to feel the thrill of prosperity. This habit will create for you a realization of the best there is in the world. "Seek and ye shall find."—Harriet Doane Prentiss.

We often praise the evening clouds
And tints so gay and bold,
Bud or blossom, its leaves unfold
Who tinged those clouds with gold.

—Scott.

Without charity for the defects of humanity there would be no self-esteem.

The heart is a garden, and never a seed
Dropped into its fertile mold
But grows and grows; be it thistle or rose,
Bud or blossom, its leaves unfold;
Our thoughts are the seeds that grow to be
The plants that shall live through eternity.
—Rose Hartwick Thorpe.

The pleasure of a religious man is an easy and portable pleasure, such a one as he carries about in his bosom, without alarming either the eye or the envy of the world. A man putting all his pleasures into this one is like a traveler's putting all his goods into one jewel; the value is the same and the convenience greater.—South.

Let thy loves be at the best so long as they do well; but take heed that thou love God, thy country, thy prince, and thine own estate, before all others; for the fancies of men change, and he that loves today hateth tomorrow; but let reason be thy school-mistress, which shall ever guide thee aright.—Sir Walter Raleigh.

LAYING ON OF HANDS

From a Lecture by Bishop Sabin.

THIS meeting is for the purpose of demonstrating the principle of laying on of hands, through which, as our Savior tells us, the virtue goes from the healer. I do not hold at all to the theory that it is necessary in making a healing that the patient should be present, but I do say, and I believe it to be true, that effective healing can be accomplished where the patient is present and the healer has the privilege of following the command of Jesus when He said, "They shall lay hands on the sick and they shall recover," and I am going to give a few authoritative quotations on this subject from the Bible, and then we will exemplify the work on one or as many of those here this evening as may wish it.

But there is one thing that I want to say, which is that this work is exhausting to the operator; and I have found it so much so that it is impossible for me to do the amount of work in this new method that I can do on other lines.

In reading the 4th chapter and 40th verse of Luke we find the following: "Now, when the sun was setting, all they that had any sick with divers diseases brought them unto Him"—that is, unto Jesus—"and He laid His hands on every one of them and healed them."

Luke 6th and 19th: "And the whole multitude sought to touch Him, for there went virtue out of Him and healed them all."

Now, remember always to keep

this thought, that Jesus Christ is the Way, the Truth, and the Life. He is our pattern. He says that we shall do the works that He did, and even greater; and anything that He did we can do, if we only have the proper realization of the Truth. Now, keep that in mind.

Luke 8, 46: "And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me."

The same incident is recorded in Mark, 5th chapter, 28th to 34th verse, inclusive:

"For she said, If I may touch but His clothes, I shall be whole.

"And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

"And Jesus, immediately knowing in Himself that virtue had gone out of Him, turned Him about in the press, and said, Who touched my clothes?

"And His disciples said unto Him, Thou seest the multitude thronging Thee, and sayest Thou, Who touched me?

"And He looked round about to see her that had done this thing.

"But the woman, fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth.

"And He said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."

Now, in reading the last com-

mand which Jesus gave to His disciples, as recorded in the 16th chapter of Mark, commencing with the 18th verse, "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall Lay Hands on the sick, and they shall recover."

That is what Jesus said shall be the evidence of a believer. Those who believe shall do so and so. Now, remember, and make this distinct in your mind, that that promise was given not to those only who were doing the work, but that He said you take this gospel and preach it, preach what I have been telling you, and those who believe you will have certain "signs following." Now, the world has been full of so-called believers ever since, but I tell you that any person who cannot have the signs following, as Jesus said, is not a true believer, and that is as sure as you live. Now, mind, I do not say that those people who think they believe are not honest or that those people who are in the churches and cannot heal the sick are not honest. They believe in accordance with their training through life. Their training has been from the standpoint of error. They have always believed in the reality of the kingdom of matter; and any person who believes in the reality of matter has not the realization of the Spirit which heals the sick.

Now, this realization of

THE TRUTH WHICH HEALS THE SICK

is as plain to a person who has it as the brightness of the sun. He can see on the other hand blackness and darkness—nothing but oblivion.

When I first commenced to pray for the sick some of those whom I treated had a great many so-called diseases. For instance, a person would have rheumatism, would have dyspepsia, would have the toothache, would have catarrh, would believe his eyesight was dim; and, taking him from his head down to his toes, he would be diseased all the way; he would have bunions and corns on his feet, and everything else. In my prayers I would not deny each one of those ailments, but I would put them all in a job lot, as it were, and throw them into an abyss of darkness by the mountain of light; I would go to the abyss and throw that "job lot" over the precipice, and I could see them, in my mind, falling just as long as I wished; and once in a while the words "job lot" would come into my sight as they were falling. Of course, I do not treat that way now, but that was an effective way. These errors were going into their native nothingness; they were going into the blackness and darkness of oblivion.

THE SPIRIT IS ALL, AND ALL IS PERFECTION.

And the bright light of the Spirit spreads over all creation. What is meant by worshipping the Father and the Spirit and with the understanding is that God is All and that All is Good.

In taking up this case here, teaching how to heal by the new method, I will say that I have read the authorities for the laying on of hands. An enigma to me for a number of years had been what the phrase of laying on of hands really meant.

Take every possible avenue of the works of Jesus Christ that He taught us, and study it closely, and you will find it perfectly scientific, perfectly scientific. The walking upon the waves, the telling of the woman at the well the history of her life, and telling others what they were thinking, the power to become invisible and slipping through the midst of the crowd, and many other wonderful things that Jesus Christ did may be done by us through perfectly and thoroughly scientific methods, every one of them. Now, is it possible that among all the other things that He has done, and done so thoroughly scientifically—is it possible, I say, that God has so ordered that there is no science in the laying on of hands? That is the question which has been with me for a long time, and I have been studying it, praying for an answer, and the answer has come. How it came I do not know, but it has come.

The laying on of hands, with the prayer which must always accompany it, is the greatest energy of healing that I have ever yet seen. It has so far proved entirely destructive to pain, almost instantly. I have known of no pain that this treatment has not almost instantaneously destroyed. It is a panacea for almost anything of an acute character.

IT IS GOD'S WORK.

It is God's method according to the law of the laying on of hands. We know it to be true, for the same reason that we know everything which is results. By the fruit which the tree bears we know whether it

is good or whether it is bad. If the fruit is good, then the tree is good.

The first time that I tried this new system on anybody for healing purposes, was in the case of a young lady who came to see me in regard to another person. She was a poor girl; she looked pale; her face was drawn with pain. I said: "You look as though you needed help from God yourself." She said: "Yes; I have had a pain since I was eleven years old." I suppose she was twenty-one or twenty-two. I said, "I will pray for you, if you want me to." She said she wished I would. I gave her a treatment for three minutes I suppose, perhaps five, and the pain was destroyed and she has never had a pain since. Her cheeks have become rosy and she is healthy. That is the first time I tried it on real so-called disease. I have tried it in a great many instances since and it has always proved beneficial.

This power which comes from the laying on of hands radiates from the points of the fingers. I can conceive of no reason why I have greater power in this direction than anyone else, unless it has been given to me through what we term "Vibrating Treatment." We do not know what this power is; no one knows. We may call it electricity; but when we call it electricity we are as far from the knowledge of the Truth as ever. We do not name it. No one knows what electricity is; but I give it as my opinion that electricity, so called, whatever that power may be, is the power with which God moves the universe, and if you will study closely along

scientific lines, you will become more and more convinced that that is true.

THE POWER THAT GOES OUT,

the impelling force, has the appearance of electricity.

[Here a lady takes the chair for treatment.] When I place my hands upon this lady's head, with the five fingers of the right hand touching the forehead above the eyes, the five fingers of the left hand touching the head at the base of the brain, or what is termed the medulla oblongata, I have placed the poles of the battery, so to speak, the negative and the positive, under perfect control. The human brain is divided according to anatomy into two distinct parts. The first part is what is termed voluntary. I am using the simplest terms now that I can think of, that all may understand it. That part of the brain which is situated in the back part of the head is the involuntary part of the brain, which works of its own accord independent of our will. Now let me illustrate. I take an apple. The forepart of my brain leads me to put that apple into my mouth, and I chew and swallow it. That is as far as the intellectual part of man's brain has anything to do with it. The involuntary part goes on and digests that apple and assimilates it through the entire system. Your heart beats involuntarily, and yet it is the main part, so to speak, of your physical life. You reach out your hand and take something of your own volition. That is voluntary. So it is in all creation and in all nature. God in the be-

ginning created the heavens and the earth. That was a voluntary creation, but since the creation they have been moved by involuntary laws that God himself even has no power to disturb, because they are His laws, they are made by Him, and they are the controlling power, and God does not contradict Himself. Now, with this preliminary statement, I am going on with this treatment.

TREATMENT.

Having my hands upon this lady's head, in the way indicated, I close my eyes and she closes her eyes, and I speak to her in my mind, calling her by name (Mary), and form the realization of the Allness of Spirit. I say unto her, "Mary, you are the perfect image and likeness of God; you live, move and have your being in God, a spiritual being living in Spirit. That being true, you live in Eternal Harmony, you live in Eternal Life; for God is Life and, therefore, if you live in Eternal Life, you live in eternal health. In all God's kingdom all is harmony, all is health; therefore, you are perfect, living in perfection, and any manifestations of evil, called disease, are but manifestations of error, false, untrue, and unreal, do not exist, and cannot exist; but you, Mary, are God Almighty's perfect child, and you have perfect health and perfect harmony; and I thank God for these and I thank God that He has given you the realization of this beautiful Truth, that you are His perfect child and that you are perfect. This I ask, all in the name of Jesus Christ. Amen."

That is all the prayer that I will give for the purpose of exemplifying this work, but I say to you students that you may go on with this prayer, along the same lines, as long as you have your hands on the one for whom you are praying. "They shall lay hands on the sick and they shall recover." But you exemplify it perfectly by connecting that prayer in and through the name of Jesus Christ.

I want to explain one part of this treatment further. This treatment may be liable to be misunderstood. Some may think it is mesmerism, they may think it is hypnotism. I want to say to you here that it is not. Mesmerism and hypnotism are the same thing. That means this: If I were to try to hypnotize this lady, I would concentrate my mind on her mind and try to control her thought. In other words, take possession of her mentality; and when I got possession of her mentality, I could make her do just as I wanted to by my thought controlling her thought; tell her that she had it to do, and she would have it to do. But in this method you do not touch the person's mind at all. It is a prayer to God; you simply lay your hands on the sick; and I say, further, before I leave this part, that of all the evils in the mental world that I know anything about, and I know very little about that, this so-called hypnotizing of persons is the worst. If a person once obtains control of your mind he can throw the thought to you as far as he can see you and control you.

You should always wash your

hands after treating a patient by laying on of hands, for the reason that it frees you from every possible danger of taking on anything that is thrown off. Now, I do not know whether Jesus Christ did that or not, but I have found it in my experience to be very essential.

A lady came to me who had a little pain; I believe it was a back-ache. She thought she had been working too hard. I breathed a little prayer for her and gave her a few passes up and down the back with my hands and the pain was gone. I thought that such a treatment, being so short, was nothing and I would not put my hands in water. The result showed that I was wrong, for it was not more than a minute until I had the same kind of pain that had afflicted the patient. I bathed my hands and the pain was gone.

THE BLESSING OF HANDKERCHIEFS.

The second part of this teaching is to show you how to bless handkerchiefs. In Acts, 19th chapter, and 11th and 12th verses, we read:

"And God wrought special miracles by the hands of Paul:

"So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

Now, you must bear in mind this, that we can do everything that Jesus Christ did, or His apostles did. In regard to this handkerchief blessing, I will give my experience on the first case I ever tried. I have tried it in a number of instances since, and how far all of them have

been successful I am not able to tell, because I have not heard. Once a lady came to me and told me that her sister was troubled with bronchial consumption, that she could not lie down at night, but had to be propped up with pillows at an angle. She wanted to know what could be done about it. The idea came into my mind, that, besides the treatment, I would bless a handkerchief and send it to her. I went to the drawer of my dresser and took out a silk handkerchief. I rubbed it in my hands and at the same time I made

A PRAYER

something like this: "God does send the healing in this handkerchief to (naming her), and it will destroy every belief of consumption or bronchial trouble or insomnia and give her perfect rest, and perfect peace, with the harmony that comes from God. God sends love in this handkerchief to this woman (naming her) and gives her happiness and contentment and rest and joy, and He gives her sleep, beautiful, healthful, restful, happy sleep, and He gives it to her now. This I ask in the name of Jesus Christ, my Savior. Amen."

I told the sister to let her go to bed at her usual time and for her, the sick one, to say over this little prayer: "God does give me sleep, beautiful, healthful, restful, happy sleep, and He gives it to me now; and I ask this in the name of Jesus Christ."

I told her to fix the pillows just as they would be if she were in perfect health, not to allow her more than the ordinary pillows and

to let her lie down and go to sleep. The report that they made in that case was that she went to sleep almost immediately and slept until seven o'clock the next morning. It was about a week afterward the report came to me and she had neither cough nor difficulty in sleeping up to that time.

I should have remarked before that my instructions were to put the handkerchief on the diseased or affected place and then give the little prayer of which I have told you.

I have tried this in a number of instances and I have found it to be an effective mode of healing the sick through the Truth.

There is one other point which I will mention before I take up this third division of this teaching lesson with you. That little prayer, if you will remember it, will give you almost instantaneous sleep. I think that I could lie down on that lounge, now, and give that little prayer, with all of these people here, and close it in the name of Jesus Christ and be asleep in a minute. I do not dare to repeat that prayer and close it in the name of Jesus Christ, if I do not want to go to sleep right away. Sometimes I feel as though I ought to take a little nap and yet feel that I have not the time. I lie down and make the prayer, but I do not ask it in the name of Jesus Christ. Sometimes I go to sleep and sometimes I get up and go to work, but if I ask it in His name I always go to sleep.

A PRAYER FOR PROTECTION.

When I go to bed, I add to this the little prayer, "God furthermore protects my house, my family and

my surroundings from every evil thought that may be sent against me or mine, by any person or persons, thing or things; furthermore, He protects me and mine from all evil conduct of man, so that no thieves or burglars or any other evil-disposed person can come into my house and annoy me or my family." The last part of this prayer is more effective than all the bolts you can put on the doors. There have been two different times when people were in my house, and there were things there that people would ordinarily steal if they were thieves, but they always went away and would not take anything. Once there were muddy tracks in the hall doorway, almost twice as large as one would ordinarily find. Some one had gone in there to steal, but had become scared in the act of entering and had left. God's power was simply too much for him; he could not stand it. It is better than all the bolts in the world, when you remember that Omnipotence covers you. Always close your prayer in the name of our Savior.

The third part of this teaching, and then I am going to close my talk, is that of the falling shadows. You remember in the Bible that the shadow falling on the sick would heal them. You will find in Acts, 5th chapter, 15th and 16th verses:

"Insomuch as they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them.

"There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and

them which were vexed with unclean spirits: and they were healed every one."

It would be presumptuous, the world would think, if I should say to you that I believe the time will come, and come soon, when the shadow of a godly man or woman, passing over persons, will heal them. But that is coming, because everything that "they" did, remember, we can do. And I know this from my own experience, from the way that I have been growing, that there is nothing that I do not now see within our grasp. The time is coming.

ABOUT SPEAKING THE WORD.

I could at one time speak it only occasionally, under certain circumstances. I never spoke the word of healing but that I had an instantaneous healing, but I could not speak the word except under certain conditions. But now the time is come when I can speak the word at will; and with this laying on of hands, if you can have the physical endurance, you can heal them as fast as they can come to you.

Mind you, in talking this way, self is entirely barred. There is no self in this talk. What one can do everyone of us can do if we will learn our lesson. But we must study; we must dedicate our lives to the work; and in the degree that we give our mind and our heart and our life to God and to His work, in that degree will we be successful. I tell you that we have giants in this country, and I thank God that I am living in the age of the great development of this Truth which makes us free.

THE TWO SIDES OF LIFE

**Roses and Thorns—Brace Up—Get the Job—Take the Consequences.
Agree With Thine Adversary—You Are a Power—Take the High Tide.**

Wm. E. Gibson.

THE apparent two sidedness of things as observed in life is the battlefield and camping ground of many a man's and woman's activities.

This seeming dual existence is the shoal and slush between which many a life career is wrecked.

THE SHINE AND THE SHADOW.

But this is needlessly so. The shine and the shadow are alike good, one for action and the other for relaxation.

The rise and fall of the ocean bosom are but the pulsations of the earth. They are opposite actions, but are essential to animation, are means of adjustment and distribution.

Realize, once for all, that the undesirable side of things is but the bone and flesh of the desirable.

ROSES AND THORNS.

When you pluck roses you do not regard the thorns. The berry pickers forget briars in their quest of the fruit.

He who sees only thorns will never gather the roses. He who fears the briars cannot pick the berries.

If you would enjoy the good things of life, you must take them where you find them. Appropriate that which is desirable and let pass that which you do not need.

Your part in life is not to annoy, but to enjoy. There is a great adjuster who holds the reins of nature, and all things work together for good.

If you lose your job, don't lose your head. Neither be crazy nor lazy, but lift up your head and breathe the air of perfect freedom.

BRACE UP.

Take the sunshine of confidence and hope into your soul, and let it radiate from your actions, illumine your face and flash from your eyes.

People who cannot find work are those who garb themselves in failure. They paint it on their brow, sprinkle it in their eyes, tie it to their tongues, chain it to their feet.

Nobody wants to employ a confessed failure. He is a misfit in any machinery.

Let such a one go home, bathe his body, change his clothes and fill his mind with determination to find work.

Let courage lift his brow, confidence gleam from his eyes, hope lend spring to his gait, and directness give charm to his voice.

HE THEN COMMANDS ATTENTION, gains a hearing, gets the job.

Things are never so bad as we think they are. The trouble is, we stay in the shadow when we should be in the shine. We remain in the

storm when we can find the calm; we fight and war when we may have peace.

One makes a blunder in life and then heaps blunder upon blunder trying to hide or defend that blunder. This is folly. That which is done can never be undone. The thing to do is to meet the issue.

TAKE THE CONSEQUENCES;

put the blunder beneath your feet; make it a stepping stone to higher things.

Forget the briars and thorns and gather the fruits and flowers.

There are thousands of men and women in this country—in every country—who are engaged in businesses that are not to their liking, yet circumstances are such that they must stay in the game. Now what must such persons do?

Fretting with themselves and the business and cursing everybody will not remedy the evil.

If the business is a lion of strength, it is better to tame the lion than to fight it.

If it is an adder in subtle power, it is better to pull its fangs with a bit of silk than to cringe and flinch in fear of bites.

AGREE WITH THINE ADVERSARY.

Things are adverse to us only as we allow them to be adversaries.

Learn to "agree with the adversaries." If the current is too strong to swim against, swim with it.

Progress is life. Stagnation is death. If conditions force you into undesirable channels, let your good will overflow with the milk of human kindness. Let the oil of your

peace calm the turbulent waters. Let the purity of your soul, going out in motives, words and conduct, purify the channel and make wholesome the atmosphere.

Could you realize the power for good that lies dormant in you, my dear ones, you would throw aside discouragement, dejection, melancholy. You would divorce them forever.

YOU ARE A POWER.

The world needs your service. Cut loose the ties and step forward. Answer the call.

No matter how low in the social scale you register, you are a factor; don't falter.

Go to bed tonight with a fixed purpose to begin a new life tomorrow. Let your dreams revel in the thought.

Rise early in the morning, throw open the windows of your room and the door of your soul.

Breathe in plenty of pure, fresh air.

Let the light of day fill your rooms and the Light of Truth fill your soul.

You thus awaken the sleeping sun within. When it arises another star appears in the heaven of humanity.

Everyone, no matter how dark the clouds of despair lower, feels at times the impulses to nobler action, to better expression of life, to purer morality.

TAKE THE HIGH TIDE.

Such is the high tide; take it at its flow. Buckle about you the life-belt of perfect confidence and plunge boldly out. Exercise in-

creases strength and movement wins momentum.

Know that you are born not to be a rejected or a derelict, but to be a positive working factor in the equation of life.

Take courage, my brother, my sister. Open your ears to the music of life and join in the chorus. Open your eyes to its beauties and let it charm your affections.

Don't be too censorious. The world needs more doers and less judges. Boosters are better than critics.

Be that to others which you wish others to be to you.

GOD'S BEST GIFT TO US IS NOT THINGS, BUT OPPORTUNITIES.

Some people wonder why they make so little progress in the higher life. They forget that every duty we omit obscures some truth we should have known.

We are none of us perfect. However good you may be you have faults; however dull you may be you can find out what some of them are and however slight they may be you had better make some patient effort to get rid of them. The Bible is our looking glass. Read it to see yourself.

The psalmist said: "I have set the Lord always before me." Good. A man cannot help imitating that with which he holds reverential converse.

Religion is more than culture. If culture is to know the best that

has been thought and written then religion is to do the best that we know.

A wise philosopher bids us: Give not thy tongue too great liberty, lest it take thee a prisoner. A word unspoken is like the sword in the scabbard—thine; if vented, thy sword is in another's hand.

If we are not responsible for the thoughts that pass our doors, we are at least responsible for those we admit and entertain.

The books which help you most are those which make you think the most. The hardest way of learning is by easy reading, but a great book that comes from a great thinker is a ship of thoughts, deep freighted with truth and beauty.

Believe nothing against another but on good authority; nor report what may hurt another, unless it be a greater hurt to conceal it.

What are you doing to help your own Church? Between the great things that we cannot do and the small things we will not do, the danger is that we shall do nothing.

The world does not require so much to be informed as to be reminded.

Who does not in some sort live to others, does not live much to himself.

Disappointment should always be taken as a stimulant, and never viewed as a discouragement.—Divine Science Weekly.

If you would have all the world love you, you must first love all the world.—Ralph Waldo Trine.

HEALERS

What Healers Should Be—The Understanding—The Healer's Preparation—Prayer and Aspiration—Ability to Touch the Springs—The True Healer Never Mercenary.

By Elsie Gibbs, Chicago, Ill.

QUALIFIED healers are teachers and demonstrators of perfect health.

Education is not a necessary qualification for a healer, but is much to be appreciated.

Intuitive knowledge of Truth is imperative.

Now, when Jesus was only twelve years of age he caused the wise men of the country to marvel at his great learning, so that the people inquired, "Whence hath this man letters seeing he has never learned."

At the early age of eight, the Buddha knew more about science, mathematics, history and learning than any of the most learned men in his father's kingdom, and he knew more than anyone in his country.

Many learned men with degrees and diplomas are altogether lacking in the development of the finer sensibilities of human nature.

A spiritual noble-minded person is required, who has a great deal of character, and who is far in advance of outward attainments; who has gained knowledge intuitively, as well, if he has, through a proper educational course; one who is enlightened through spiritual development and has become illuminated with intelligent understanding.

WHAT A HEALER SHOULD BE.

A healer should be well disposed, kindhearted, generous, sympathetic, spiritually minded, and highly cultured through a gradual process of growth and perception; highly moral, and in love with humanity, and one who will work at any sacrifice to himself for the good of the world. To be a successful healer, one must be filled with a fervent love and knowledge of truth, as the power to heal comes from an understanding of truth.

THE UNDERSTANDING.

To be spiritually minded we must get into the understanding of the Allness of Spirit; of God as the Eternal, Infinite Ocean of Being, in which we all live, move and have our being. Of God as being the grand and glorious Sum of All Life and Intelligence, the Infinite Soul which embraces us all; God's Life as the Only Life there is, and that our life is included in the Infinite Whole. That we are in The Eternal and can never get outside of the Infinite. That Eternity and Infinite Substance include all time and space and being; that all life is an influx from Divine Mind.

The true healer should give his whole time and work to the true science of enlightening youth in

true knowledge and virtue, to thoughts of life and the Allness of Good. There is no science in evil, which is opposed to all Truth and Right and can never assist one to a true knowledge of anything and is nothing but a waste of valuable time and energy.

Too many people spend too much time in learning the nothingness of matter.

Disease is not a proper subject for conversation, but rather fill your conversation with health and life.

THE PREPARATION.

We must prepare ourselves, as did the Jesus, in a self-denying life, encountering and overcoming all temptations, putting carnal and vainglorious appetites, desires, ambitions, pride and sensuality under our feet, because they make us the victims of suffering and death, refusing to serve God with half a heart and the world, the flesh and the devil with the other half. We should strive to gain a complete victory over our material selves, living a life of harmony with Truth.

PRAYER AND ASPIRATION.

We must see the necessity of prayer and of continual aspiration toward the perfection of the kingdom of heaven; reigning in, and subduing, our lower instincts.

You must heal yourself before you can free others so that you can give your whole time to unselfish service to humanity, especially from that "dwelling in the valley condition" of mind which is unhappily the average state of the average individual.

Be so filled with Love for the patient or student that they will instinctively feel the radiation of its illumination and unburden their troubles to you or open up their minds to enlightenment by asking for Truth.

BE ABLE TO TOUCH THE SPRINGS.

Be able to touch the springs of action and go direct to the source of trouble and annoyance by dealing with the cause instead of forever trying to patch up effects, as then you are able to change the conditions of the person because you change the source from which the condition flows.

Find out why people are miserable and get at the reason for their sickness; why they are unhappy, by letting them unburden themselves to you who are a father confessor, so spiritually cultured to Truth that you will not betray a single confidence and will only discern error for the purpose of correcting it.

AILMENTS PROCEED FROM MENTAL UNREST,

grief, disappointments, unhappiness, secrets and weights upon the mind, heavy loads on the heart, stings of conscience rebuking them for error. Touch their mental and moral conditions.

Many poor, miserable dyspeptics would enjoy their food and learn that it was not what went in from the outside, just so it was fit, but what proceeded forth from within that affected them, and their food would agree with them.

Wasted lungs would cease to waste, and pallid cheeks would bloom with health, and dim, sad

eyes brighten with hope and love if we could remove the cause of their unhappiness by having so strong a belief, faith and realization of Truth that the patient's belief in error would vanish.

Begin at the right end, transfigure their characters, reform their lives rather than give them pills in an endeavor to patch up the flesh when the mind is ill at ease.

Perfect health and perfect happiness are a

RESULT OF SPIRITUAL CULTURE;

attend to the development of good habits in those you treat or teach, making clean the inside of the cup and the platter by freeing the minds from error and clearing their morals from all that is debasing.

Find an outlet for all error and an inlet for Truth, getting the people to think more of the welfare of their fellow beings than of their own private interests.

The results on the material plane are the natural outcome of our mental and spiritual states. Become more and more allied to spiritual realities, and more and more conquerors over sense.

Denial is not all that is necessary, but helps a great deal, as it cleanses and frees the mind from all obstacles and prepares it for The Word of Truth.

To indicate the line of march to be followed is the work of the teacher, and to discipline every passion, appetite and desire that wars against the soul is the work of the student.

Be the Great Physician, ready to

heal all wounds, soothing and sympathizing with all who need comfort, worthy counselor of all who need to confide in you, giving encouragement concerning the problems which seem so difficult, and let the Truth set them free from the burdens that so heavily weigh them down.

Hear all with Christlike love and compassion, helping all who are in need of your help, rich and poor, ignorant and educated, the lowly and the uncultured as well as the refined.

A TRUE HEALER IS NEVER MERCENARY.

His sole object is to benefit humanity, and not just make money enough to live on Easy Street. We must "have risen" ourselves before we can have power to help others into higher chambers of spiritual and intellectual being. We must be wise as well as loving, intelligent as well as sympathetic, rational as well as emotional before we are qualified as healers for good to humanity, getting ourselves into true and loving relation with God, the Infinite Being, rising superior to all lower things into a haven of peace and rest "where purified spirits, their earthly pilgrimage safely ended, work in the enjoyment of a rest that is forever active, in a state of being where there is no fatigue, no sickness, no decay, and no death throughout the boundless ages of eternity."

Look within for power, happiness and contentment. "The kingdom of Heaven is within you." "As a man thinketh in his heart, so is he."

SPREADING KNOWLEDGE OF TRUE PRAYER

Lecture Delivered to the San Francisco Branch of the Society for Spreading the Knowledge of True Prayer.

Thomas J. Hampton in Active Service.

I WAS asked today why it was we could help a patient and then, when we ceased treating, the patient would go back. One of the reasons, and I think the most important one, is that we do not quite get the patient out of our thought. If we are thinking of the patient we are treating, and if we are thinking of sickness in connection with that patient, it is wrong thinking and not helpful to the patient.

In Mr. Rawson's statement of treatment he points out that we must get away from the material world and the patient for whom we are treating and then, he says, not to turn our thought to the patient again until next day or whatever time we intend to give another treatment.

I was also asked: "In treatment how do you connect the patient with God?" We do not connect the patient with God; that would be impossible; that would be trying to bring good and evil together. It is knowing the truth about sickness that heals it. If God knew sickness it would be impossible to heal it, to change it in any way, as God is changeless. What you do in treatment is to go to God entirely in your thought. Leave out all conception of the patient and function

in that thought of the all-presence of God, and when you get a clear realization of that presence you will find your patient much improved, if not entirely healed.

TO TURN IN THOUGHT TO GOD

we must turn away from the material world and acknowledge omnipresence and in proportion to our constancy and earnest endeavor to get that clear sense of the nothingness of all material things in that proportion is our work complete. Mr. Rawson tells us that when he treats he gets the realization so perfectly that he never thinks of the patient again until he takes it up again next day. Mrs. Eddy tells us that patients come as temptations to practitioners to believe in error.

It is not necessary—in fact, we cannot tell God anything. No amount of petitions and explanations find lodgement in that Divine Ear. God, being infinite and intelligent, He is all the intelligence there is and, consequently, does not have to be informed about anything.

Going to God clears out of our thought anything but good, and we have many cases on record where the Master pointed out that the faith did the work. Take the case

of the woman with the issue of blood. She had been troubled for 18 years. She touched the hem of his garment and was instantly healed. He told her that it was her faith that had healed her, not anything he did; not any particular activity so far as he was concerned, but he turned to her and said: "Woman, thy faith hath made thee whole."

The natural resistance of mortal thought to look for any benefit outside of itself prevents us from seeing, many times, the beauty of those particular acts.

THE PROCESS OF GOING TO GOD WITH FAITH,

not carrying a sick person to God, you will find, in many cases, will heal, because error cannot sustain itself without your thinking it, and the moment you turn to your highest concept of what God is, error, being unsupported, destroys itself.

* * * *

WE MUST ALSO AVOID SYMPATHY FOR THE PATIENT.

We are told that the Master had "compassion," but compassion and sympathy have very different effects. When you sympathize with a case you add to its suffering. Whatever seems to trouble us must, if we just love enough, pass away, because God is all Love and God is perfect, and so we come into the conscious realization of the Kingdom. We have, then, a well patient instead of a sick one. In fact, we are recommended to "love our neighbor as ourself," and if we are

honest in this effort or endeavor, we will not be able to see our neighbor sick or sinful.

We must lose all belief in

THE LAW OF HEREDITY.

Sometimes we are inclined to be impressed by its seeming reality, but the medical fraternity are now pushing it to one side as something that they, themselves, are losing faith in. It is a scientific fact, from a material standpoint, that every cell and tissue of the body changes in from three months to three years and so the only law of heredity there is is the continuity of our own thought about it. As a matter of fact, we should be growing continually in our thought, not waiting for some specific instance to drive us on or waiting for a patient as an excuse. If we build up our foundation, and build it up solidly, stone upon stone, so that even we, ourselves, cannot tear it down, we will find it to be the result of continually turning to God as any little thing seems to project itself into our thinking. Never mind what your ancestors were like or what they have been; in fact, it does not make a particle of difference whether yesterday you or they were a minister of the gospel or a horse thief; it is **WHT YOU ARE DOING TODAY THAT COUNTS!** Leave yesterday out of it. It is not profitable and have no fear for tomorrow; just keep turning to God today, and anything that you desire that is right for you will come to you as your immediate possession.

THOUGHT

From a Lecture in "Divine Healing," by Bishop Sabin.

THE thought of a thing is the prophecy of its fulfillment. We have been teaching you the part that God will do to you and for you, provided you go to Him in the manner which we have laid down.

In the consideration of Thought we come now to what is especially your part. You have something to do. You are the architect, absolutely, of your own conditions. You can climb this ladder of knowledge and become one of God's brightest jewels, or you can go the other way and become enwrapped and steeped in so-called materiality. It is for you to say which road you are to travel.

Created in the image and likeness of God, you have free agency. You are entitled to go your own way; you are entitled to do as you choose; but you are responsible for the road you take. If you take the wrong road you will be punished, because the punishment of every sin is the sin itself. If I commit a sin the sin punishes me, and the only way that I can get rid of that punishment is either to repent, turn round and retrace my steps, or else continue in the sin until the sin destroys me. Sin is like fire. You can put fire out, or you can let it burn and exhaust itself, and then it will go out. So with sin. Destructive as is fire is all so-called evil upon the material body. It is for you to say whether you will allow yourself to be dominated by so-

called evil, or whether you will walk up this ladder of good, this ladder of knowledge, this ladder of Truth.

THE RULE FOR THINKING.

The general rule which one must adopt in the way of thinking is this: Always think in such a way of yourself, of your surroundings, of these around you, of your physical and mental conditions as you wish to see them realized in truth and in fact.

Now, remember to always make this rule perfect. Think in accord therewith. Do I want health? Yes. Well, how am I to get it? Do I get health by telling my friends when I meet them on the street of all conceivable physical ills with which this so-called human body is afflicted; by saying I have asthma, and I have fever, and I have rheumatism, and I have headaches, and I have everything conceivable on the face of the earth, retailing it out to everyone that has the patience to listen to me? Is that the way to get health? It is simply the way to destroy health.

Remember the rule of proper thinking and apply the rule. You want health, do you? Yes. Then what must you do? Think health. You know you are the perfect child of God, created in His image and in His likeness, and that nothing but perfection can come near you, around you or about you. Therefore, you know, and you think, and you determine in your

mind that you are perfect. What is *the* result? Perfection is manifested in your so-called material body. Health is manifested there because you think health, because you determine that you will have nothing but health.

A person who is determined that he will have health and see nothing but harmony, who will realize that his perfection in God is absolute, cannot be sick at all; it is impossible. It is only when such a one is attacked in an unguarded hour that disease can come near him, and when he wakes up to consciousness or comes into the realization of the Truth, let him denounce the so-called disease and deny it, and health is manifested.

DO YOU WANT PROSPERITY?

Yes; all want prosperity. How are you going to get it? Are you going to get it by everlastingly hoarding up your money, thinking that God Almighty is going to go back on you by and by, and you are going to have a sufficient amount to beat Him? Is that the way to have prosperity and happiness? That is one way not to get it, because you may have millions of money, and you will be so poor in your consciousness that you are worse off than a beggar who has not a cent. Are you going to obtain prosperity by foreboding evil against yourself? By worrying because the price of coal or something is so great that you are not going to get through the winter, that you are probably going to starve before spring, or that you are going to become destitute by and by and become a care to your

children? Is that going to bring you prosperity? Every such thought as that is simply going back on God. God has promised us everything. We have it, have we not, in our world of dominion that I have been talking to you about so much? Have we not everything? Are we not God's heirs? God has everything, and we are His heirs. Are we not to have our inheritance until after we are dead and gone from earth? That is an absurd doctrine, but that is the theology that is taught nowadays. A person would be very much disappointed if one of his rich relatives should die and leave a will, to find out from the conditions of that will he was not entitled to the use of the money willed to him until after he had gone through what we call death and was buried.

HEAVEN HERE AND NOW.

Suppose that I should will to a friend here one thousand dollars, and then pass on. I would write as follows: Item—I will and bequeath unto my beloved friend one thousand dollars for him to have and to hold for his use and benefit forever; provided, however, that the said friend shall have no part or parcel of said one thousand dollars until after he has passed on or until he is dead and buried. Do you think that my friend would sit up nights congratulating himself, thinking what a good thing he had? I doubt whether he would ever bless my memory. I know I should not bless the giver if I should get a gift of that kind.

That is the way all the Christian world hold. They say that your

heirship is from God; you are going to pass out; you are going somewhere, you do not know where; you are going to the kingdom of Heaven, but where they do not know; they know only that it is beyond death. Jesus Christ when on earth told us that the kingdom of Heaven is within us. Now, where are you going? Who is going to judge you? Who told you that Peter was going to be the judge? God is Omnipotent Life, everywhere. Is He going to be the judge? I tell you, my friends, that if you think your Heaven is here and now, you get it. And if you think that you are going to get prosperity by thinking black thoughts against yourself, you are simply digging your own grave and pounding the nails into your own coffin. You will not get either happiness or prosperity from that kind of thinking.

SEE GOD IN EVERYTHING.

The person who thinks against himself, prophesies evil against himself, always looks at the blue side—never can see the sunshine. He who is everlastingly and always looking at the clouds is simply sawing himself off the limb, and the limb and he will both fall together. He who sees God in everything, who believes in His promises, and gives out the thoughts of perfection, climbs the ladder and is a perfect stalwart in God Almighty's word. The pessimist who everlastingly looks upon the dark side, who is always growling and never sees anything but the blackness and darkness, is simply digging his own grave and nailing the coffin lid

down upon himself; and until he learns to quit this habit of thought, happiness and he are strangers, because one goes toward eternal glory and light, the other goes toward the darkness of oblivion.

HAPPINESS.

Therefore, I ask again, If you want happiness, how are you to obtain it? The reply is simple: Think of happiness, think of God and His love, think of what He gives you, think that all is yours, and that all you have to do is to reach out your hand and grasp. Take God into your life and quit this everlasting doubt, quit this everlasting blueness, because you are digging the depths; but follow the little path of God's bright light as it shines before you; then think of happiness, if you want it, and it will come. Otherwise you never can get it, for it is not for you.

In all your thinking never allow your mind to think of anger, to think of malice, to think of hatred, to think of jealousy. Of the evils that escaped from Pandora's box of hell, jealousy, anger and malice are the ones that have destroyed more of the human family than all the others combined. Remember that there is but one thought that destroys them all, and that without that you are lost. That thought is Love. Love God with all your mind, might and strength, and love your neighbor as yourself. Make it the rule of action for your life to do unto others as you would that others should do unto you under like conditions. Follow it, and do not make a mockery of it. You will reap as

you sow. Love alone should be your weapon of attack and defense, your protection and your shield, your everything. Let God Almighty's Love cover you as the waters cover the fishes of the sea, and nothing on earth can disturb you, or harm you; but all will be yours, and you will be God's.

LOVE.

Remember, Love destroys all these evil passions, and without it they will whip the very earth with you until you go over that dam called death, and what you will get thereafter is simply what you take with you from this earth, because in the next world you have to fight the battle just as you have fought it here. You have to work out your own salvation, and every knee shall bow and every tongue shall confess the love of God Almighty; and that Jesus Christ, His Son, is the Way, the Truth and the Life. You must come to that. It matters not whether you do so today or whether you do so in a million years, the time will come when you will come to that, and until that time you will be in bondage.

When you have hatred in your heart, I must tell you how to get rid of it. In the first place, if you are mad at anyone that condition will mark your body, will fill you with disease of some kind unless you get rid of it. All people love their friends. Jesus Christ told us that we did not deserve any credit for loving our friends. I have friends that I love. I love to love them because they are lovable, but Christ says, Love your enemies, do good

unto those that despitefully use you. There is the test—love your enemies.

A DEMONSTRATION.

I wish to tell you about a demonstration of that kind. I was sure that I was being treated by a certain class of people at one time, and I suffered intensely from it for a few minutes. I sat down and began to declare my love for those people, and every time I would declare love and throw it into the vibration, the pain would leave, and in five minutes I was free.

Suppose a man wants to destroy you, how are you going to conquer him? If you cannot conquer your enemies when your enemies are wrong, you have no dominion, have you? You have a right to conquer wrong. How are you going to conquer the evil thought that the person has against you? Are you going to do it by sitting up nights and thinking how you hate him, how you despise him? Are you going to conquer him by backbiting him and telling how mean he is? That is not the way. You must conquer that person by the thought of love. Seat yourself and commence to treat yourself. Do not treat him, because you have no right to treat him. Send him thoughts of love, you have a right to do that. Commence to treat yourself, and say that you love John Smith (or whatever his name may be), you love him dearly and sincerely. He is God's child, created in His image and likeness; he is your brother, you love him, you love him, you love him, you love him; keep rubbing it in, and see that the remarks that you are

putting out of your mouth are not lies. You do love him because he is God's child and he is lovable. Get that thought into your consciousness, throw it into the vibrations, and you have destroyed the malice of your enemy, you have done good unto those that spitefully use you, because you have filled his heart full of love, and the very first time you meet him he is your friend.

You can take this same thought throughout all animate nature, and you find that love is the one thought that conquers. It will conquer everything that breathes, it goes much farther than to man; it conquers all beasts, it conquers insect life, it conquers everything that moves, it destroys the inharmonies in the kingdom of botany. Love is the all-powerful and the all-beautiful instrument which God has given us for the conquering of everything. Love gives us our dominion. Therefore instead of thinking hatred and malice, think Love, and let that be your thought.

There are two lines of thought on which I wish to comment in closing. One is the good thought, that builds you up; it builds up your friends; it builds up everybody of whom you think. The other is the bad thought; it destroys you; it destroys those that you think against; it is the weapon of so-called evil. The good thought is God Almighty's language to us, His children. Love, therefore. Think of the good, think nothing but good; and if you want anything, think it, remembering always that the thought of a thing is the prophecy of its fulfillment.

AN EPISCOPAL BISHOP SCORES "BLUE LAWS."

Bishop Leonard, of the Episcopal Church, in a sermon delivered in Washington, emphatically scored the attempted revival and reenactment of "blue laws" methods and declared that such laws, if passed, could not be enforced. He declared that this country would never tolerate Sunday laws such as existed in Colonial days. The bishop said, "You never can convert souls by law. Many of the old-time blue laws yet remain on the statute books and remnants still survive, but they increasingly become what were expressed as "dead letters," mute relics of an age, the extreme repressions of which had proved their own inevitable undoing.

THE MAJORITY RULED.

A well-known English surgeon was imparting some clinical instructions to half a dozen students who accompanied him in his rounds the other day. Pausing at the bedside of a doubtful case, he said: "Now, gentlemen, do you think this is, or is not, a case for operation?" One by one the students made their diagnosis, and all of them answered in the negative. "Well, gentlemen, you are all wrong," said the wielder of the free and flashing scalpel, "and I shall operate tomorrow." "No, you won't," said the patient, as he rose in his bed; "six to one is a good majority; gimme my clothes."

CAUSE AND EFFECT

"Canst thou minister to a mind diseased?"—Shakespeare.

THE law which demonstrates that force displays itself by working from within outward, is the only rational explanation of the visible world. The form expressed by force is of no significance in our comprehension of the law. If followed from its origin, outward, it will be recognized as but a sign or symbol corresponding to the thought within.

If the human body corresponds to the mind within, does it fairly represent it? Or must we take into consideration the tension, resistance, and pressure of other things and conditions without? Such influences are impelled chiefly by human thought. We live in an atmosphere of thought-currents, of thought-vibrations. Unless, by the law of correspondence, there be that within our own mentality that corresponds to this disturbing thought-influence of others, no reflex action is possible from within to the human body without. Hence we are the arbiters of our own destiny.

We must place ourselves in perfect harmony with the law, and build our house upon a foundation of rock. Even the

EFFECT OF ANTENATAL THOUGHT-INFLUENCE

upon the mentality of a child (evidenced upon its body) can be overcome by knowledge and practice of this law. Happiness may transfigure a countenance of very ordinary appearance to one of beauty.

Where there is beauty of form, interior harmony or beauty of thought must exist to some extent. Perhaps for generations some peculiarly harmonious quality of mind has asserted itself, and, unconsciously adapting itself to the law, has produced the outer expression of a beautiful being. In turn, such beings, by cultivating discord and inharmony through adverse thought-action, can change their appearance and that of their posterity to imperfection. In each soul, however, lies dormant the power to surmount these conditions, to free itself from the shackles placed upon it by other and stronger minds, to assert its sovereignty, and to blossom under the sunlight of true thought into the bodily expression of a perfectly ordered mind. Therefore, we can not altogether hold others responsible for the effects of untrue thought-action upon either our minds or our bodies.

THE PRINCIPLE OF CORRESPONDENCE

between mind and body is based as follows: Man is heaven within, earth without. The Divine spark dwells at the very center of his being. His garment of clay, which is the outer manifestation of his being, belongs to all that is external in creation. Man unites within himself two worlds—the outer and the inner; but one law acts through both. The outer is the general sequence of the inner, which is the vital spark, the enduring nature of man. All growth proceeds from

this inner man. The outer is, of itself, nothing; that is, it is entirely dependent on the inner being. Every change that affects it is the result either of growth or of lack of growth. The body of Man is at best but a transitory manifestation or expression of his mind and soul.

These two entities, the outer and the inner, appear to be separate; but they have a very real connection. The true correspondence of any outward condition is to be found only through a knowledge of its inner representative. The whole visible creation is but an expression of thought. All outward manifestation is but the symbol, or clothing, of thought, which is constantly shaping for itself new apparel. Man derives all knowledge, at first, through the medium of symbols. All spiritual teachers have, in the past, used symbols as a means of instruction. The spiritual plane is the plane of causes; the physical plane is the plane of results. Everything material proceeds from a spiritual cause. The process is, first, the forming of spiritual thought in the mind of man; secondly, the consequent direct result of spiritual thought. Everything begins and ends in the being of man, who is an embodiment of the Spirit of God.—C. B. Patterson in *Sunlight and Health*.

Of what earthly use are our mammoth libraries, our wealthy colleges, our intricate laboratories, our ostentatious displays of learning, if, after all, we remain in total ignorance of life.—Edward Purinton.

HOW TO THAW THE HEART.

Refuse to express a passion and it dies. Count 10 before venting your anger and its occasion seems ridiculous. Whistling to keep up courage is no mere figure of speech. On the other hand, sit all day in a moping posture, sigh and reply to everything with a dismal voice and your melancholy lingers. There is no more valuable precept in moral education than this, as all who have experience know: If we wish to conquer undesirable emotional tendencies in ourselves we must assiduously, and in the first instance cool-bloodedly, go through the outward movements of those contrary dispositions which we prefer to cultivate. Smooth the brow, brighten the eyes, contract the dorsal rather than the ventral aspect of the frame and speak in a major key, pass the genial compliment and your heart must be frigid, indeed, if it does not gradually thaw.—Prof. James.

THE HEIRS OF GOD.

God has filled an immense storehouse called the Universe with all the good things. He wants us to possess them. He has made us His heirs. Just so surely as we will believe this and assert it and think it, no matter what darkness and poverty we are in, conditions will change, and we will come into our own little by little.—Ella Wheeler Wilcox.

THE "MELTING POT" NOT A SUCCESS.

Bishop Leonard, who was addressing the members of various patriotic societies, the Sons of the Revolution and the Society of Colonial Wars, speaking of the influx of heterogeneous masses of immigrants said:

"The melting pot is not a splendid success. The different races and tribes of the earth colonize and keep to themselves. They do not go upon the farms; they congregate in great cities and industrial centers, where they speak their own language, have their own books, insurance companies and newspapers, and in some instances their own schools. They continentalize our Sunday, and our ethical and moral ethics; and thus the irresistible forces of race and heredity have been strengthened by an unfavorable change in our later immigrants.

"We cannot therefore become a homogeneous American people unless we set limits to the flood of immigration. It will become necessary ultimately to bring about some sort of compulsory requirement which shall make the melting pot a real factor in our life, so that out of its refining there may come a pure stream of American conception and American development."

The speaker declared that "our special obligation is the insistence upon a common tongue as taught in the public schools; the insistence upon morals as indicated by the word of God; and insistence upon

what is called Americanization; or the insistence through Congress of the refusal of this Government to admit so many undesirable immigrants into our ports."

LUCK.

Luck is not our own making. Luck means rising at 6 in the morning, living on \$1 a day if you make two, minding your own business and not meddling with other people's. Luck means the hardships and privations which you have not hesitated to endure, the long nights that you have devoted to work, the appointments you have never failed to keep, the trains you have never failed to catch. Luck means trusting in God and in your own resources—a religion whose motto is, "Help yourself, and heaven will help you." Luck comes to them who help themselves and know how to wait.—Max O'Rell.

UNITY.

G. N.

One speaks the universe
In varied tone;
Through myriad forms diverse
There moves that One.

Through seed and flow'rs and fruit
Stardust and sun,
Through man, insect and brute,
Its race is run.

Submerged, immersing e'er,
Through ages long,
One mighty voice I hear,
Creation's song.

—The Master Mind.

REAL PRAYER.

True prayer is simply this: The acknowledgment of who and what God is, and who and what man is, the understanding of man's relationship to God, the inner recognition of The Unity of God and Man. In this way we may pray without ceasing. Paul says, "Pray without ceasing"; "Be instant in prayer"; "I will pray with the Spirit, and I will pray with the understanding also." The true prayer is one that is never spoken, the inner feeling of God's presence. The most effective prayer is the one that never comes from your lips. The best prayer is the inner assurance that all is good.

When I first entered into the ministry, I was asked to go and see a lady who was the wife of a Methodist minister. The good people had prayed for this lady's health and recovery for over seven years. For two years and seven months she had not walked. Some friends of the minister advised him to come to us but he scoffed at the idea. He believed ours was the work of the devil and was afraid of us. He finally came for an interview and had many questions to ask.

After he had satisfied his curiosity, and feeling that perhaps we might know something that would help his wife, he asked me to go and see her. When I arrived there I found he was engaged in teaching some children. He asked if he could be of any help. I told him I did not need his help and would rather be alone. That evening the

woman ate a piece of bread and drank a cup of coffee for the first time in two years. After three days she got up. After a week's time she asked to go to her mother, who lived a few miles away. Her mother was greatly astonished when she saw her. "The prayer of faith shall save the sick," is a fact. But the prayer of faith is far more than most people understand. It means faith in God, but not the One people usually have in mind, because there is no such God. Inasmuch as your prayers are answered they are answered by yourself. The answer of real true prayer comes from within yourself. All things are yours but it takes your faith to accept them.—Rev. H. H. Schroeder in The Truth.

LOVE.

Love is the eternal vital current of the universe and is always manifested in a high degree wherever we see orderly force and energy; we see it in the gravitation, attraction, repulsion and the universal affinity of atoms and molecules; it brings order out of chaos and forms, holds and sustains the Universe. Love is vital, eternal and intelligent—it is God.

"I heard today that your son was an undertaker. I thought you told me he was a physician?" "Not at all." "I don't like to contradict, but I'm positive you did say so." "You misunderstood me. I said he followed the medical profession."—Philadelphia Press.

THE LORD IS MY SHEPHERD.

Who learns of God learns God's own
truth indeed,
Which truly will his own im-
mortal be;
Thus would I learn in Life, O God
from Thee,
And have it in my heart for daily
need:
I hold Thy love as my assured creed,
Then should I be from every ter-
ror free,
And only good in all my living
see,
And as a poem all experience read!
That late my heart has shadowed
with a fear—
Confessed my lack of love in Thee
the just;
I passed the dark and now the day
is clear,
I can my God Thy secret purpose
trust,
Safe in Thy care, I through the
shadows tread,
Since all the way Thy love my foot-
steps lead!

—William Brunton.

A NATURAL CONCLUSION.

Small boy at window—"Mother,
did you say the Lord made the
grass"

"Yes, dear."

"And the flowers?"

"Yes, dear."

"And that he took care of them?"

"Yes."

"Well, he's in the garden now,
and he's black."—Harpers.

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
walk,
And Love look in upon his solitude.
The beautiful lesson which our
Savior taught
Though 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.

—J. G. Whittier.

HE WILL NOT LET ME STAY.

Just as God leads me I would go;
I would not ask to choose my
way;
Content with what He will bestow,
Assured He will not let me stay.
So as He leads my way I make,
And step by step my path I take,
A child in him confiding.

SPECIAL BOOK OFFER

*No Better Way to Preach the Gospel than to Place in
the Hands of Friends and Neighbors Books
of Proven Worth and Value.*

IN ORDER to give everyone the opportunity to propagate The Truth we will sell our books at the following rates:

Christology, per copy.....\$1.25; 3 copies \$3.00
 Christian Science Instructor, per copy. 1.25; 3 copies 3.00
 Christian Science Made Plain, per copy. .35; 4 copies 1.25
 Divine Healing, per copy..... .35; 4 copies 1.25
 Sacred Science, per copy..... 2.00; 3 copies 4.50
 Christian Science: What Is Is and
 What It Does, per copy..... .35; 4 copies 1.25

Set of one copy each of above six books, including News Letter, for one year, \$6.00. Three sets, \$14.00.

Unless otherwise ordered, all books are sent by mail prepaid. Address

NEWS LETTER PUBLISHING CO.
 Lock Box 1524, Washington, D. C.

Washington News Letter

·A·
MONTHLY
MAGAZINE

One Dollar a Year

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

·U·S·A·

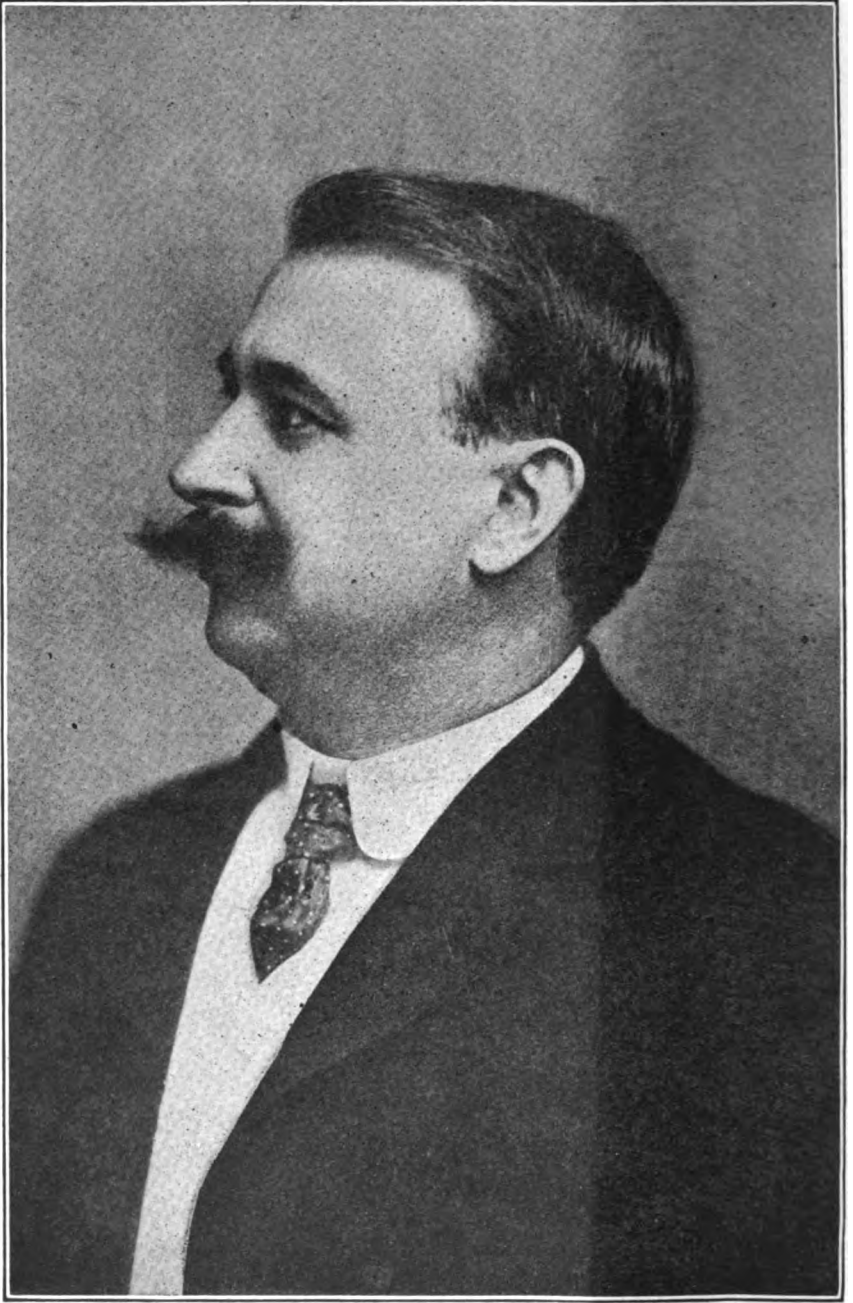
VOL. XXVII.

APRIL, 1921.

No. 7.

CONTENTS

Methodist Lauds Belief in Healing—Dr. Loveland.....	213
Selling the Healing Power of God—Bishop Sabin.....	215
The Life of Ease—Annie Rix Miltz.....	216
The Secret of Healing—W. E. G.....	218
James Cardinal Gibbons.....	219
“Signs That Follow”—Divine Science Weekly.....	219
As a Little Child—Prather in Power.....	220
Glimpsing New York—Rose de Vaux Royer.....	221
True Brotherhood—Lela H. Weiss.....	222
The Measure of Love—Poem—Evelyn C. M. Davis.....	223
The Path—Poem—Rose de Vaux Royer.....	223
Editorial	196
Chain of Golden Thoughts—Paulina B. Sabin.....	198
The Successful Life—Elsie Gibbs, Chicago, Ill.....	199
The Power to Subdue the World—Phillip Brooks.....	201
Fragrance from the Springtime—Wm. E. Gibson.....	202
The Secret of a Happy Life—From Power.....	203
The Curse of a Hateful Heart—Thos. B. Gregory.....	204
Fear not to Preach the Gospel—Bishop Sabin.....	206
What is Orthodoxy?—Rev. Robert Hopkin.....	207
The World of Appearances—New Thought Bulletin.....	208
An Infinite Treasure House—The Builder.....	210
Striving to Please—The Nautilus.....	211
Sparks of Truth—W. E. G.....	212



Oliver C. Sabier Jr.



VOL. XXVII.

WASHINGTON, D. C., APRIL, 1921.

NUMBER 7.

Washington News Letter

PUBLISHED MONTHLY

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

OLIVER C. SABIN, JR..... *Editor*
PAULINA B. SABIN..... *Managing Editor*
OLIVER C. SABIN, JR..... *Business Manager*
BETTIE C. SABIN..... *General Secretary*

*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, Can- ada—all countries in the Postal Union.....	1.25
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.

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

THE SPREAD OF CHRISTIAN SCIENCE.

The propagation of New Thought and Christian Science principles in manifold forms is progressing more rapidly than ever before. The number of Christian Science Churches and centers of New Thought has wonderfully increased during the year and a great many churches of various denominations have taken up treatment for healing along science lines. This work as manifested by the Episcopalian Churches of Washington and other cities has been spoken of quite frequently by The News Letter within the past six months. The motion picture producers are frequently presenting plays dealing with Divine Healing and are doing a great work for the spread of the good work by setting forth the views, doctrines and experiences of healers and those to whom they minister. A majority,



Oliver C. Sablin.

perhaps, of the newspapers and magazines of the United States devote some part of their editions to Science and New Thought and have found that this material appeals to and deeply interests a large part of the clientele. The work goes on by leaps and bounds. The leaven is working most successfully.

THE NEWS LETTER AND THE SABIN PUBLICATIONS.

No more effective work has been done for Christian Science, for the development of health and harmony of mind and body and for the amelioration of the human race in every way than has been accomplished by the enthusiastic, persistent and earnest propaganda carried on for more than 20 years through The News Letter, founded by Bishop Sabin, the wonderful addresses and sermons, and the teaching lessons from the tongue and pen of that remarkable man. The editors of The News Letter base their plans and hopes upon the faithful thousands of subscribers to the journal and on the innumerable readers of the Sabin books in all parts of the world. We hope that the devotion of The News Letter's friends and the

readers of our publications may continue with their active assistance and, as in the past, to increase our subscription lists and the category of our book readers.

EGG-ROLLING AT THE WHITE HOUSE.

Easter Monday at the White House grounds presented a most thrilling spectacle of children's happiness and enjoyment. The gates of the grounds have been open since the advent of President Harding, and on Monday the kiddies of Washington with thousands of their parents and other protectors thronged the greensward and participated in the sport of egg-rolling. This was the first of occasions of this kind in a number of years. While the Washington journalists have for some reason had a difficult time in tracing the history of egg-rolling, there are thousands in the city, who have, in their childhood in Ireland, England or Scotland, participated in the "trundling" of eggs as it is called there. A more beautiful Easter Monday could not have been imagined, though marred late in the afternoon by a piercingly cold wind. May there be many more egg-rollings on happy Easter days at the White House.

Oliver Sabin Jr.

Chain of Golden Thoughts

April

PAULINA B. SABIN

Better the old, slow way of striving,
And counting small gains when the year is done,
Than to use our force and our strength in contriving,
And to grasp for pleasure we have not won.
—Ella Wheeler Wilcox.

Any son of woman can achieve the ultimate in this country of far-flung dares. Manger or mansion, cradle of gold or trundle of husk, predestine nothing. Sons of laborers, farmers and clerks—grandsons of peasants and serfs and foundlings are sawing continents in half, building tongues to talk across the seas, changing water into making corn out of desert sand. If the seed of deed is in your son, if he is dogged and patient and self-respecting and courageous—wholesome of mind, stalwart and bold—he bears keys that unlock every gate.—Herbert Kaufman.

Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives—
Often we would find it better,
Purer than we judge we would;
We would love each other better,
If we only understood. —Cameron.

Never talk disease. Never talk about sickness. Never talk about crime. Let your conversation be pure and clean, and about such subjects as you wish to be realized. Talk of love, talk of goodness, talk of such subjects as tend to elevate those around you; talk of the Love of God for you; talk of your love for your brother. Let love be enthroned upon the family altar and drive all discord to the background.—From Evangelical Christian Science.

The man who ignores his own power—that gift from God Almighty—and denies that which belongs to him engenders what is termed Fear, and as is a man's Faith so shall he be. According to his Faith he receives. He sows the seed and he reaps the crop. Fear is a crime against yourself; it is a crime against your neighbor; it is a crime against the State; it is a crime against the world. You must not fear anything.—Bishop Sabin.

THE SUCCESSFUL LIFE

Elsie Gibbs, Chicago, Ill.

WE learn from the Bible that God created man in His own image and likeness, to have dominion over all the earth. If we want to fulfill our purpose in life we must keep the real idea of success always before us.

It is the lower material element in man's nature which occasions all his grief, through its conflict with the spirit.

When we learn to control material mind and tendencies, subduing the human within us, the divine Christ within us will be the victor and man will have dominion over all the earthly part of himself. The victory within occasions victory without and man will accomplish God's desire in being able to control all the raging elements in his universe. As man becomes the embodiment of all good does he have dominion over all things that in any way concern him.

WE MUST FIRST SEEK THE KINGDOM.

To be successful in life we must first seek His kingdom, the kingdom of perfection and righteousness, and all things will be added unto you because you put yourself at one with all wisdom, all knowledge, all power, and the Father knoweth that we have need of money, love, companionship, and all these things will be supplied abundantly.

When people desire God above all things they desire all good and perfection to become a part of their

lives, perfect health, great eternal strength, mighty power, an understanding heart, and do show forth the perfect life in business and all forms of activity.

We have within us all power and knowledge to accomplish that which we wish to realize in this expression of life.

OUR IDEALS SHALL BECOME VISUALIZED into the external if we supply them with real spirit, or life, from within, the fountain source which supplies the substance of our visions and makes them come true if we feed them with thoughts of faith, strength and power of truth and reality. When we depend upon outside help or influence to lift us into prominence or power we become negative weaklings.

It is by delving into the great within and depending upon the powers inside of you that you right yourself, stand erect, throw aside all obstacles and become all that you ever imagined you could become.

While we are wishing we had the money, ability, political pull or help of some other successful person we could be using that same force and energy in bringing out the qualities necessary for our own success, which when created from within is permanent and places your feet firmly upon the ladder of attainment.

Every soul is connected by invisible cords to its Maker, making us one with the Fountain Source of

All Supply, Omnipotence and Omniscience, the power which sustains us. As we immerse ourselves in the ocean of All Being we are supplied with all the forces, intelligence and power to become equal to any task we wish to accomplish, any worthy goal we long to achieve.

We no longer feel weak or inferior to any undertaking but go about accomplishing wonders and performing miracles.

It is realization of divinity within man that has made all great men succeed, belief in eternal power to carry you through and its illumination to light your path and show you the way.

CLAIM YOUR HERITAGE.

You cannot fail if you claim your heritage.

Strive to realize your ideals and make them practical by putting forth your efforts in the right direction, that of strength, fearlessness, nobility of purpose, faith in your own inherent powers to carry you through.

The whole world is on your side as long as you are true to the best that is in you. Forget all your mistakes of the past and press on to greater achievements in the future. Be so strong in Christ that nothing can disturb your peace of mind.

Every soul is the creator of its own destiny, not a slave to circumstances nor the subject of the whims and caprices of fate but a master of them all, if he so wills.

Use the talents already your own and they will yield you much interest and multiply a hundred fold,

bringing out other talents latent within you. Nourish all the thoughts that are born within your mind that would make you greater, better, more perfect and use every faculty of your mind and heart and soul to bring forth abundantly in service to the glory of God.

You will become a being glorified from within because you have achieved inward victories and triumphs that are eternal. Each victory won from within will make you the victor in a hundred encounters from without.

CHRONIC HABITS OF THOUGHT.

A great many people want to live successful lives but they do not wish to think along the lines that lead to success.

If things are not what they should be get out of chronic habits of thought, and encourage only those thoughts which you wish to see manifested into external form. No one can become perfectly happy and successful until the cause of disorder is removed. Effects follow cause, and cause originates from within or from the source of the stream.

Our thoughts reflect themselves into our conditions. Hold to the highest, best and purest thoughts in order to have them expressed into form and beauty.

Whatever your work may be your own high conception of whatever you are undertaking will make it sublime.

MAKE YOURSELF A SANCTUARY

by dwelling in a holy mental state and you will radiate divinity wher-

ever you may go. Thoughts and words are naturally charged with life and truth when they come forth from the abundance of a heart full of love for the Father and all his creations and "Out of the abundance of the heart the mouth speaketh."

When the heart is filled with abundance of Love we do not try to gain position, wealth, friends, power or anything else at another's expense. We do not use our God power for the purpose of depriving others of their rights, or of making them do anything we have in mind for them to do, however good it seems to us. Each has an individual Christ Spirit of its own and that spirit knows what is necessary to fulfill its purpose, all things working together for its good.

When we live in the spirit of life and success we live in its reality. All people searching for things outside of themselves, health, wealth, knowledge, power, no matter what it may be, are really unconsciously seeking God. But God dwelleth within the heart of all things and those seeking without only receive a temporal relief until again the spirit of restlessness and dissatisfaction seizes upon them to seek again.

SEEK WITHIN

and you will be released from all discomfort, for the Spirit of the Lord from within is that only which will satisfy all desires in you and fulfill them all. It is then only that you become freed from labor and heavy ladens and your yoke becomes easy and you burdens light.

The secret of a successful life lies not in worldly possessions which really stand for all good and will be added unto you if you fulfill your purpose in life, by seeking first the kingdom of heaven and His righteousness, expressing perfection in all manifestations of life and its activities.

Unfold perfection from within into external form and beauty.

THE POWER TO SUBDUE THE WORLD.

The power which is to subdue the world and drive the devils out is made of God and man, united perfectly by love and faith and made one power, speaking strong words before which no monstrous usurper on the earth should dare to stand a moment. Oh, how the history of the world has lost this truth. Now, with a faithless manhood which felt no need and claimed no presence of Divinity, the fight against misery and sin has been carried on. Now, thinking God would do it all and that man had no place in the great work, an impractical religion has stood by and waited for a miraculous cleansing of the earth which never came. Some day the perfect power—God using an entirely obedient manhood, man perfectly obedient and only asking to be used of God—these two together, not two but one, God in man and man in God, shall come, and then the world's salvation draweth nigh,—nay, is already here.—Phillips Brooks.

FRAGRANCE FROM THE SPRINGTIME

THEY serve themselves best who serve most their fellow men.

Lights of many colors manifest from many physical sources, but all have their radiance from the same sun.

There are many creations, but one Creator; many religions, but one God; many ideas, but one supreme Mind; many leaves, twigs, branches and roots, but one tree; many parts making one perfect whole is a spiritual symbol.

A Lordly soul in a human body is a fragrant flower, whose bloom is for his day, but whose fragrance and seeds are for a generation. His personality passes away but his reality lives in the hearts of men. The fragrances of the flower become the essences of the life of humanity.

He who seeks the Light of Truth with an unshackled will, an open mind, and a pure heart will find not only that light, but also the avenue of approach to the source of all Light.

There is a close relationship between the wise man and the fool. Masters of both wisdom and folly often live in the same house, speak and eat with the same mouth and see and hear with the same eyes and ears. But wisdom is known of

her children only and folly of hers. He alone has risen above the mortal world attachment who has sent away the Ishmael of folly and enthroned the Isaac of wisdom.

Attention is the first step up the ladder of knowledge. This step neglected, man remains ever on the common plane of ignorance and knows not that dense darkness surrounds him.

Without the light, the lamp is useless. Light both reveals and guides.

He alone may preach justice who, himself, is just both in spirit and in conduct, for he alone knows justice.

The measure of the true man is his ability to mete out to his fellowmen that good which he desires for himself, but the spiritually-attracted soul sacrifices his fondest desires for the good of his fellowmen.

Progress is the constant upward look and onward step. A powerful call has aroused the whole world and humanity is on the move. The spirits of men are being quickened, souls are in a state of agitation, minds are running to and fro seeking solid ground and too much agitated to distinguish between the dry surface of the quagmire and that of the solid rock. Nay, too often the smoothness of the quagmire is more

alluring than the firm face of the stone.

Light is good in whatever lamp it shines, for the Light is its own revelation and the only means by which the lamp is made visible. The proof of a lamp is its light as the proof of the sun is its shining.

One in All and yet All in One is the consciousness that tends towards harmony in the world of creation. The light of The One God is at the center of every existing thing, from the tiniest conception of existence up to the most stupendous realization towards which the human mind may ever climb. "God is All and In All."

Ignorance of the Great Truth of the Oneness of God in Essence is that which separates man from God and places barriers between God's creatures and makes of men opposing egos. Ignorance is the foundation upon which all adversity stands. Knowledge of Truth is the key to harmony in the world of men and in the realm of nations.

Knowledge comes to men only as God reveals it through His chosen messengers to the world. Appropriate the bounties of God and profit thereby.

Where there is Faith there is Love;
Where there is Love there is Peace;
Where there is Peace there is God;
Where there is God there is no need.
—Anon.

THE SECRET OF A HAPPY LIFE.

One secret of a sweet and happy life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for us. We cannot carry this load until we are threescore and ten. We cannot fight this battle continually for half a century.

But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even tomorrow is never ours until it becomes today, and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in today's work well done and today's life well lived.

It is a blessed secret, this of living by the day. Anyone can carry his burden, however heavy, until nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly and purely till the sun goes down. And this is all that life ever really means to us—just one little day.

"Do today's duty; fight today's temptations and do not weaken and distract yourself by looking forward to things you cannot see and could not understand if you saw them."

God gives us nights to shut down the curtain of darkness on our little days. We cannot see the beyond. Short horizons make life easier and give us one of the blessed secrets of brave, true holy living.—Author unknown, Power.

THE CURSE OF A HATEFUL HEART

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.—Matt., v., 23-24.

THE ancient Jews were great givers. They loved their faith, and because they loved it they were never backward in contributing to its support.

The Temple was the one place into which the devout Israelite delighted to enter; and as often as he went in he took along with him his gift, which was humble or rich, according to the worshiper's means.

It might be a heifer or a kid, of a pair of turtle doves, or a bunch of herbs, or box of gum for incense, or money, or, in case of the very rich, great bars of gold or silver bullion.

Now, Jesus, too, loved to go into the "House of the Lord," and one day while in the temple He noticed the worshipers "bringing their gifts to the altar." The rich and the poor, the illustrious and the humble, the grandees in their princely robes and the beggars in their rags—He saw them all making their offerings to the "God of their salvation."

And as He stood looking at them He knew that behind the gifts were all sorts of motives—some noble and some ignoble. As He stood there looking on, He knew that some of those gifts were beautiful in the eyes of the Father and that others were an abomination to Him.

He knew that the hearts of some of those thronging the altar were pure, sincere, unaffected, and that the hearts of others of them were mercenary and insincere; and by turns the lights and shadows played over His beautiful face—the lights born of the thought of the hearts that were true, the shadows of the false.

And so in His great Sermon on the Mount Jesus said to the people, voicing the thought that had come to Him in the temple:

"Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled by thy brother and then come and offer thy gift."

It is the prerogative of genius to be able to do that which shall be above criticism, Jesus, the supreme spiritual genius of all time, here pronounces the truth about which there is no room for controversy.

And this is the truth—that to attempt to worship God while we are estranged from our fellowmen is a hollow mockery!

As the plain-spoken evangelist puts it—"If a man say, I love God, and hateth his brother, he is a liar." The statement hits hard, but its truthfulness cannot be questioned.

To go to church on Sunday to bow the head to Infinite Goodness, while in your heart there seethes and boils the bitterest of ill-will toward a fellow-human being is the very perfec-

tion of the monstrous and the horrible!

No matter how beautiful the church may be, no matter how eloquent the sermon or powerful the prayer or sweet the music you will get no good from the service if the hell-broth of hate bubbles in your heart.

The black thing in your unbrotherly heart will fling its shadows—will make the sermon dull, the prayer flat and insipid and the music a harsh discord.

But once in all the Bible is God defined, and here is the definition: "God is love." And of that definition here is the eternal corollary: "He that loveth not knoweth not God." It is a law of the spiritual universe—a law which not even God Himself can change.

Not even God Himself can wipe out the truth of those awful words: "He that loveth not his brother abided in death." Just so certain as two and two make four, just so certain as two straight lines can never inclose a square, just so certain it is that the heart that hates is dead—and will remain dead so long as the hate continues.

This is not preaching—it is simple, solid, terrible, eternal truth.

Jesus knew all about this fearful truth, and that is why He spoke those words that day on the mount.

He wanted His hearers to understand that before it was possible for them to worship God aright and to worship Him profitably it was necessary for them to ask themselves this question: "Do we hate anybody or is there anybody who hates us?"

Jesus told them to settle that question first of all. Was there an estrangement? Was there any bad blood? Did the persons bringing the gift hold malice toward some one or did some one hold malice toward him? Then he must drop his gift right then and there and go out and fix up the difficulty, so that there should be peace and good will.

That done, he might come back and offer his gift and go on with his devotions. Then the gift would be acceptable. Then the devotion would be a beautiful thing to behold.

Jesus saw clearly. There was no deceiving Him. He knew not only facts, but the great basic principles beneath the facts, and what He knew He fearlessly declared.

Not for one moment did He hesitate to inform men that under the giving of the gifts, and under the devotion which attended the giving, there was a more important thing still, which was none other than this—that we should love one another, that we should desire to do each other good and not evil, all the days of our life.—Rev. Thomas B. Gregory.

WHAT TO GIVE.

Give to your enemy forgiveness.

Give to your opponent tolerance.

Give to your friends your heart.

Give to your child a good example.

Give to your parents deference.

Give to everybody sunshine.

—Philadelphia Press.

FEAR NOT TO PREACH THE GOSPEL.

I have heard people say so many times, "I would like to go out and heal the sick, but I would not dare to let the world see my name connected with this work." They were good people, but they do not understand. I have heard this in a number of instances, but such people do not understand their duty to God Almighty. The half-hearted, the neither cold nor warm, are no good on earth; but as Jesus said, they have to be cast out. He that puts his hand to the plow and looks back, as Jesus said, is not fit for the Kingdom of God. You have your work to do and you are under obligations to God Almighty to do it. He gave you certain talents, certain abilities, and powers, and you are held responsible to Him and to nobody else for the proper use of those qualifications.

It is not I. Nobody is under any obligations to me. I am under no obligations to any human being on the face of the earth. We are in the hands of God Almighty; it is from Him that we receive everything, and to Him everything belongs, and it is to Him, whether we are doing our duty or not, that we are responsible.

Suppose, for instance, that I should go to this place called Heaven, and Saint Peter was going to put my name down on the book, but I said, "Don't; oh, please do not do that. I am glad that I am in Heaven, and I like Heaven; but just suppose one of those people down in hell would come up and see my

name, then I never could hold my head up. I never could hold my head up again, if they would see my name in Heaven."

It is the same thing, ashamed of Jesus Christ and His works. You have to get above it. You have to get your eyes centered upon the eternal God, and through His work you have to pull. That is the goal you have, and one and all these human influences are but trash; they are not worth the breath that it takes to blow them away, and any person who puts his hand to the plow and looks back is not fit for the Kingdom of God. That is what Jesus Christ said and He is always perfectly right.

Then preach this gospel. Throw away all fear of human environments that hold you back, walk to the front, and, God Almighty leading you, you will go on until you are the conqueror. It would make no difference with me if there was not a living soul on the face of this earth but myself, who was teaching this Truth alone. The outside fellow would not influence my mind against this work. I am going to do it, and I am going to do it as God leads me. Mortal mind can go its own way and I will go mine. That is the only way; that is the spirit that conquers; that is the spirit that wins; that is the spirit which Jesus said for us to have. His love was so great for us that He laid down His life, His very life that He might overcome these obstacles for us, teaching us the way and giving us the key to Eternal Life, and are we to be afraid of what this person might say or that person

might say? I speak this to my students all over the world, and I want them to understand that there is but one way and that is to go straight ahead and look not back. Remember Lot's wife.—Bishop Sabbin.

WHAT IS ORTHODOXY?

[Excerpts of a sermon delivered in First Congregational Church Denver, Colo., by the Rev. Robert Hopkin.]

"Orthodoxy is never a religious term, but belongs wholly to the realm of theology. It does not reveal the religious faith of any man or of any church; it simply presents the statement of belief to which these may have subscribed and their relations to such statement. Where a definite standard of belief is not accepted, orthodoxy has no bearing or meaning.

"The real heretic is not he who refuses to allow certain ecclesiastics of today to limit his thinking to the narrow confines of the theories which biased ecclesiastics of days gone by have extracted from the Bible, but he who refuses to accept the truth which the advances of science, philosophy and history make plain. Christianity's Founder once declared that the sin which shall condemn a man is not heresy or dishonesty or immorality, but the love of darkness rather than the light. He is the real heretic who proudly declares that his theology is wholly Biblical and has never changed. This is the man who loves the darkness. He is afraid to look truth squarely in the eyes for fear he might be convicted of error.

Such a man is an intellectual coward, even if he covers himself with the orthodox label. Any man or church that refuses to accept the discoveries of science or the truths of history or the facts of philosophy or the new light that breaks to the devout student of the Word of God on the ground that it conflicts with his orthodoxy is unfaithful to his calling as a Christian disciple. He prefers the companionship of pharisees and the foes of truth to the companionship of him who said, 'Know the truth, and the truth shall make you free!'

THE READY-MADE FAITH OF ORTHODOXY can never fit a free, true man. He dishonors his Creator who refuses to prove the things which he thinks he believes; who deliberately closes his eyes to every particle of evidence and cringingly clings to ancient theories because they bear the stamp of orthodoxy. I believe that a man can be guilty of no greater heresy than that of 'standing pat' in matters of religious belief. The reason why the church is as weak as it is today is because many thinking men feel that it hasn't played fair with them. They are sick of seeing dead doctrines masquerading in the guise of truth! To me the meanest business in which a recognized religious leader can possibly be engaged is that of trying to frighten men to bow before their idol of orthodoxy with the threat of the brand of 'heretic' if they do not. The Christianity of Christ is not a museum of dead exhibits; it is the road that leads to truth and manhood and God."—The Rocky Mountain News.

THE WORLD OF APPEARANCES

A REAL thought of Truth can move the universe, for it is as the word of God which does not return to Him void. The testimony of the Spirit is from everlasting to everlasting. It is the word of God in the soul of man.

The world of appearances is a liar and the father of lies. It bears false witness against us who are the sons of God. It tells us that we are creatures of duality; that "we are worms of the dust"; that we are material, imperfect, subject to sin, sickness and death; slaves of time and space, inefficient, miserable and afraid. None of these things is true. They are the lies of the Evil One and the Evil One is the world of appearances. These lies test our mettle, try our faith. They are a challenge to the image of God within us. We cannot serve two masters. Either we must serve the God within, whose testimony is a true testimony that tells us of a perfect universe without limitation, utterly free, utterly righteous, and utterly whole, or we must accept the testimony of the world of appearances with its negations, defects, fear, misery, disease, sin and other rubbish. There is no middle ground.

If we have faith in God's reality, "even as a grain of mustard seed," the world of appearances is powerless before us and we can do with it as we will. If we have one real thought that is anchored in the substance of the Divine, we can literally move the universe.

The keynote of the teaching and practice of the Christ was and is Faith. He who prays without faith does not pray at all, for he denies his own petition before he makes it. To him that prays in faith, the whole universe is pledged to make answer. There is nothing in the universe that either has the desire or the power to withhold an answer, for all of the things of time are subject to the will of God and he who prays in Spirit and in Truth takes hold upon things Divine.

"Ye cannot serve God and mammon." With one who has the awakened vision, it is easy to see those who work by and for the Spirit and those who work by and for the world of appearances. "By their fruits shall ye know them." Are they seeking the "loaves and fishes," or are they entranced and led onward by the purity and the splendor of God? Are they looking for the approval of the crowd, or for the approval of the "still small voice" in their own hearts? Are they seeking for success by the standards of the world of appearances, or are they seeking the success that is a part of God's permanence? There is no success except in service. The only way we win for ourselves is in losing ourselves for the good of all; and the only time we are magnified is when we are diminished for the glory of Christ. "He who loses his life for my sake shall find it." We must lose the smaller in the larger self. We must get rid of the

false self-interest. We are only healed when we come into the perfection of the universal and out of the defects of the partial, the personal, the fragmentary, the world of appearances. We only succeed when we serve others and thus again escape from the small self. The only whole view we can have is the internal view, for our outer vision is necessarily partial and of a fragment of the universe. But within us is the Divine Image, the Microcosm, that contains the picture and the history and the divine potency of the whole universe. Within this inner holy of holies, the view is whole and the witness is true. That is the voice of God in the soul of man, and he who hears and heeds this voice is freed from the self-hypnosis of the little self, the false testimony of the partial view of the world of appearances.

"Seek ye first the kingdom and all these things shall be added unto you," but seek for the kingdom's sake and not for the sake of the "things," else your view of the things will shut out your vision of the kingdom and thus prevent you from gaining either.

The report brought to us of the world of appearances through our senses is of necessity more or less fragmentary and often distorted. We see as through a glass darkly and the avenues through which the report comes (our senses) are at best limited to five aspects and are incomplete. For example, we have no report of vast regions of vibration between sight and hearing, and again of the infinite scale above

sight. The universe we see is, therefore, only the universe as it relates to us. We see it, as it were, through colored glasses. It is colored by our own experiences from our own peculiar angle. If we could see the whole universe as it is, it would be true, but it is this distorted, partial, and fragmentary universe beheld through mortal mind that is false, also this universe of form that is impermanent—made up of things of time and space that change like a phantasm or a mimic play representing the reality which lies behind.

This reality we do not see through the sense mind, but we know it in our hearts. It is the foundation of living waters, the glory beyond all seeing, the music beyond all hearing, the realization and awareness deeper than all feeling of the superficial sense. It is the Kingdom of Heaven within us in which abide Faith, Hope and Truth, the spiritual trinity, and out of which proceed health, bounty, joy, peace and life abundant and everlasting—the fruits of the spirit.—The New Thought Bulletin.

We are always happy in work and duties well performed—cheerfully performed. The more spiritual we are the more and better is our work. Spirituality does not decrease our power nor inclination to do; indeed it gives us more strength, more power, more inclination, and more wisdom in our efforts and actions, on whatever plane of existence we may be working.

AN INFINITE TREASURE HOUSE

Minds of the Future Will Some Day Know How to Reach Out Into the Storehouse of Universal Mind.

THERE is a storehouse of substance so vast, so inexhaustible that the earth cannot contain the fullness thereof, nor man measure its limits.

Mental scientists know of its reality, and material scientists are approaching the truth of the existence of it, step by step. They have found that substance is something more than matter—even something more than restless atoms in various rates of motion, in various states of vibration; something even more subtle than the all-pervading ether of the universe. Material science speaks now of an interelemental energy as being the deriving source of all substance, seen and unseen.

But mental science penetrates the secret of the derivation of matter still farther and declares that what the material scientists discern as a vast, all-pervading force is but a manifestation of the One Universal Mind, of which all things are a part and from which all things, both visible and invisible, are derived.

THE UNIVERSAL MIND.

Back of this interchanging element of energy is the Mind that forever formulates it, in whatever form we finally see it, whether star or snow drop or flower, and in recognizing this divine fact the mental scientist comes to know the One Divine Creative Mind back of all things.

Out of this One Universal Mind all things proceed, whether in heaven or on earth, even the interelemental energy of which the scientist speaks, and those minds which establish themselves in harmony with this Mind will be able to wield not only this energy, but all of Life's primal forces for the purpose of bringing into visible form those things that will serve them in the larger and the fuller life which they desire.

AN INFINITE STOREHOUSE.

All Life is an infinite storehouse of treasure, and as we come into the larger and ever larger consciousness of our own power to utilize it we will draw from it more than enough for our prospering. It is not a wild dream to state that those who come after us, with a greater knowledge of mental science and their own being than we possess will some day know the formula for bringing into physical visibility the prosperity that is now so laboriously won by most minds. Minds of the future will know how to reach out into seeming nothingness and start into activity this store of primal substance from which the stars have been fashioned and the flowers formed. They will become manipulators indeed of all of Life's forces by their ability to make themselves a conscious part of any one of these forces of Life at will.

THE HIGHEST EXPRESSION.

We are coming to learn that we are the highest expression of these forces of which we are becoming conscious,—that they are a very part of ourselves, localized within us and acting through us as the highest form of Universal Intelligence and Universal Life on this plane and that we can consciously and understandingly place ourselves into any form of vibration for the purpose of attracting unto ourselves on the visible plane the things that we desire to be a part of us.—From The Builder.

STRIVING TO PLEASE.

Are you paying too much attention to appearances—to the effect your actions make on other people? That is a superficial motive to live for. Nobody is attracted to another person who is all the time striving to please.

Learn to express yourself according to your own soul interests and convictions, instead of trying always to impress other people for their good.

The law of being is not impression but self-expression.

Express yourself in love. Let your own light shine in your own way, according to your own interests and your own convictions.

In other words, be genuine. Speak from your soul, not from mere reason.

God put you in the world to be yourself, not somebody else. You are valuable to the world in proportion as you express yourself in free-

dom. Let your own light shine and trust God to take care of the other people who are letting their light shine. Express yourself from the very center of you out. Better a little slang than too much prunes and prisms at the expense of genuineness.

If you like to express yourself without slang all right. That is a laudable ambition provided it is a genuine one. But don't let yourself criticize and look with contempt upon those who have not the same ambition. For those very ones may be coming a great deal nearer to expressing themselves genuinely, according to the leading of the spirit within them, than any jurist does.

You can't judge righteous judgment when you are condemning anything in anybody.—The Nautilus.

THE CHRIST-MAGNET.

"And I, if I be lifted up, will draw all unto me."

This New Birth is a matter of realization in each soul. Every one must know for himself the all-encompassing Presence. Be true to the law and watch for the quickening of your spiritual body. Do not leave it to the Herod thoughts, but obey the promptings of the universal Protection; let it be nourished and kept, that you may attain your full stature in Christ. The Divine Life working in you shall become the magnet through which the Divine Good will supply your every need.—Charles Fillmore.

SPARKS OF TRUTH.

W. E. G.

He who thinks best of others
thinks wisest for himself.

In all your thinking think most
of Him who thought you into being.

The thinking that is effective for
weal or woe is that thinking which
is colored with the blood of the
heart, viz.: The Affections.

He who shuns his task shuns also
the opportunity of measuring up to
the standard of proficiency—the
fullness of life.

He is healed indeed who is cured
of attachment to this world life.

In the essence of being man is not
of this world and should not be a
slave to the laws of nature.

The chains of slavery that bind
man to this world of nature are
forged upon the anvil of ignorance,
either with the sledge of indiffer-
ence or of choice.

Each morning is the beginning of
a new day; forget yesterday with
all of its errors and begin the new
day with hearts in devotion to God
and minds and hands devoted to the
duties of life in the spirit of service.

A gentle word from a Heart of
Love calms the seas of mortal emo-
tions.

PROMISE YOURSELF.

To be so strong that nothing can
disturb your peace of mind.

To think only of the Best, to work
only for the Best, and to expect
only the Best.

To look on the Sunny Side of
everything and make your Optim-
ism come true.

To forget the mistakes of the past
and press on to the Greater
Achievements of the future.

To give so much time to the Im-
provement of Yourself that you
have no time to criticize others.

To be too Large for worry, too
Noble for anger, too Strong for
fear, and too Happy to permit the
presence of trouble.

To think Well of Yourself, and
to proclaim this fact to the world—
not in loud words, but in great
deeds.

To talk Health, Happiness and
Prosperity to every person you
meet.

To live in the Faith that the
world is on your side so long as you
are True to the Best that is in you.

To wear a Cheerful Countenance
at all times, and to have a Smile
ready for every living creature you
meet.—Christian D. Larsen.

Friends in this world of hurry
And work and sudden end,
If a thought comes quick of doing
A kindness to a friend,
Do it that very moment!

Don't put it off—don't wait,
What's the use of doing a kindness
If you do it a day too late?

—Charles Kingsley.

METHODIST LAUDS BELIEF IN HEALING

Dr. Frank L. Loveland of Portland Concurs in a Part of Christian Science Faith.

“**I** AM a Methodist, not a Christian Scientist, but when the Christian Scientist says ‘Stop worrying,’ I say I believe that much. When he tells me to think good thoughts, I believe that, too. It may be Christian Science, but I call it Methodism. When he states that mankind should trust in God, I say: ‘That is worth while.’

“Prayer is the common basis on which we may approach the Father. The disciples did not ask to learn how to sing or how to heal, but they said: ‘Teach us to pray.’

“Don’t tell me it is impertinent or unscientific to pray. Any desire is a prayer. Every new idea, every good book is a prayer.

“If you have a notion that God is responsible for disease you will have a hard time to pay to Him.

“Would the day might speedily come when the church of the living God would come to the reality of its need and say: ‘O, Lord, teach us how to pray.’

“Are you conscious of the fact that within the last 50 years all the many movements for relief and betterment of humanity have come up? Things have happened that we never dreamed of before. The church of Jesus Christ has swung into a new orbit and many things spring up that are almost bewildering. Among the many strange, new things are the so-called modern ways of healing.

“Here is a question worth while. If the human body can be healed of disease by simple prayer and faith, we ought to know it. If prayer is to bring healing, I declare to you that the Church of Jesus Christ has been criminal in its negligence in the past and Christianity stands indicted at the bar of justice.

“The Christian Church is beginning to feel that something has been lost out of humanity as a whole, but as time went on unfortunately something was dropped out. We have been so busy putting up partitions between the various denominations and have lost sight of important things. Christianity lost out in its teaching, thinking, preaching and practicing when it failed to lay emphasis on the words, the thought, the truth—‘The Lord healeth.’

“I urge all Christian churches to swing out into a broadness and depth wherein they shall all absorb that great truth that Jesus Christ can heal the sick. I am not a Christian Scientist, because I can not indorse all their metaphysics, but I can grasp hands with them and say: ‘I believe it is God that healeth.’ If that is the truth, let us have it in all our churches. I don’t believe that God will listen to a Christian Scientist any sooner than to a Methodist, if they both approach Him in the right spirit. It is worth while for our religion

to be big enough and our philosophy broad enough to get hold of God's truth, no matter whence it comes. All truth is God's truth.

"I am the Lord that healeth thee.' I would we could all waken to the truth of this statement. I would we could all use our intelligence to the advancement of the public weal. When a man's faith is rooted in reason, he will have a good reason for his faith. Let all who love God get out together on a broad plane where we can lift humanity up to a level of health and happiness and thus we shall satisfy the great 'Prince of Peace.'"
—The Truth.

THE CHIEF END OF PARENTAGE.

A child is first, last and all the time a Spirit thinking and acting through a body.

The chief end of parentage and particularly of the mother is to evoke the Spirit of the child: to glorify and encourage the child to noble endeavor. The child's success depends wholly upon this; without the Spirit of high endeavor, of joy in well doing, all study and all work comes hard.

The mother who glorifies Mary's mud pies evokes the spirit of high endeavor: Mary makes more and better mud pies, and soon she begs for flour and fruit and makes real pies. All in the spirit of love and joy, the spirit of Life expressing, spirits bubbling over.

"I am come that ye might have Life Abundant," said Christ: I am

come to encourage you to beautiful endeavor, to tell you that living and doing your best is worth while, that you and the Father are one, that He works in all of you to will and to do of his Good Pleasure, which is your Good and your Pleasure; that the kingdom on earth is yours, that whatever good you do believing in good shall be blest; that all the wisdom and will of the Father's is yours by the simple act of recognition: "Whatsoever Things Ye Desire, Believe That Ye Receive them (Now in Spirit) and Ye Shall Have Them."

Jesus came to encourage man to live up to his divine possibilities: "Every man a Christ, a king," was his message. "Ye are gods," said he, "think and love and give like gods and kings; not like beggars."

And as the mission of Christ, so the mission of you, oh, mothers: to encourage the spirits of little children.—The Nautilus.

All unhappiness, as all happiness, is from within. For, as St. Bernard has said: "Nothing can work me damage but myself; the harm that I sustain I carry about with me, and I am never a real sufferer but by my own fault." From the Kingdom of Mind issue the edicts that govern life.

"God is omnipresent—like the one current of electricity shining in many lights, as if itself many, yet one continuous and undivided force. Or, like endless space, occupying endless cavities. He is Here and Now—dost thou not feel His blessed presence?"

SELLING THE HEALING POWER OF GOD.

No healer has any more right to sell the power of healing, per se, than He has to rob God Almighty, if he could do it. You know when they came to the apostle and asked him to sell this power he said, "Thy money perish with thee"; you remember what he told them. I have cases come to me like this. They say, "I will put a certified check in a bank, and if you will heal so and so the money is yours." If I should take such a case as that it would simply be selling the healing power of God, and I could not heal the sick if I did that; it would be impossible if I attempted it, because God is the Healer, and His power would leave me instantly and I never could heal anything. A healer has no right to charge for the healing; he has the right to charge for the time that he uses in the work, but we have no right to charge professional or fancy prices.

I suppose if I would hold out and say I would not touch a case unless you pay me one hundred dollars down, I could get as much business as I could do; but how long would I last? I could not heal anybody, and the time I would last would be just long enough for the people to get their eyes open and see that there was a humbug going on there; trying to rob people; then I would be gone. You simply cannot do wrong and be successful in this work. You cannot serve God and Mammon. You have to do right for the sake of the right and

do good for the sake of the good, independent of all monetary or selfish considerations. When you do that, then the power of God is with you; but if you attempt to carry it out for selfish purposes you are ruined.

This Science does not need anybody; nobody cares whether people believe in it or not. I do not care whether anybody believes in it or not. I will do my duty and throw out the lifeline. I will send them out the Truth and if they refuse to believe, then let their blood be upon their own heads. If they accept it, then I rejoice that other sheep have been brought into the fold, that other stars have been added to the crown; but it is for each and every one of us to work out our own salvation; that is all. It does not make any difference to me whether my brother believes in it or not. The time will come when every soul on God Almighty's earth will acknowledge that Jesus Christ is the Son of God, that God Almighty's love is omnipotent and that He is All and they will come into the Truth, but everyone has to work out his own salvation.—Bishop Sabin.

LIFE.

Life is more than motion, it is Music; more than rest, it is Peace; more than work, it is Duty and Service; more than labor, it is Love; more than enjoyment, it is Blessedness; more than acquiring money and position and reputation, it is Knowledge, Purpose, strong and high Resolve.—James Allen.

THE LIFE OF EASE

Annie Rix Milltz.

EASE is not laziness. Far from it. Neither is it idle nor wicked contentment. The last is a contradiction for crime is notoriously restless and uneasy, and it is literally true "there is no rest for the wicked."

If, therefore, the easy life seems associated with selfishness, the combination is one of those many mixtures that the world of confusion has produced, such as strength and cruelty, innocence and folly, freedom and impurity, prosperity and unspirituality, and so forth.

It is our privilege always to take the heavenly gifts and virtues out of their captivity among the "heathen" and return them to the Lord in the beauty of their holiness and the truth of their heavenly associations.

Ease belongs to the Lord. It is comfort, skill, freedom, peace; it is to be in comfortable circumstances, without worry, care-free; it is content, running the whole gamut of joy to beatific ecstasy.

The ease of the Spirit is not estranged from work. On the contrary it is so associated with skillful, facile, successful work, that we hear the Master of divine work calling to those under the curse of labor and burdened with earth-toil:

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest.

"Learn of Me . . . for my yoke is easy and my burden is light."

In the old thought, wherein ignorance of truth and disobedience to God prevailed, everything had to be procured with effort, and the fruits mixed with undesirable adjuncts. "Cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee" (Gen. 3:17, 8 R. V.).

In this unregenerate state of mind, ease seems out of place, and it is philosophical to see the fitness of hard work that wrests from the earth her treasures. There is a certain ease in this wise outlook, as witness the optimistic attitude of a modern editorial in regard to not worrying about shortage of gasoline and so forth:

"It isn't worth while to worry about the prospective shortage in gasoline, or the eventful exhaustion of fuel, oil or coal or wood pulp. If some one of these gives out we'll find something else to take its place.

"Some day somebody is going to discover a substitute for gasoline, which is a feeble explosive compared with some others.

"If you could tie up the force contained in a half a pound of TNT you could run your car a long distance and it wouldn't cost much.

"If you could use the power that ties together the molecules and atoms in your watch you could run your automobile with that amount of power around the earth 500 times and have plenty of power left.

"Just at present the wisdom of Providence requires that we should work hard for everything that we get. To make results too easy would make the present human race too lazy.

"But eventually power to run automobiles, carry freight, drive flying machines, dig canals and irrigate deserts will be absolutely free, like water and air, be sure of that.

"The earth upon which we live is a gigantic driving wheel.

"The moon above us, lifting the tides, is a huge donkey engine waiting to be hitched up, and the sun offers us constantly power unlimited. As Soon As We Are Far Enough Advanced To Be Free, Safely, From The Necessity Of Working For a Little Power, We Shall Have All We Want And It Won't Cost Anything."—Los Angeles Herald.

The capitalized words are ours, to draw your attention to the spirit of prophecy that is upon those who have their fingers on the world's pulse.

Recently a great wave of assurance passed over the world that the optimistic mind is winning—that the Christ has the upper hand so that the ending of the old order of things will not be with such calamity as had been foretold—foretold even by Jesus Christ, who did so in order to save the world from the very disasters he had prophesied. Like Jonah who cried so effectually the fall of Nineveh, without an "if" nor a "but" as to cause the great city thoroughly to repent and be reformed. Thus its fall was not an actual event, yet its real fall from

pride, lust and folly took place and it was saved.

Jesus would not have a false "ease in Zion," a foolish optimism, so that "that day should take a man unawares," therefore his cry, "Watch! watch!" like our modern proverb, "Eternal vigilance is the price of liberty!"

Our ease is that of the man at the wheel who knows his great charge is splendidly safe under his keen eye and skillful hand.

It needs only the inner assurance that one desires to please God and God only, to place one's feet in the path of ease, the Way of pleasantness, which is Wisdom's way. And obviously, if one is not walking the highways and byways of joy, but is finding life hard and painful, it must be from a lack of wisdom of the way to please God, or not at all times seeking to please God.

To "walk with God" is to live the life of ease—the immortal life. Enoch entered into this glorious consciousness because "he pleased God" (Heb. 11:5). "They that do things that please him shall receive of the fruit of the tree of immortality."

Seeking the divine approval in all that we say or do—more, in all that we think and feel, is the key to Paradise, the Garden of Ease. God's approval is made manifest through man—the divinity in him which is the truly good Man, quick to discern the just, the right and the true, and to love it wherever it may be manifest.

If we stumble or cause others to stumble, God can correct it and restore us, if we continue to present

the offense to God in prayer, to be forgiven, until there shall come the spiritual realization that we are forgiven by those to whom we were an offense.

We need not be a rock of offense to anyone—that office was fulfilled and done away with by Jesus Christ.

Ours may be “the grace of our Lord Jesus Christ,” as he is in the Resurrection, and even while we are still in the stages of development, like him we can “increase in wisdom and in stature and in favor with God and man” (Luke 2:52).

Thousands would be attracted to the spiritual life if they knew of the joy, healing, happiness and ease in it, so let us each morning this month cooperate with the spirit in human beings, speaking its message in men’s hearts all over the world.

THE SECRET OF HEALING.

W. E. G.

The Secret of Real Healing is in finding and living in Perfect Harmony with the Will of God. This means asking, seeking and knocking, as Jesus said. But first and foremost of all efforts it means that men must learn to Love, to Love God Supremely and to Love Men. As God reveals the bounty of His Love in the creation beneficently impartial to all creatures, so men must Love with God-Likeness. Love is the first requisite, Unselfish Service is its Radiant Light; and the fragrance of kindness and affection is the heat of that light which creates warmth in other hearts and

attracts cooperation in effort. Without this Fire of Love in the heart the Bounty of True Healing, viz., the Healing of the Soul, is impossible. The True Healer is he who has the secret of living every moment in Harmony with the Revealed Will of God.

As with individuals so with men and nations. Those peoples and nations become healed of their social, economical and moral ills who seek for and strive to obey the Will of God, as God has vouchsafed that will and revealed commands through his close Manifestations of Truth and Light for the guidance of the world.

Lawmakers and statesmen are beginning to realize this in this age. They are shaping their policies more and more in the light of the truth that men and nations have no continual hope except through Obedience to the Spirit of the Laws and Ordinances of God.

“THY LAW IS MY DELIGHT.”

Man can now face life gladly and joyfully, he can go forth to meet life with faith, he can be as brave as Copernicus and Galileo, or as courageous as Columbus, willing to be thought fools for the sake of their vision of Law. No doubt every man who has stood true to his vision of spiritual Law has had some such experience, but the joy of standing firm outweighs all the chagrin of criticism. Man must learn to stand with God, think his thoughts, speak his words and trust his Law.—Divine Science.

THE DEATH OF A TRULY GREAT MAN.

All of the really worth while of America is mourning for the death of James Cardinal Gibbons, Roman Catholic Archbishop of Baltimore, who passed away a few days ago. His funeral took place on Thursday March 31, being a most sorrowful and affecting occasion. This wonderful man, the virtual head of the Roman Catholic Church in the United States, by the purity, goodness and service of his life manifested to all men, had won the respect and love of all religions, all classes, all races and all conditions of men and women. He was beloved no less by Protestants than by Catholics. The Jewish people venerated him. His love went down even to the little newsboys on the streets of Baltimore. His life was a continual lesson of liberality, kindness and charity. His patriotic love for America distinguished him in the highest degree. His love for Ireland, his native land, seemed to have deepened and warmed the currents of his love for the land of the Stars and Stripes. The life of Cardinal Gibbons has done a most wonderful work for the wiping away of bigotry and prejudice, and for the spread of loving-kindness.

SIGNS THAT FOLLOW.

The basis of healing is the Omnipresence of God. This means to us that there is only one Presence, only one Power. This Presence is the source of all good; it is our life, it is our health.

If we assert the one Divine Life, which is everywhere at all times, in all circumstances and conditions, it will help us to feel God's Presence in a new way. We shall then say like Jacob of old: "God is in this place and I knew it not."

In this new light we consecrate every thought, word and deed to the service of Truth. We now know that there is but one family, one Father of all; we are all brethren, wherefore, "Thou shalt love thy neighbor as thyself." We are to rejoice in the good of another as in our own. We are to think only kind and helpful thoughts, then our words will be true and helpful.

We now turn from appearances and judge righteous judgment. We decide what is true not by past feelings or opinions, but from our knowledge of Truth. Our motives become purified and we work for the good of all. With this lofty purpose we shall bring order and peace into evidence where confusion had seemed to prevail; light will dissolve all darkness; mercy and kindness will soar on wings of love.

All of this and much more comes to the one who earnestly seeks Truth. Is not all of this true healing?

I value Truth above all else, and I love to pass it on to those in need.

I know only wholeness, which is health, life, perfection.—Divine Science Weekly.

Intend honestly and leave the event to God.—Aesop.

AS A LITTLE CHILD

Charles Edgar Prather in Power.

TRUTH is self-revealing. It comes from the great within and is the freest and strongest when it is not hampered by external display of learning; but, unobserved by the world, you drink at the Fountain of Infinite Intelligence. Jesus, knowing this fact, "passed through Galilee and he would not that any man should know it."

Galilee means circuit. You are to pass in your own mentality throughout your realm of true ideas, unobserved by others, teaching your disciples how to meet and overcome every experience. Your disciples represent, as did those of Jesus, the 12 great powers or faculties of your being—love, wisdom, faith, reason, idealization, zeal, etc.

When these qualities are exercised, unless properly trained in the right attitude, they are apt to become personally self-assertive through the thought of their great importance. This is a tendency to selfishness or personal advancement.

The revelation of Truth—the Christ, represented by Jesus, at once checks this waywardness of thought, discerning the strife of personality in these mental powers and calls this selfish attitude as to which is the greatest, even in doing good, to account.

And here we have one of the most simple and beautiful lessons

given us in the teachings of Jesus. Personality is a sham! It is the mask behind which one often hides the real Self. Personality thinks only of the outer self, which is but the instrument of the true Self and when one strives for advancement of this personal self, he causes mental confusion not only in himself, but in others.

The attainment of power, of peace, of blessedness, is through self-abnegation; through dropping every personal ambition and through simple trust and confidence in the ONE GOD being willing to serve anywhere, in the humblest position or elsewhere, for the best interests of the whole.

It is the free-hearted gladness and wholesomeness of the child whose perfect simplicity and trustfulness is the purity which is free from selfishness and personal designs. What a forceful illustration as Jesus places before them a little child and says unto them: Only in such a free, innocent, happy attitude of thought can one realize what Heaven means.

He who receives the Truth in this manner has no thought of his personal importance, for the Truth is all. This is the way to peace, happiness and power. This attitude is the radiance of joy itself.

As you receive a little child you become partaker of its attitude of simplicity, humility, confidence and

love, and there can then be no strife, for the whole thought and being of the child is the nature of this great Harmony called God. "Therefore receive ye the teaching of Truth in my nature (name) and be at peace."

But John, yet tinged with the conception of personality, answered that the disciples had found a man who was casting out such adverse states of thought as caused unhappiness and sickness, but because he was not a follower of Jesus with them they had forbidden him to do these same good things. Jesus emphasizes the necessity of the lesson just taught them by the child—you must have no personal ambition even concerning me. The right attitude is the important thing. He who does good to humanity in the nature of love is as truly a minister of God as are any who professes so much more. Let him alone; forbid him not. After all, he who is not against us is really one of us.

Again the simplicity of harmony—Heaven—is illustrated. When the disciples rebuked those who brought their children to Jesus to be blessed, because they were in the way and took so much time, Jesus told them: "Have you not discerned the meaning of what I said?" Only in the simple, open receptive attitude of good, as shown by the child, can you who call yourselves grown become conscious of that same peace and joy called Heaven. "For of such is the Kingdom of Heaven."

GLIMPING NEW YORK.

"Oh, Solomon! Thou wert not in all thy glory arrayed," the lilies cry,

"In robes like ours!"

How vain your grandeur, oh, how transitory
Are human powers!"

"Painting the lily!" It seems almost sacrilegious to tamper with the perfect products of Nature—the grasses of the field in their simple beauty and service. In a window on upper Broadway is a display of the sweet and simple grasses of my childhood, dipped in blue and silver, crimson, ochre, and cadmium; and the milkweed pods wear a coat of calsomine and amber and bronze. It seems a travesty! "Painting the Lily!" As I turned to continue on my way I encountered a young fop attending an elderly female (scheduled by time as somebody's grandmother). Rose-blush, carmine and India ink decorated her features, and her skirt was the shortest ever yet reaching the light of day. Her silken high-heeled step was

"Keeping time, keeping time,

In a sort of runic rhyme"

with the fop-trotter by her side—
"Painting the Lily!" Bah!

—Rose de Vaux-Royer.

Man is Mind, and evermore he takes
The Tool of Thought, and shaping
what he wills

Brings forth a thousand joys, a
thousand ills;

He thinks in secret and it comes to
pass;

Environment is but his looking glass.

TRUE BROTHERHOOD.

We can truthfully say that the greater part of humanity is interested in the brotherhood of mankind. All earnest, public-spirited people are working with this aim in view, since they perceive what may be accomplished through unity and cooperation.

What is real brotherhood and what does it mean to the world?

We know that God is everywhere present at all times and his activity is ceaseless; his law is inexorable—that is, it does not solve life's problems one way today and another tomorrow. Perfect Love, Intelligence, Understanding and Integrity are back of the law of God.

We say that God is Omnipresent, but do we in our secret thought think this is true?

"Every valley shall be exalted" is, indeed, a wonderful statement, if we discern its spiritual significance. Every occupation, environment, place can be lifted up, transformed in spiritual consciousness, and all apparent depressions or inequalities will disappear.

The miner down deep in the earth can know his relation to the Infinite and accomplish "the work whereunto he was sent" with joy and power. So with all departments of work, each has his place to fill in the great plan and should do his work in an exalted way in reference to the Whole.

If I were helping some one engaged in business who lacked in-

tegrity it would be my work to know the Omnipresence of God in that place, in that individual. The important thing is to bring to him a consciousness of his divinity and his part in the perfect plan; then his faults would be corrected.

There is no difference in man's standing with God. There is no favoritism. Each must learn to know God for himself; then will his nobility shine forth. It is the only way in which the real man can be expressed.

"Every mountain and hill shall be brought low." That which, in the outer, seems to exalt one man above another—wealth, education, superiority of rank—must be leveled to the realization of equality. Each must come to know that in the truth of man there is no high or low class or station, no great or small men, but just degrees of unfoldment of the Christ Man and that all shall attain "to the measure of the stature of the fullness of Christ."

The radiance and leveling power of Spirit is active everywhere, transforming limited conceptions into realizations which bring man into true relationships.

Every living soul has the power, through true thinking, to change wrong world conditions into the state of ideal brotherhood in which all know the unity of Infinite Mind acting through them—each strongly individualized, but bound into brotherhood by the One Spirit Mind.—Lela H. Weiss in *The Divine Science Weekly*.

THE PATH.

"All that is hidden shall be revealed."

Through Love do we attain the
Blessedness!

Through Love and Faith are our
poor prayers fulfilled.

Love enters by dim portal-ways to
Heaven.

Through the Divine in man do we
ascend

To heights of bliss and deeper
ecstasy

Than tongue can tell or puny pen
make known

In round of words to fashion the
Idea.

Some whimper of the child is mani-
fest

In man when "trifles light as air"
go wrong,

But broader vision builds our Em-
pire high,

Beyond the vaults of blue, or
hedged domain

Of Earth, or golden treasure hid
therein;

For greater treasure holds the heart
of man

Which rends him till he separates
the chaff

And shines clear, like the royal
sun, new risen,

Transcending all the lesser claims
of life.

Our burdens lift before the Eternal
Shores

Where song will bear our soul on
wings of light!

—Rose de Vaux-Royer.

THE MEASURE OF LOVE.

"And the Lord turned and looked upon Peter."

Like the stab of a knife in the heart,
drawing the life blood,

Not to be turned aside, not to be
beaten down;

Like a passion of tears overwhelm-
ing, flood upon flood,

Finding and shaking depths 'till
that moment unknown.

Like the innocent gaze of a child—
not knowing, yet knowing,

Unbearable non-recognition—ac-
cusing, absolving;

Like the light of a sudden star in
long darkness glowing;

Like the first soft touch of the
spring, the ice bonds dissolv-
ing.

Like a scent too fragrant to name;
and melody sweet;

Like the pity of all the world
caught up in a flash;

And the great, unfathomed ten-
dernesses beat

With the power of flame and the
sting of a falling lash.

Like the calm of a deep, deep lake;
like the deep of the sky;

Like the finding again of a way
missed somehow by chance;

Like the sum of the loves of earth—
nay, they scarcely imply

The measures of Love contained
in that one quick glance.

—Evelyn C. M. Davis.

SPECIAL BOOK OFFER

*No Better Way to Preach the Gospel than to Place in
the Hands of Friends and Neighbors Books
of Proven Worth and Value.*

IN ORDER to give everyone the opportunity to propagate The Truth we will sell our books at the following rates:

Christology, per copy.....\$1.25; 3 copies \$3.00
Christian Science Instructor, per copy. 1.25; 3 copies 3.00
Christian Science Made Plain, per copy. .35; 4 copies 1.25
Divine Healing, per copy..... .35; 4 copies 1.25
Sacred Science, per copy..... 2.00; 3 copies 4.50
Christian Science: What Is Is and
What It Does, per copy..... .35; 4 copies 1.25

Set of one copy each of above six books, including News Letter, for one year, \$6.00. Three sets, \$14.00.

Unless otherwise ordered, all books are sent by mail prepaid. Address

NEWS LETTER PUBLISHING CO.
 Lock Box 1524, Washington, D. C.

Washington News Letter

·A·
MONTHLY
MAGAZINE

One Dollar a Year

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

VOL. XXVII.

MAY, 1921.

No. 8.

CONTENTS

Editorial.....	227
Chain of Golden Thoughts—Paulina B. Sabin.....	230
Fear, Power, Love—Bishop Sabin.....	231
Enlightenment and Perfection—Elsie Gibbs.....	235
Opportunity—Ruth Dalziel Elderkin.....	238
The Art of Poetry—Rose de Vaux-Royer.....	240
Talk on Success—Nona L. Brooks.....	241
Time's Tribute—Poem—Rose de Vaux-Royer.....	242
The Soul's Way of Speaking—Magazine of Mysteries.....	242
Sparks of Truth—W. E. G.....	243
Manifesting the Christ—Rev. A. C. Grier.....	244
Healing the Sick—Bishop Sabin.....	245
The Power of Thought—Rose de Vaux-Royer.....	248
Temperance—Dorothy Hatch, in Unity.....	250
The Prison House—Christian Scientist.....	251
The Order of Peace and Good Will—Charles F. Doyle.....	253
Unspoken Words—John Boyle O'Reilly.....	255



Oliver C. Sabier Jr.



VOL. XXVII.

WASHINGTON, D. C., MAY, 1921.

NUMBER 8.

Washington News Letter

PUBLISHED MONTHLY

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

OLIVER C. SABIN, JR..... *Editor*
PAULINA B. SABIN..... *Managing Editor*
OLIVER C. SABIN, JR..... *Business Manager*
BETTIE C. SABIN..... *General Secretary*

*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, Can- ada—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.

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

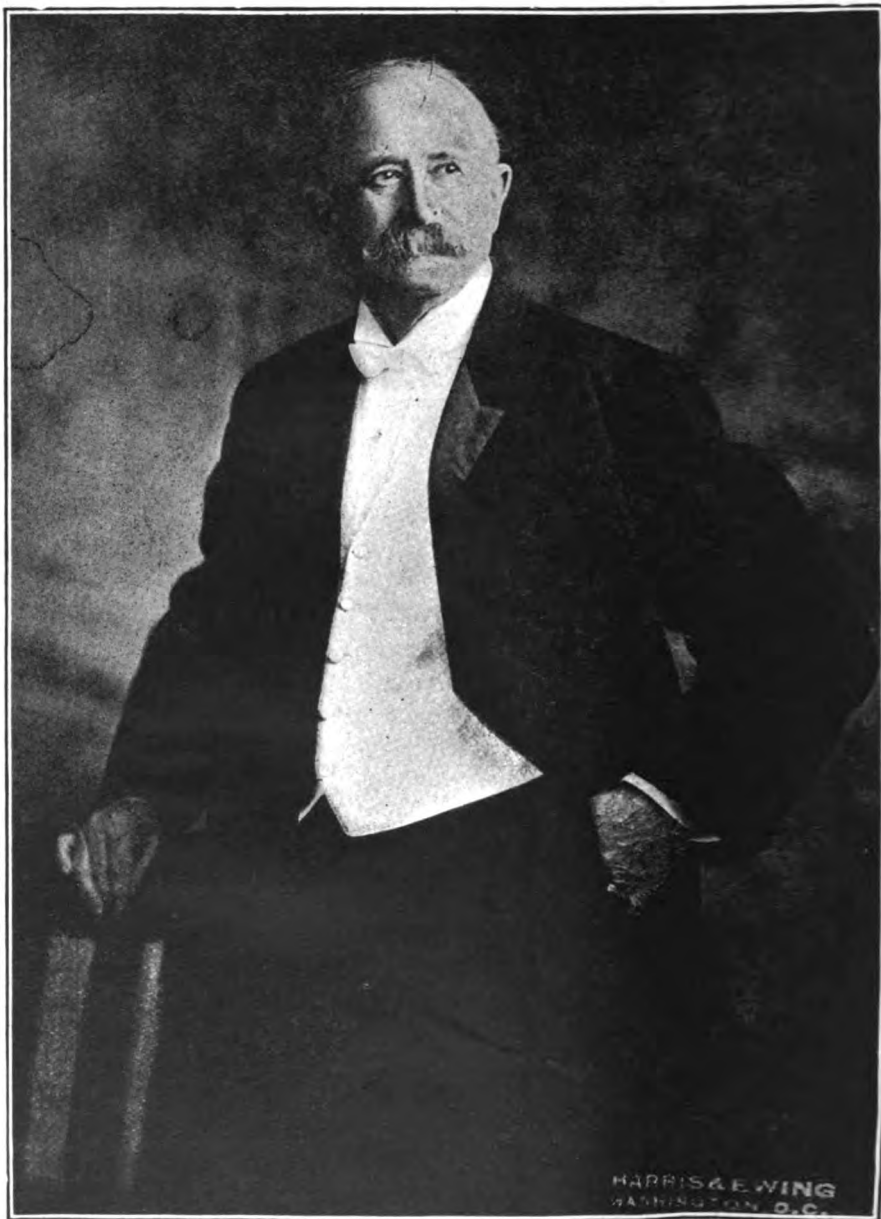
DINNER PAIL RELIGION.

Rev. William John Minges, a Wash-
ington preacher of the denomination
of the Disciples of Christ, said the
other day:

“Denominationalism is failing, but
the cause of Christ is more alive and
potent today than ever before. More
people believe in the Divinity of Christ
than ever before in the world’s history.
The great mass of people want some-
thing practical, and religion is just as
vital to the masses now as in Christ’s
time.

“Your Washington telephone direc-
tory devotes nearly a page and a half
to the addresses of your clergymen.
These men are all supposed to be repre-
sentatives of the living God. What
would happen in Washington if these
men should all go to work together for
one firm and work as hard at the busi-
ness as the man who sells clothing or
writes life insurance?

“If they all would pray 10 days as
the early disciples did before Pente-
cost, which followed the 3,000 conver-
sions in a single day, and then would
go out and work with the same zeal



Oliver C. Sabin.

that the early apostles did, Washington would have a religious earthquake, and not only would the entire nation be stirred, but the whole world would receive a spiritual uplift.

"What is the use," asked the evangelist, "in everlastingly singing 'Sweet Bye and Bye' to the man with the empty dinner pail and six children? What he wants is the 'sweet now and now.' His idea of religion must be something that will help fill that pail. The man will understand that sort of religion and will be ready to listen to you."

The Rev. Minges also brings out the fact that Christ studied men—hence knew them—and did not hesitate to go where they were in order to reach them. For instance, he recited the fact that Christ did not hesitate a moment to dine with publicans and sinners, for in the case of Zaccheus, Christ was self-invited. Nor did he wait on an invitation from the woman at the well, but went and talked with her, even though she was a harlot.

A very charming event, and notable in musical circles, was the concert given on April 4 at the Waldorf-Astoria, New York City, as a tribute to the late Clarence de Vaux-Royer, whose wife and widow is well known to News Letter readers as one of the most brilliant of our contributors.

Clarence de Vaux-Royer was widely known and appreciated as a musician and composer. On the programme were songs the words of which were written by Madame de Vaux-Royer, music by her husband. The artists whose names appeared on the programme are among the most prominent in New York, and the audience composed largely of well-known musical and literary people.

GOOD VACATION READING.

When you pack your grip for your vacation trip, be sure to slip in among your duds a book or two of the Sabin publications. If you are a Christian Scientist already they will refresh your knowledge and stimulate your faith and enthusiasm. If you have given no attention to New Thought and the Divine Healing it is time that you were learning that which will prove your most valuable possession. If you are not already a subscriber to The News Letter or if your subscription is about to expire send in your dollar and make yourself good for a year. The News Letter has for more than twenty years devoted its efforts to the spread of the doctrines of Divine Healing. It contains the brightest thoughts of the brightest exponents of Christian Science. Tell your friends about the books and this magazine.

Oliver Sabin Jr.

Chain of Golden Thoughts

May

PAULINA B. SABIN

Perfect happiness, I believe, was never intended by the deity to be the lot of one of His creatures in this world, but that He has very much put in our power the nearness of our approaches to it is what I have steadfastly believed.—Jefferson.

God sends what the true heart brings;
Strange or familiar hand,
Priest among His holy things,
Only bears the gift He planned.

—Lucy Larcom.

Vivid emerald green of trees,
Rich dark brown of earth,
Purest white of apple bloom,
Newly come to earth;
Crimson gold of sunset sky,
Through dark clouds above—
All are symbols of the Spring,
Signs of God's great love.

—D. A. L. in The Master Mind.

Every human soul has the germ of some flowers within, and they would open if they could find sunshine and free air to expand in. I always told you that not having enough of sunshine was what ailed the world. Make people happy and there will not be half the quarreling or a tenth part of the wickedness there is.—Mrs. Child.

So as I go and cannot stay,
And never more shall pass this way,
I hope to sow the way with deeds,
Whose seed shall bloom like May-time meads,
And flood my onward path with words
That thrill the day like singing birds;
That other travelers following on
May find a gleam and not a gloom,
May find their path a pleasant way,
A trail of music and of bloom.

—Sam Walter Foss.

FEAR---POWER---LOVE

From a Wonderful Talk by Bishop Oliver C. Sabin.

"For God hath not given us the spirit of fear; but of Power, and of Love, and of a Sound Mind" (2 Tim. 1:7).

FOR God hath not given us the spirit of fear."

That is one thing that God has not given us, that spirit of fear, so if we have it, we have gotten it from some other source than God, have we not? The spirit of fear is not a God-given gift, and yet, according to Blackstone's Commentaries, all of the conditions of human life are embraced in the two conditions, Our Wants and Our Fears. It is this condition of fear that is destroying the earth today; destroying the people thereon.

Fear is the mother and the father and the offspring and the ancestry of everything called disease and misery. A great many people attribute to God all their miseries, and say that God sends sickness upon them, and that God is chastening them. All such thoughts are wrong. God never created anything but that which was GOOD. He did not create fear.

The fears of a person who is constantly dreading this or that calamity are but the prophecy of the calamity that is sure to settle upon him. His sin is fear and fear is death.

To this word "fear" we might apply two or three definitions, as given by the lexicographers. First, it is a Feeling of Dread. You dread something. You may have something in your mind that you dread. You have an indefinable something. You do not know what it is, but it comes over you like

a black pall, and you fear; you are a coward. It makes you quake. You may be entering upon some enterprise which requires Power and Love to carry it out, but if you are held down by this fear, it destroys you. Fear is always destructive. Remember that. It never builds up, but it is always destructive. It always drags down, and it always annihilates if you keep at it long enough.

God Did Not Give You That Spirit of Fear!

Another phase of fear may be termed anxiety. You are anxious for something. Instead of knowing that so and so will be so through your power and your love, and forcing the issue through the scientific rules of prayer, you have an anxiety, a dread. "Oh, I am afraid," or, "If it could only be, but I am afraid it will not." You are destroying the very prayer you make, and everything you are trying to upbuild on the one hand is being destroyed by fear on the other.

Another thought of fear is that It Alarms. Maybe you are afraid to go in the dark. You are afraid of catastrophe on the railway, or on the ocean, or in the ordinary walks of life. You are afraid of this or that. You are filled with alarm, exceeding dread, fear.

The result of it all is, It Destroys You. God never gave to man the spirit of fear, but he gave to man the spirit of Power. When he created man He Created Him With Power and With Dominion, in His image and in His likeness. That Power and that

Dominion are the charter rights of man. They belong to you and to me and to every child that God ever created.

Here is the hobgoblin on the one hand called fear, that is dragging down, destroying, annihilating. On the other is this God-given Power and Dominion that you were created with. Will you use them? If you do, fear is relegated to its nothingness, because it is nothing but a condition of mind. It is nothing, whatever, but if you give it power by putting it into your conscience, it destroys you, the same as if it had all the power that you were created with, all the Power and the Dominion. God gave you Power and He gave you Dominion.

A very common characteristic of fear, which we meet every day, is the fear of poverty. This whole mortal-minded world is nothing but a scramble for the almighty dollar, and fear is at the bottom of it. I do not mean by that, that you should not have money and plenty of it. Money is as much of a necessity as any of the other things God gives us, but you should not work for money per se. There are people who think because we follow what we term the doctrines of Jesus Christ that we must wear fine clothes, keep up appearances, rent halls and pay for them out of our own pockets, spend money in the propaganda of the Truth, but yet must work for nothing and board ourselves. That is mortal mind of the meanest character. You must not work for the almighty dollar per se, that is true, but you are entitled not only to the almighty dollar, but you are entitled to everything else needed to make your work a success. Why? Because it is

all yours, and you have Power and you have the right to command it, and if you do command it, it comes to you. Only the coward, only the fear-stricken soul gropes in sickness, sin and sorrow. Poverty is as much a disease as any other so-called disease; all are the creatures of fear. Therefore, remember that God never gave you the spirit of fear, But of Power and He gave you Love.

"God hath not given us the spirit of fear, but of Power, and of Love, and of a Sound Mind." Now, fear neither belongs to Power nor to Love nor to a Sound Mind. It is the reverse of all these. If I could be the means of annihilating this demon called Fear. I would be the means of saving the world, for the very minute that fear could be annihilated, sickness would be wiped out; there would never be another death, and we would be in the full enjoyment of the perfect millennium and God Almighty's Power and His Love would have settled around the children of man, and we would be all blessed with Sound Minds.

Now, the instrument by which this Power and this Dominion are carried out is Love. Love is the weapon of offense and of defense. Remember, this is not platitude; I am talking the plain a, b, c of common sense. I say to you that Love is the only Power there is. If you want to accomplish anything, you have to accomplish it through Love; you have to exercise this God-given Power and Dominion through Love, to accomplish what you wish. It is utterly impossible any other way. You cannot fail in anything if you exercise Love. It is as utterly impossible to fail through Love as it is to make water run up hill. But,

if you have a heart filled with hatred, malice, vindictiveness, jealousy, or any other of these kindred devilisms, of course you fail, and you always will. Why? Because you are going against the current. You are against the rules and laws of God Almighty, instead of letting yourself float along after the big ship of Love.

A gentleman was sitting in my yard, in Illinois, one hot summer evening, who was one of the wealthiest men in the West, today one of the rich men of the world. I asked him the question, "I want to know what is the secret of your success?" He said, "The best answer I can give to that question is this: I have gone with the current of universal law. The natural accumulations have come to me, but those persons who attempt to stand against the current of natural law meet disaster and failure."

Carry that same principle into these lines, and carry everything forward in, through and by the spirit of Love, and then you are in the exercise of a Sound Mind, and you will win out every time; you cannot fail. Remember that. Love God with all your mind, strength and soul; love to do right for the sake of the right, and love to do good for the sake of the good, and love your brother as yourself. Then all these things shall be added unto you. As our Savior tells us, "Seek ye first the kingdom of God and its rightness, and all these things shall be added unto you."

There is only one way to seek; that is, through the Power of Love. You cannot win in any other way. If you do, it is an accident, and your winning is even more disastrous than failure. Oftentimes to people who get their fortunes in this way, their fortunes are

a curse to themselves, a curse to their country, and a curse to their posterity. Why? Because the fortunes do not come in accordance with the natural laws of Universal Love. There is but one road to go and that is to go with the current of Universal and Perfect Law. When you are there, you are safe. God works through us.

All you have to do is to come to the Father as a little child; come with perfect trust, with perfect Love and then ask, seek and knock, and it shall be given unto you. The way is very plain and simple.

It is so plain that no one need err in the following of it, and there cannot be any failure there. Why? Because the great universal Power of Love has said it, and there can be no mistake.

If you want to conquer any vicious animal, Love it; if you want to conquer an enemy, Love him; if you want to accomplish an idea, do it through Love; if you want to move the mountains, move them through Prayer. Love is the only Power. When you ask God to lead you, then you come into the enjoyment of the fourth proposition of this little text, the exercise of a Sound Mind.

This is a beautiful little text, and I am going to read it again: "For God hath not given us the spirit of Fear; but of Power, and of Love, and of a Sound Mind." It would be difficult to get more wisdom into a small compass than is found in that little verse; and if we would only follow it out in our travel through life; if everywhere, in everything, we would use Love, then we would be in the exercise of this Sound Mind and we would be just as sure of succeeding as we are of breathing the air.

In all the affairs of life, carry out the same principle. This religion is not meant to use only on Sunday, and then go out on the next day and cheat, swindle, lie, slander, backbite, steal, drink whiskey, abuse your wife and children, debauch your neighbor's wife, or abuse your friends or do anything along that category of devilism. That is not the kind of religion this is. This religion makes of the whole seven days of the week, each as good as the others. We must Love the Sabbath Day and keep it holy, and we must Love the other six days of the week and remember to keep them holy. Jesus Christ did this, and He is our pattern. Man was not made for the Sabbath, but the Sabbath for man. Do good not only on the Sabbath, but on every other day of the week; keep Love with you, carry it with you in every avenue of life, and get on the other side of a question that you are treating with your brother and see from his standpoint the rule of Right, the rule of Love, and then go right along and do the Right as you see the Right, and everything else shall be added unto you.

This is a practical religion. It is a religion that has no long faces in it. We are happy from daylight to dark, from dark to daylight, all day long and all night long. It is one perpetual, continuous harmony along these lines of God Almighty's Love. When you live in it, and it leads you and directs you, and prospers you as it will in every way, you have no room for anything but perfect Happiness, perfect Joy, Contentment and Love. Love must be the first and the last.

Now, if there is anything in this church that I want to teach and

emphasize more than anything else it is that we carry our Love with us and broadcast it throughout all the world with our associations with the whole human family, and we want to make that practical, and if we do not, we are no part or parcel of the followers of Jesus Christ, whose disciples we claim to be. You cannot put your hand to the plow and look back. You have to be straightforward, honest, upright, or you will fall by the wayside and mortal mind will bury you through that hell called death. There is only one road and that is through and by the instrumentality of Love. It leads right up to the throne of God Almighty's infinite Wisdom and that is the road we are traveling, that is the road we want to go, and in so far as we fail, we fail in doing our duty.

"For God hath not given us the spirit of Fear; but of Power, and of Love, and of a Sound Mind."

SPRING IN HEAVEN.

I sometimes wish I knew
If it were Spring in Heaven!
If all the beauty of the earth
Is shadowed forth in its rebirth
And royal splendor given.

Will all the dainty blooms
That come in blossom-time
Be found again, each of its kind,
The beautiful and fair in mind
Who went before their time?

Oh, happy, cherished dream;
Fair hopes, once fostered here.
The love that had my heart to share
I know is surely waiting there
Free from all doubt or fear.

—Rose de Vaux-Royer.

April, 1921.

ENLIGHTENMENT AND PERFECTION

Elsie Gibbs.

TO become perfected and enlightened is the end and aim of our existence, and The Science of Spirit is the golden key which opens up the spiritual heaven to us all, revealing hidden treasures lying buried in our inmost nature. And if we seek we can bring them forth by digging and delving into Truth with the instrument of Love; and treasures embedded in our inmost soul will be revealed and brought forth through acts of charity.

Just as all knowledge lies latent within us and is brought out through education, just as treasures hidden within the earth for centuries have been discovered by advancing civilization and brought to our attention, so can lovers of Truth and of our fellow-beings by standing alone face to face with their interior life, unafraid of its revelations, unlock the inmost secrets of their nature, unfolding hidden divine things and opening to our understanding the wealth of our resources and possessions, so that we can enter consciously into our inheritance.

RECOGNITION OF THE DIVINE WORD.

Within every human being dwells the Divine Word, but it must be recognized before success can crown our efforts.

We need more reliance upon our spiritual natures and much greater direct communication with the Source of All Light.

Our views of life are lifted entirely above the surface, or material plane, when we realize that we are one with Eternal Life; that the only life we can be conscious of is the One Life that is

Omnipresent, that fills all immensity; and that we are Spirit beyond all perishable forms of clay; that we all belong to one great family, and have no parent except The One Eternal God, and no destiny except to unite in conscious relation with The One Eternal Over-Soul of All Life.

WE ARE WHAT WE ARE

now in consequence of what we have been in the past.

The feverish desire to change our surroundings, our position, our environments, to move to different places, among different surroundings and people, to have other friends and associates is just a sign that we are dissatisfied with ourselves and are trying to run away from our own selves.

No satisfaction, contentment or peace can come by rushing frantically around and about like a squirrel in the revolving wheel to its cage, changing from place to place, from mate to mate, from one occupation to another, or from friends to other friends in order to escape from yourself, and will bring no happiness or success but just other material, experiences and opportunities for you to get acquainted with yourself.

You will find yourself, like the squirrel, at the same old starting point, because you cannot gain peace, happiness or contentment from without. You must get right within.

THE REMAKING.

Start just where you are to remake yourself, by educating, refining, improving, cultivating and training Your Own Self. Then and then only do you

really begin to live by learning to know yourself and falling in line with the eternal working out of Divine Law and Love within yourself, and overcoming all tendencies warring against the irresistible power working in you and through you to express to all men God in the flesh, letting nothing interfere with its perfect manifestation.

Make good by beginning just where you are, giving up the foolishness of rushing around changing your name and place, which is no more than a change of garment, and getting down to the real duty of perfecting The Real Self.

Whoever calls upon the Spirit within his own soul and agrees to follow it shall be helped to overcome all the habits and indulgences that are keeping him out of The Kingdom of Heaven.

We must be true to the laws of harmony and beauty and not go crashing blindly along from discord to discord, painfully aware of our jarring inharmonies and in our ignorance accusing some outside powers for the blunders that result in our discontent and unhappiness.

We are the authors and creators of our own world of ideas and are responsible for the conditions and affairs in our lives.

THE POWER OF RE-CREATION

is within every human being at all times and needs only to be called into life from the power within, beginning in the mind of man when he desires to know something higher than that which belongs to his physical self.

"Generation is that which brings forth instruments through which the light is to shine. Re-generation is that

which gives oil to the lamp, so that there may be a fire to give forth Divine Light."

Re-generation is the establishing of Unity with the Father, the satisfying of all cravings of the hungry soul.

We are all masters in the making, each a little God, and not the slave of men or circumstances. Man is a little world, and the same laws that govern the universe govern him. The earth is a magnet and so is the mind of man, which is as a sun to his body, bringing light to his earthly consciousness, making it possible for the mortal to reach immortality, and instead of becoming the plaything of fate rise to mastership of circumstances.

MAN'S MIND A MAGNET.

As the mind of man is a magnet, he must use his powers of choice in the selection of all that is desirable to make him that which he wants to become, by thinking right thoughts and holding right desires, choosing Truth, Righteousness, Love, Success, Wisdom, Happiness, and Understanding — all qualities requisite for the ideal character. Thus you become naturally the magnet attracting all desirable things to yourself.

If you have attracted undesirable qualities, habits and experiences do not become discouraged, but purge yourself and be more careful in the choice of your selection of Thought, directing your thoughts in channels of construction and All-Good.

Bravely meet all the storms attracted to you, letting them serve to purify the thought atmosphere for greater growth and clearer perception.

Follow Truth instead of error. Allow the still, small voice speaking

within the soul of each individual to be your rightful and only absolute guide. Follow the light of your own inner consciousness and fearlessly face all problems.

We have inward eyes and ears and these spiritual voices and divine intuitions can lead us safely over innumerable difficulties.

IGNORANCE MEANS BONDAGE.

And knowledge is indispensable to Freedom.

Men and women have power to shape their own ends by learning to so live that they may understand the relations of cause and effect as they concern their own lives.

Have some grand, noble purpose in your lives of usefulness to humanity; then hitch your wagon to the star and do all things to the Glory of God, glorifying your labors, blessing your brethren and exalting yourself, and worshiping God everywhere. "God is spirit, and they that worship Him must worship Him in spirit and in truth."

When we learn to live in accordance with the light which shines from the innermost recesses of our souls and direct our paths by the voice that speaks within us, we shall become free in Truth and our freedom will not only mean freedom from death but from all sin, sickness, poverty, and evil.

Salvation depends entirely upon following This Divine Light which leads us into charity, high morality, justice and service to our fellow beings into the Kingdom of Heaven.

There is no one who has not heard the true voice of the Christ, who has not been appealed to by the angel side of His nature, for the divine word or

urge is, "The light that enlighteneth every man that cometh into the world."

The gospel of Jesus embodies the very highest truths ever known, and if we live according to that gospel and in harmony with the Golden Rule we will solve all problems and difficulties and enter into Paradise.

WHAT IS THE DIFFERENCE

whether you are Jew or Gentile, Christian or Mohammedan, Catholic or Protestant, whether there ever was a Moses or a Jesus as a personage? The teaching is true in principle, and if we get out of the realm of sentiment in our religion and put it into practice instead of wasting our time as critics the Truth will stand on its own merits and the chaff will blow away. The trouble between labor and capital, the cause of all strikes and wars, is because the Golden Rule is not obeyed—the rule that you feel toward all others as you would have others feel toward you, putting the Law of Love, the highest law in existence, into the world in response to all human needs. The spirit of Divine Love can adjust all our affairs and overcome all hostility and disputes, for Truth must conquer and The Perfect Light which is within each soul will lead us into the ideal life including and embracing the entire family of man, until we are all one, united in spirit and in truth to the one-being, Omnipresent.

Truly they who know still know nothing if the strength of love be not theirs; for the true sage is not he who sees, but he who, seeing the farthest, has the deepest love for mankind. He who sees without loving is only straining his eyes in the darkness.—Maeterlinck.

OPPORTUNITY.

Ruth Dalziel Elderkin.

For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, so shall the coming of the Son of Man be.

Then shall two be in the field; the one shall be taken, and the other left.

Two women shall be grinding at the mill; the one shall be taken and the other left.

Watch therefore for ye know not what hour your Lord doth come."—Matthew 24:38-42.

The activity of life is a miracle, marvelous its purposes, infinite its opportunity; not to be measured by appearances, physical activity, or accumulated wealth.

In these verses the illustrious teacher is warning his disciples not to be deceived by external conditions; but reveals to them the truth of opportunity which lies, not in the outward circumstances, for in each case the sex, occupation and environment are the same, but in an inner quality which he calls watchfulness; waiting for the coming of the Lord.

Watchful: keen, alert, expectant. Not hypnotized by the details and mechanics of living; not so absorbed in the plowing of the field or the grinding of the mill but that there is an awareness that this is not the real business of life nor the true purpose of being.

Looking for the coming of the Lord; waiting for that divine flowering of life that shall bring with it the fulfillment of all desire, the satisfaction of expectation, the deliverance from hope through completion, freedom from sin,

sickness, and death, through divine revelation of perfection.

Isaiah with his inspired vision set upon the "coming of the Lord" sang: "Rejoice! For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful Counselor, The Mighty God, The Everlasting Father, The Prince of Peace."

Who is this "son" upon whose shoulder shall rest all responsibility, whose reign shall bring the blessedness of peace through fulfillment? It is the Christ within us; the Presence of God that heals all disease, that opens the way to realization of joy, that crowns us with loving kindness and tender mercies.

The Wonderful Counselor shall reveal to us the hidden fountain of wisdom, whose magic waters shall open our eyes indeed that they see the radiant presence of God; whose healing drops shall touch our ears that they hear the music of the voice of Truth; whose refreshing stream shall quicken our hearts that they understand all the glory and the goodness of Life.

The Mighty God, the all-accomplishing-one, whose unfailing power springs up within us. Our youth is renewed, we run and are not weary, we walk and are not faint. To that power all doors are open, all paths straight.

The Everlasting Father, limitless source of all abundance; substance without end; constantly pouring upon us the richness of "every good and perfect gift." All our wants are foreseen and provided for, the answer ready even before we ask.

The Prince of Peace; the consciousness of perfection that shall discharge all passion from us; peace through

fulfillment; the stillness of complete satisfaction. "Of the increase of his government and peace there shall be no end." This is the son of glory to which we shall awaken; the real opportunity of life is to be the Christ.

When shall the blessed revelation come? "In an hour when ye know not." Therefore Watch. In a glorious spiritual dawn after our night of prayer and fasting. In a happy hour shall the realization of the Christ come to us; henceforth we shall consciously live in the kingdom of heaven, unhurried, unafraid, joyfully bearing the rich fruit of wisdom, power, abundance, peace.

What greater opportunity can anyone ask than to express the beauty and the power of Christ!

Therefore Watch, keep the inner eye ever turned to behold the glory and the power of the High and Holy One inhabiting eternity. "So shall we, beholding as in a mirror the glory of the Lord, be transformed into the same image, from glory to glory, even by the Spirit of the Lord."

FAITH.

Without faith it is impossible to please God. Our faith removes mountains, casts our error, heals the sick, overcomes the world, transforms earth into heaven, and presents us holy in His sight.

According to your faith be it unto you. And Jesus said, if thou canst believe, all things are possible to him that believeth.

Why should it be thought a thing incredible with you that God shouldst raise the dead?

Behold, I am the Lord the God of

all flesh; is there anything too hard for me?

And this is the victory that overcometh the world, even our faith.

Your faith shall not stand in the wisdom of men, but in the power of God.

Let us draw near with a true heart in full assurance of faith.

The faithful man shall abound in blessing, for the Lord preserveth the faithful.

But after that faith is come we are no longer under a schoolmaster.

Trust in the Lord with all thine heart and lean not on thine own understanding.

Whoso putteth his trust in the Lord shall be safe. He is a shield to them that put their trust in him.

Blessed is the man that trusteth the Lord and whose hope the Lord is.

He shall be as a tree planted by the waters and that spreadeth out her roots by the river.

Fear thou not, for I am with thee; I will strengthen thee, yea, I will help thee.

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.

The Lord shall open unto thee His good treasures.

My God shall supply all your needs. My heart trusted in Him and I am helped.

Be not afraid, only believe.

All: We trust in the Law of God forever.—From Daily Studies, in Divine Science.

When your heart sees aright, there is never gloom.—Amiel.

THE ART OF POETRY

Delivered Before the Cameo Club of New York, Feb. 17, 1921, by Rose de Vaux-Royer.

HAVE you observed how the value of a great thought is abridged, depreciated, when we try to express it, bring it down into actual words, made articulate, applicable to the affairs of every day? It was born in some remote region of the soul, carried on the zephyr of the mind, a beautiful concept—elusive, like music—provoked from the effervescence of mental action, wrought in the world invisible of a substance changeless but unseen—even as a mathematical solution—true, imperishable, but with no visible or concrete quantity except the media producing it.

Poetry is a mode of expression. The motion of thought seeks its own music, its rhythm, its measured spaces; and there is nothing that may not partake of this, if the mood is evoked. Creative work calls for an element of subconscious activity. Genius is the dominant subconscious! Ribot says: "It is the unconscious which produces inspiration. There is the method of auto-suggestion to garner from the depths of the subconscious, the Aladdin's lamp for literary accomplishment.

Words are symbols, stored with the memories and meanings of human experiences; colored and perfumed and made potent by time, and the enabling atmosphere of great spaces. Poetry is the process of interviewing our own soul and its demand for utterance; an emotional response, a series of waves that ebb and flow and exhaust.

C'EST LA MUSIQUE POUR LES OREILLES!

It is the thought in the mind, the song in the blood of life. C'est les oiseaux, le printemps, l'été, l'hiver, dans tout

les mondes—from Hades to Heaven. Earth's life is like a darkened pathway, sheltered by branches and shadowy objects, solids and material resistance, while just beyond is a broad belt of light, diffusing radiance, reflecting its dazzling selfhood—the land of limitless realization, where all is revealed and the haunting shadows are lost in the light.

It is for each to decide if they will select their abiding place at the altitude of the humble glow-worm or the magnificent luminous stars. For those who "hitch their wagon to a star" they must remain aboard to benefit. Hugo Walpole in "Maradick at Forty" says: "Some dull souls are filling space just as a wall fills it, taking no share in the music that is on every side." Poetry is the highest intellectual expression of human thought and emotion. It reports the passion of life, the mystery of the unknown, the play of light upon spring time leaves the ring of the liquid cry of birds, the harmonious motions of all nature. Sitting in the black shadow of disillusionment, among the ruins of its dream castles and the shreds of its battered hopes the soul may still bestir itself and sing a minor music—for expression is life. We do not hear of any poets in the PAS LU (unread) Club of long ago, located in the Rue de Bac, Paris (of which the first great author-member to appear was Emile Zola, and then Guy de Maupassant), but the Temple of the Muse has always had its devotees from the days of Beowulf to our present Markham; and always as long as nature smiles there will be a poet to glorify her splendors.

A TALK ON SUCCESS.

Several years ago a group of young folks between twenty and twenty-five years of age met once a week to discuss the deeper things of life, the principles that govern true living. This series of talks on success was given to them. They said they were helpful; perhaps they will be so to others.

Some think they are born to ill-luck. That is not true. There is no such thing as luck, ill or good; all is law. Learn the law, use it, and success is yours. Law never fails.

Success is for everyone—that's what we are here for.

Success comes by law. That is why we know it is for everyone, for law is universal.

Success is something that is greater than money; money is but one phase of it. Success, true success, is an all-roundness. It means money, but money that comes through right thought and right activity. It means ability to do, and this means highest service. It means position, but position that comes because of merit, character. It means joy in living, because the every-day endeavor and realization are based upon perception of and faith in God and Life (God in action). Success means being something worth while and doing something worth while—leaving the world better for one's having been in it.

Can everyone do this? Yes, most assuredly yes. "Of myself I can do nothing; I can do all things through Christ which strengtheneth me," says Paul. John speaks of the "Light that lighteth every man that cometh into the world." This "Light" is the Christ in each; it is the ability to know

and to do. Within us is potentially all that we can ever accomplish; it is ours to bring into manifestation, according to the Divine Purpose, the Will of Good.

Environment cannot hinder success. We often let it do so, but the lives of great men prove that no obstacle prevents one determined to succeed from attaining his goal. Read the lives of Benjamin Franklin, Lincoln, Booker T. Washington.

Physical conditions cannot hinder us. Roosevelt, Helen Keller, and many others prove this.

Success has its basis in God; that is why it cannot be taken from us; but it lies with each one of us to demonstrate it. God plans it for us, God backs us in our endeavor for it, helps us to it. God is successful in His own undertakings; He accomplishes. He is the wisdom that plans, the love that directs, the power that achieves. And remember, "He hath given us of his spirit"; all of the possibilities of God are in us.

We are heirs of God; we are co-workers with God; we can realize, prove ourselves wholly successful by consciously coming into perfect unity with God.

I have said that success should be all-round. In the business activity there should be valuable service to the world; no business is successful unless it renders high service. There must also be perfect rectitude; the Divine attributes must be practiced in our business dealings with others. God is perfect integrity. There must also be financial success; compensation is the law of the universe.

Social success should be ours. We should be a stimulus toward the best

to those whom we meet even in our lighter moments. We should give and receive companionship in our social touch with others;; all need this. Through our graciousness, attractiveness, and charm we should bring good cheer to those who come within our range. While the simple rules of etiquette should be observed, there are two great principles to be practiced always if we wish to meet highest success in our social relations. "True politeness is to do and say the kindest thing in the kindest way." This is another way of saying, "Do unto others as you would that they should do unto you."—Nona L. Brooks, in the *Divine Science Weekly*.

TIME'S TRIBUTE.

Still, now and then, from remote
spheres,
Realms far away,
Come faint and dim, sweet cadences
(At dying day)
Of music, once here sung and played
By one gone on
Into the broader zone of Life
Beyond our sun.

Music, caressing, soft and low,
Insistent, clear;
Music that vibrated his bow
When he was here.
And when I seek in loneliness
A comforter,
He sings again the songs he sang
In days that were.

—Rose de Vaux-Royer.

[Read at the Memorial Grand Concert, a tribute to Clarence de Vaux-Royer by Miles M. Dawson, LL. D., April 4, 1921, at Waldorf-Astoria]

THE SOUL'S WAY OF SPEAKING.

The soul often speaks in epigrams. The mind or intellect is more or less involved, pedantic, and dogmatic. The soul has nothing to do with argument—it is and Knows. It says what cannot be said by mind alone. Its vocabulary contains a few simple words—Love, Life, Light, Truth, Knowledge, Wisdom, Eternal Bliss are its essential words. At times it appears to speak in paradoxes—but this is only an appearance to the yet unspiritualized mind. The New and Now is its theme, and it sings glad songs of Progress, with tone and dignity. Its language is often mystical to the unawakened, when in truth it reveals all and conceals nothing. Its words are mild, sweet, and gentle love. Calm, serene, positive, and because they stand as symbols of authoritative are the words of the soul, transcending all conventional modes of speech. It always speaks without fear or doubt and has no concern about its words being received or not. All who are ready for its words will receive them with joy; others will not be disturbed and will pass them by with complacent indifference. So soulful language is never disturbing to even those who are not yet awake; it encourages all and discourages none; as it is simple purity, it sees good in all beings, all things.—*Magazine of Mysteries*.

This is the day of days to aspire to a higher and better life here and now; to be more thoughtful, kinder, and gentler and to work with renewed energy and cheerfulness; to overcome sin or some vice. Now, the present moment, is the time to think and act and to live.—Frank Harrison.

SPARKS OF TRUTH.

W. E. G.

The supreme end of the life of man is to attain to the knowledge of God as revealed in His commands and exhortations for the guidance of the spirit and conduct of humanity. This knowledge regulates man's relation to God and also to his fellowman. "But this knowledge is impossible save as God reveals it through His manifestation."

Let no soul presume to think that he can by argument compel others to feel as he feels, or think as he thinks about matters; but, himself, he should seek always to have on the side of Right and Truth. Hence an effort is needed to discover the right path and to know the Light of Truth from whatever lamp it may shine.

One generation of bad education dooms the next generation to destruction. Education is a tree that bears fruit. Upon it hinges the life of nations and the fate of humanity. When the fruit of a tree becomes diseased it poisons all who partake of it. Let men therefore seek the Tree of Life, whose fruit is ever for the healing of the nations.

Men fear to tread where there is no danger and yet rush madly where danger lies in wait. The substance of things are their reality, not the shadows.

Looking for justice? Look into your own heart. If you find it there be contented, but continue your effort to keep it there.

Contend not against the enemies of God, for in due time they shall dissolve before His face like the dew before the rising sun. Open the alabaster box of the sweet fragrance of generosity daily to whoever wishes to be anointed for the burial of self and for the resurrection to God. He who arises to God arises to "obedience to His commands and to satisfaction in his will."

Life lies between ever-opposing forces, the material and the spiritual. Here the soul must struggle. Severance from one is adherence to the other. One offers the Eternal outlook and the other the ephemeral. Between these lies the valley of decision. In this valley the soul hears both the call of the Spirit and the call of the material—the voice of God and the voice of the world. When it opens wholly to the voice of one it closes to the voice of the other. Fortunate indeed is that flower which opens to the Sun of Truth.

Your life is a mirror; let it reflect the rays of the Sun of the Truth of God; purify and polish it that it may the more perfectly reflect the reality of that Sun of Truth. If clouds come, look not upon their gloom nor fear their threatening aspect; but look steadfastly for the time when the shadow will pass and the shine return. The sun is permanent but the clouds are transient; patiently abide the time of their passing; it will surely come to him who waits.

The problem of human generation is not so much that of producing excellent physical beings as it is to produce excellent men and women measured by

the excellence of their soul qualities rather than by the size and shape of their bodies. The soul determines the profit of the body and not the body that of the soul.

Each new discovery or invention is but the blooming forth of another flower in the garden of God's providence. It is God's bounty to his creatures. Its fragrances are for all.

He worships most who serves best.

MANIFESTING THE CHRIST.

Within all men there lies imbedded the prophecy of Jesus, the inherent longing to realize the fulfillment of the God within. There is a premonition, a revelation in the soul itself, because of its very nature.

An acorn might say, "It is ridiculous for me ever to think of being an oak tree!" But in the embryo of that acorn there is a whisper, "You are an oak tree. There is an oak tree embedded in your very fiber."

Every soul that has existed upon the earth has a whisper, a premonition within itself. Sometimes the whisper swells out into a jubilant chorus, the intimation comes into a mighty realization.

In God's great program there had to come upon earth a soul that had blossomed, a soul that had grown out of the embryo into the realization of divinity. This is the Messiah; this is the Christ.

Jesus saw this thing of himself. He saw himself as the Blossom of God, and he realized that the same potentiality is in every human soul and is the hope of every human heart.

There was a light within which told him that above the earth clouds is the sun. Aeons ago, while he was down in the valley, he could not see this, but he began to climb, through the ages, until at last his head peered above the clouds and he was crowned with the glory which the world calls the Christ. That is what Jesus manifested.

The word Christ in the Greek means "the baptized one"—one baptized by the Holy Spirit of God. In the Hebrew it is translated into the word "Messiah," meaning messenger. So Jesus becomes Christ, the baptized one, the Messiah, through entering into the realization of the oneness of his nature with that of God.

He reveals to us the possibility of our baptism, the possibility which lies in every man of bringing into manifestation the Christ within the soul.

Whoever will climb far above the valley of sense clouds will see the glory which was in the mind of the Master.—Rev. A. C. Grier, in Power.

WHEAT BELOW A DOLLAR.

Wheat for July delivery on April 15 closed below a dollar a bushel for the first time since 1916. Dropping 2¼ cents, the closing price was 98 cents. Wheat reached its highest at Kansas City in April, 1917, when it sold at \$3.45 a bushel. Isn't it strange, in view of the great drop in prices of such staples as wheat and many others, that there is not a real drop in retail prices far greater than has yet been manifested? The actual cost of living has not materially decreased since the war except in clothing. The signs of the time, however, point to an era of lower retail prices.

HEALING THE SICK

A Chapter From "Christian Science; What It Is and What It Does."

From a Lecture by Bishop Sabin.

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

My dear brother (or sister), you must know that spirit is the real, matter the unreal. In matter there is no Life, Sensation, Intelligence, Truth, Love, Substance, or Good; for all that is is Infinite Mind and its Infinite Manifestation. God is All in All, and in Him we live, move, and have our being.

The spiritual is the true, the material always false; the spiritual the real and eternal; the material unreal and temporary.

God said let us make man in our image and in our likeness, therefore man was made in the image and likeness of God, and, God being Spirit, man's life is spiritual, living in the Father, and the material has no power over man.

You being hid with Christ in God, therefore I declare in the name of Jesus Christ, my Savior, that man lives in eternal, perfect harmony, and none of the ailments and ills of materiality, or disease, in any form, can come near you. All such in appearances are only material beliefs which are false, untrue, unreal and do not exist and cannot exist.

Man's life being a spiritual life, he living in God, moving in God, and being in God, it is impossible for him to

be afflicted with any kind of disease; he lives in Perfection, he lives in God and God is Love. Man lives in Love, is engulfed by it; it covers him and hides him as the waters of the sea cover the great deep, therefore no kind of ailment can come near him to afflict him in any manner whatever, and cannot injure him in his body, in his character, in his happiness, in his material existence, or in his morals, and all beliefs of inharmony are but material beliefs and are false and absolutely untrue.

Therefore this belief of (here name every kind of ailment and belief of disease the patient believes he has, calling each by name and denying each specifically), which mortal belief says you have, is untrue, unreal, and false; is not, never was, and never can be; for the spiritual man can have no illness. he is perfect living in God. The material man is but a false, unreal and material belief and has no Life, Truth, Sensation, Causation, Intelligence, or Substance. He cannot be sick or have any ailments, therefore the belief of disease is unreal, not true; it does not exist and cannot exist, for the image and likeness of God cannot have illness of any kind or character.

The fact that your life is spiritual, that you live, move and have your being in God; that you are hid with Christ in God, that God does protect you and cover you with His feathers, and under His wings do you trust His Truth being your shield and buckler. you must know that you dwell in the

secret place of the Most High and under the shadow of the Almighty, and that the Lord is your refuge and your fortress. Know that in God do you implicitly trust, perfectly and thoroughly, without equivocation or hesitation; know that God is All in All, and that from Him comes every good and perfect gift.

Therefore you have Wisdom, you have Spiritual Understanding, you have Righteousness, you have Holiness, you have Love, you have Meekness, and you are endowed with all the characteristics which belong to a child of God. Living in purity your life is pure. The foundation from which you draw your inspiration coming from God, your life is a godly life and no evil thoughts can intervene; no fears, no desires for wickedness, no hatreds, no revenge, no malice can come into your consciousness; because God made all that was made, and all He made was good; therefore all of these beliefs of evil are but the beliefs of materiality and are false and do not exist; therefore your life is a perfect life, your life is a life of Christianity, your life is a life of Love, your life is a life of Christian Charity, you are a bright and luminous character that all who see may love and know that you are a Child of God.

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

"The Lord is your Shepherd and you shall not want, He maketh you to lie down in green pastures, He leadeth you beside the still waters, He restoreth your soul and leadeth you in the paths of righteousness, for His name's sake. Yea, though you pass through the val-

ley of the shadow of death, you shall fear no evil, for God is with you. His rod and staff they comfort you. He prepares a table for you in the presence of your enemies; He anointeth your head with oil, your cup runneth over. for surely goodness and mercy shall follow you all the days of your life and you shall dwell in the house of the Lord forever. In the name of Jesus Christ. Amen."

Therefore, dear one, God's love follows you, the very hairs of your head are numbered; for a sparrow cannot fall to the ground without His notice: He keeps you constantly in His love, in His affection, in His heart; He is always with you, He is your shield from every danger and is a defense against every ill. You have Happiness, you have Joy, you have Peace, you have Contentment.

No harm can come to you, for God does prosper you in every event of life: He guides your every step, your every thought, and directs your every act. He takes charge of and controls and manages your business and material affairs; He leads you in the paths of pleasantness, where all is peace, joy, harmony, and contentment. You live in Perfect Harmony, Perfect Love, Perfect Joy, Perfect Happiness; that God the Father is reigning over you, caring for you and blessing you in all the vicissitudes of your life. You must know that God is All in All, therefore All you Have is Good, and you can only have what is good. God is your supply, God is your fortress, God is your refuge. You can have no fear of evil. All fear is material mind, is false, untrue, it does not exist. You can have no fear, because you live in God and God is All Powerful, you can have no

fear that God will not sustain you, for God is your Source of Supply, your Strength, your Happiness, your Joy, your Peace. God is All in All, therefore there can be no fear any more than there can be diseases, discord, or in-harmony.

Dear Father, destroy every belief of inharmony, restore this dear one to Perfect Peace, Perfect Joy, I ask, in the name of Jesus Christ, my Savior.

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

SIGHT AND DIGESTION.

"Sight, riches, healing of the mind."

That is the promise made in one of the good, old hymns—"Just As I Am, Without One Plea"—to those who come to the Christ. Right Thinkers are proving that it is a promise wholly—not figuratively—true. It is this healing of the mind, or rather some understanding of the one Mind, always whole, which is followed by the so-called physical effect, be it sight, supply, or sanity, as suggested by the above quotation.

When you attempt an explanation with the man in the street he replies: "I see" or "I don't see," as the case may be. This is proof of what he does see—although as through a glass, darkly, perhaps—namely, that sight is mental perception. Thus mankind

moves to the sublime discovery that true sight is spiritual perception and that man may see even as he is seen, just because he will know even as he is known!

"Eternal Light, Eternal Light,

How pure that soul must be
When placed within Thy searching
sight

It shrinks not, but with calm delight
Can live and look on Thee!"

So it is with digestion. This article might be described as a digest of ideas which have come to the writer. You, dear reader, are asked then, in your turn, to "read, mark, learn, and inwardly digest." Do you believe yourself a sufferer from what the world calls indigestion? Then know this: It is man's eternal privilege to receive divine ideas from infinite Mind, to appropriate and assimilate, to incorporate them into a spiritual body so that they become a part of it, even a part of its divine perfection. Declare this truth and strive to live on this basis and the material digestive organ, in increasing degree, will become less unlike (not "more like") that perfect idea in Mind which reflects divine intelligence.—O. D. S.

It is a pitiable desecration of such a nature as ours to give it up to the world. Some baser thing might have been given without regret; but to bow down reason and conscience, to bind them to the clods of earth, to contract those faculties that spread themselves out beyond the world, even to infinity—to contract them to worldly trifles—it is pitiable, it is something to mourn and to weep over.—Arville Dewey.

THE POWER OF THOUGHT.

"Thought in the mind hath made us; what we are by thought is wrought and built."—Edwin Arnold.

It is in the Empire of Thought, the Kingdom of Creative Energy, that we "live, move and have our being!" Out from thought all that is wrought and built. "God thought and the world was born!"

Guard well your outposts of the mind. Do not admit a vagrant or an emissary of evil into the vestibule of your mind any sooner than you would admit the physical embodiment through your doors.

As the petals of a flower unfold to the sunbeams, embraced by the law of nature, so does the magic of man's mind grasp the secrets of the universe; of the air, the interior recesses of the earth, and commandeer the forces beneath the surface of the waters. A call flashes out in the night, across the invisible spaces, and succor is sent to a thousand human souls at sea.

Thought flows from the mind of God and reverberates throughout all creation. Reaching from center to circumference of Being, it re-echoes through the avenues of life as expression—our passport to greatness.

Man reigns through thought. According to his ability to think does he control his place and destiny, and out from his deep researches ripens the wisdom of the ages.

Thought is progress. There is no limitation or time when it is not. It reaches to the horizon and out beyond into the dim unknown, seeking to make visible the invisible, discovering new laws, or those that have existed from

everlasting to everlasting, revealed or unrevealed.

An impulse sent out over the etheric waves, made articulate, and wireless telegraphy was installed. An emotion conveyed by thought-waves, impelled by the mind of the transmitter, and telepathy became a known force.

From the abyss of the ages, the depths of time, the collective thought of those who have inhabited the earth lives in tomes of volumes. The thought of today occupies the millions of typewriters and mechanical devices for registering ideas in perpetuity. Across the area of the earth the virgin paper bears the imprint of the thought of its million contributors; a foe to impotence, a revelation of all that lies hidden, and an instigator to progression.

Emerson simplifies all of this in his declaration: "We lie in the lap of an immense intelligence that makes us organs of its activities and receivers of its truths."

What immortalized Marcus Aurelius, the Emperor, or Epictetus, the slave, or our own Emerson, or the lofty Socrates? It is the thinker who makes for the advancement of the world, who, like Prometheus of old, steals the fire from the gods, and hastens the human race along its majestic way toward destiny.

—Rose de Vaux-Royer.

[Read at the Cameo Club of New York, Waldorf-Astoria, 1921.]

Wouldst shape a noble life? Then cast
No backward glances toward the past;
And though somewhat be lost and gone,
Yet do thou act as one new-born.

—Goethe.

A CONTEMPTIBLE HABIT

THE habit of finding fault only requires slight cultivation to become of rank growth in one's nature. "Several years ago," says an exchange, "there traveled around in the newspapers a little item about a quaint epitaph which was said to have been found in a remote church-yard, but perhaps originated in the mind of some industrious and imaginative writer. The legend on the tomb of the father of the family, inscribed by the direction of his widow, was: 'He made home pleasant.' "

It requires a fortunate assemblage of good qualities to make a pleasant home, but however strong and good and true the members of a household may be, a pleasant home will not be the result when a member of the family is a chronic fault-finder. The constant nagging, querulousness, complaining, and dissatisfaction and the inveterate habit of seeing and speaking about the disagreeable side of things are traits which will embitter the finest natures, transform a home which has every reason to be happy into a distressful abode and in the end ruin the spirit and character of the young people who are subject to unreasonable and contemptible caviling and complaint. J. G. Holland, speaking on the subject, said:

"Many mean things are done in the family for which moods are put forward as the excuse when the moods themselves are the most inexcusable things of all. A man or woman in tolerable health has no moral right to indulge in an unpleasant mood."

THE EFFECTS OF FAULT-FINDING

are clearly seen and felt in the family, but ceaseless complaining is a cause of unhappiness and of strife in any relation of life. By fault-finding just criticism is not meant. The parent who fails to correct and guide his children fails in an imperative duty, but fault-finding is the habit of unreasonable complaining. Theophrastus, a disciple of Plato, described ages ago the salient trait of the fault-finder as accurately as anyone.

"A causeless complaint is an ex-postulation framed upon no ground. These are the manners of a querulous, wayward man. * * * He is displeased with Jupiter not only because he does not send rain, but if he sends it late; and finding a purse on the way, he complaineth that he never found any greater treasure. * * * If his friends do contribute to supply his wants and if some one says to him: 'Now be cheerful, now be merry.' 'I have great cause,' he will say, 'when I must repay this money back again and be behold-ing for it besides.' "

Another ancient writer remarked that the yielding to the propensity to find fault causes the mind to become ulcerated, peevish, querulous, thin, and weak and sensitive to a wound from slightest causes which the healthy and strong mind would not notice or would not heed. It is a peculiarity of these jaundiced minds that they can not, by any possibility, see the good and pleasing and the valuable in any person or in any performance, but, having acquired the mousing habit, dwell upon

the slightest flaw or take pains to hunt for flaws where none actually exists.

It was said of a certain class in England at one time that their "only real cause of complaint was that they could no longer find a grievance," and so it is with the confirmed and detestable fault-finders whose habits poison their own character and natures and render miserable all with whom they are brought in contact.

TEMPERANCE.

To the ordinary mind temperance means a mere restraint of alcohol; to the mental man it may mean a restraint of desire; to the whole man it means such a fullness of God, such a satisfaction with Life, that all the desires of the heart are even now fulfilled.

Into this idea of temperance comes the query of personal and race purity. How widely misunderstood is the "Blessed are the pure in heart!" To many a bodily or mental cleanliness represents purity; to many a great suppression of filth is cleanliness and purity; but to the soul purity is now and always. It can never be understood as attained by effort. It grows like the lily of the field, out of the heart of man into his mind, into his body; it is lifted on high, but is never repressed or put down.

The more a thing is suppressed, the more concrete, the more solid it becomes. The energy expended in the wrong effort of suppression could well be expanded into the development of a perfect purity. The pure, clean things of God are those which are free from aught but God. The clearer the realization of Good alone, the greater is the purity of the vision, the more

distinct is the view of God presented to his own.

Can we see and feel God, all good, all clearness, when with every atom of our strength we are fighting a thing which only needs to be let free to grow into an expression of Him?

How can you believe in the Allness of Good, and say to your own mind, "I am full of evil which must be cut down, else it will grow up and choke my Good?" This thing called evil cannot be, never was, and never shall be, for the one Creator pronounced the sentence of Goodness upon his every creation.

Can we waste our wonderful opportunities for growth, for expression, in the lopping off, in the putting down of things that God created? He that sees evil as a reality, he that knows evil is far from God, no matter what his bodily purity may be, no matter what mode of life he employs, he is farther from God than he that sees the Good in man, and by the desire for Goodness, for more freedom, for greater expression, seeks the things of the soul in their external form.

The Allness of Good is that great truth that will be learned this day. Put on the armor of light, of clearness, of purity, so that all else is swallowed up in Godliness, not suppressed in Goodness, but lifted up, a holy, living gift upon God. Body, mind, and soul are and shall be the great Trinity, which is God and of God, now and always.—Dorothy Hatch, in Unity.

No man can hinder our private addresses to God; every man can build a chapel in his breast, himself the priest, his heart the sacrifice.—Jeremy Taylor (1613-1667).

THE PRISON HOUSE.

Jesus of Nazareth recognized and appreciated beauty, innocence, and purity of the child-thought, as He perceived therein heavenly characteristics which, as a rule, are so woefully lacking in the consciousness that has matured and been stifled in the miasma of materialism. Hence He said: "Except ye become as little children, ye shall not enter into the Kingdom of Heaven." The Master clearly saw that the mentalities of men must be drained of the torpid undercurrents of sin and sensualism in order that a state of peace and purity might be attained.

Many of us can remember those early years when we many times felt a sublime and energizing presence pressing in upon us from all sides which actually appeared to make the world "apparel'd in celestial light," as Wordsworth expresses it in his exquisite "Ode On Intimations of Immortality from Recollections of Early Childhood." We can likewise recall that as we became older and our minds gradually assimilated the various false beliefs, coincident with material existence, the soft, spiritual light seemed to fade until it was, apparently, lost altogether. "Shades of the prison-house," indeed, "begin to close upon the growing boy," as Wordsworth truly affirms, and this mental bondage can be entirely attributed to false processes of education and ignorance of man's true relationship with his Maker. The light of Love continues to blaze in never-lessening effulgence despite our false beliefs, but the cobwebs must certainly be erased from consciousness before we can bask in its beauty and spiritual warmth.

The brightest flower will fade when removed from the sunlight and placed in some dark, dank spot; so will the tender buds of unfolding thought suffer blight when environed by conditions which are wholly uncondusive to growth and gladness. When the sensitive thought of a child is saturated with fear and falsity or, in other words, when a mind is literally trained to function erroneously and from wholly mistaken premises, then will the mental harvest in later life be bitter and fruitless. Only too often is memory a mental menace which holds one miserably captive until the blurs and blots of the dreamlike experiences of former days are dispelled by the intruding of the infinite, beneficent Power, the great underlying Reality.

In order for justice, peace, happiness, and health to be established in our midst it will be necessary to educate mankind to think correctly and divinely; otherwise the race must remain enslaved and the material farce of one generation after another sinning, sickening, and dying will be repeatedly rehearsed upon the sordid stage of sensuous living. Discord is illegitimate, no matter what shape it may assume; it lacks divine sanction. It is altogether vain to teach that Heaven (harmony) is on the other side of the dismal vale called death and that the present has little, if anything, to offer but perpetual pain. Despite the fact that Christ Jesus taught and proved the Kingdom of Heaven to be within, the church, not understanding this truth, has insisted that it is without, and for this reason has never found it! Peace will never be attained by procrastination—postponing the day of deliverance until the darkness of

death envelopes us. "The universal belief in death is of no advantage . . . It cannot make Life or Truth apparent. Death will be found at length to be a mortal dream, which comes in darkness and disappears with light" (S. & H.)

Jesus was once asked the question: "What shall I do to inherit eternal life?" Did the Master say: "Pin your faith upon my personality and upon the blood that is racing through my veins?" He did not! His answer was short, decisive, and very much to the point: "Love God with all thy heart, . . . thy soul, . . . thy strength, and thy mind; and thy neighbor as thyself." Had this divine behest been obeyed the sun of happiness would have long since risen, life's pathway would not be strewn with the stones of selfishness and sin, but the clouds of misery would be no more.—Extracts from an article by E. K. Goldsborough, in the Christian Scientist.

CHRIST YOUR POWER.

Walter DeVoe.

Your soul is awake to the Light of Truth and sees that there is no limit to its possibilities.

You feel the courage and confidence of God vitalizing your soul. You feel energized for every emergency.

You are charged with divine dynamics and are always ready for great accomplishments.

You cannot be depressed or daunted by the darkness of earth. You are alive with the Light which makes your way clear and inspires you with divine faith and power.

Your faith in your own unfoldment of power will make your tone of helpfulness stronger and more potent for

good. You, by your faith, sincerity, and steady devotion to the Light, are silently helping every mind and soul in your world, and even everyone in the universal Mind that is related to you by the unconscious ties of spiritual affinity.

The Light of your Soul will grow so strong that it will carry you serenely through every mortal disturbance. Some day you will rejoice with heavenly joy as you perceive the Face Divine smiling at you through the veil of mortal circumstance. I know you will continue to seek the smile of God in all the daily life, paying no attention to the veil, but ever looking past it to the beauty of the Countenance of Love that beams at you out of the Heart of all things.

THE INNER VOICE.

Listening to this Inner Voice and the following of its instructions is what Paul means by "growing in grace, and in the knowledge of our Lord Jesus Christ."

It is the way of the Intutionalists. Jesus followed it implicitly. "By what authority doest thou these things?" asked the sense-instructed of his day. But Jesus needed no other authority than the Inner Voice.

It is forever so. Our foolish reliance on college degrees and man-made titles simply shows how far we have departed from the Truth. The simplest person who in his integrity worships God "until from the silence there comes for his guidance the Voice of the Uttermost saying: Be still," will attain to more practical knowledge than all the schools of the world can give.—Henry Victor Morgan.

THE ORDER OF PEACE AND GOOD-WILL

Charles F. Dole, in *The Harmonizer*.

WE AGREE to deny ourselves, so far as possible, every expression of complaint, fault-finding, resentment, or bitterness. If we are fractious, we will not show it.

We will not complain at our circumstances, however meager, uncomfortable, or lonely they may be. We will not complain at the weather or the state of our health.

We will not answer back with anger as much as by a look, even if we think ourselves treated with disrespect or injustice.

We will bear it if we receive less of love, honor, or attention than we deserve. We will not stretch out our hands to demand more than we get.

We will deny ourselves the privilege to punish or censure others, though they deserve punishment. We will not denounce anyone. We will give up the use of blame, even against the blame-worthy.

We will not combat other people's opinions or try to argue them down. If we can say nothing good of a neighbor, we will say nothing at all.

We will make no one unhappy if we can help it. We will not try to detect evil, or to attack it, or to utter it. We will have the least possible to do with it.

We will henceforth turn our forces in the direction of good. We will discover all the good there is in our conditions and our circumstances.

We will count up the full value of the assets that belong to us, every item of good health that remains, all beauti-

ful scenery, all memories of sunny days, all our comforts, every loyal friend.

We will find out and appreciate whatever good there is in our friends, our neighbors, and our attendants. We will try to understand their opinions, their politics, and their religion. We will say kind words to them whenever we can. We will tell them, if they care to hear, what our best thought is. We will be good natured if they do not agree with us.

We must sometimes, doubtless, speak out and say what we think! We cannot let evil be confounded with good. We cannot stand by and see injustice done. We will speak then, if we must, to some purpose and do good when we speak. We will speak for the sake of others, and never because we are hurt. We will never say disagreeable things for the satisfaction of saying them.

We will assure ourselves that our temper is good before we say what will pain our neighbor to hear, otherwise we will not dare to speak. We will use the voice and tone of sympathy, or if our voice is harsh we will wait till we can recover its tone.

We will approach our neighbor with good will or we will let him alone. We will repeat to ourselves certain good words, "Thy kingdom come: thy will (that is, the good will) be done"; and, if we cannot say these words in good faith, we will not dare to condemn anyone else.

This is the Order of Peace and Good-Will. We aim to make the least possible trouble; we aim to give no one

needless pain; we aim to stop strife;
we aim to overcome evil with good.
We see no other way to kill evil. We
are here to make the world happy.—
Power.

AFFIRMATIONS.

I will be obedient to the Law of
Right-thinking and Right-speaking.

I find Divine Mind to be All-in-All.

Divine Mind is giving me each moment the Wisdom and Understanding and Loving Power to govern my thoughts and words.

I am very desirous of putting away from me old habits of negative thinking and I consecrate myself anew to the One Perfect Mind, which can express only Perfection in and through me.

I am Love.

I am Wisdom.

I am Power.

I go forth today to let God's Perfection express through me.

I will not be moved by appearances.

I will not be governed by feelings.

I will not be led astray by what others think and say.

I will be my Divine Self.

I will maintain the Realization of Loving Power every moment and under all circumstances.

I am true.

I am strong.

I am free.

Through the Christ-Love, the Christ-Wisdom, I have loving, poised dominion!—Alice Ritchie.

"If you have a truth that you wish to impress upon a community the thing to do is to live that truth so really that the community will see that truth and adopt it."

BETTER BUILDERS THAN THEY KNOW.

God makes our sunshine; we make our own clouds.

Each true deed is worship; it is prayer,

And carries it sown answer unaware:
Yes, they whose feet upon good errands run

Are friends of God, with Michael of the Sun;

Yes, each accomplished service of the day

Paves for the feet of God a lovelier way.

The souls that love and labor thru all wrong,

They clasp His hand and make the circle strong;

They lay the deep foundation stone by stone,

And build into eternity God's throne!

—Edwin Markham.

THE UNSPOKEN WORD.

We live beside each other day by day.
We speak of myriad things, but seldom say

The full sweet word that lies within our reach,

Beneath the common ground of common speech;

Then out of sight and out of reach they go,

And, sitting in the shadows they have left,

Alone with loneliness and sore bereft.
We think with vain regret of some kind word

That once we might have said and they have heard.

—Lowell.

UNSPOKEN WORDS.

The kindly words that rise within the heart
 And thrill it with their sympathetic tone,
 But die ere spoken, fail to play their part
 And claim a merit that is not their own.
 The kindly word unspoken is a sin—
 A sin that wraps itself in purest guise
 And tells the heart that, doubting,
 looks within,
 That not in speech, but thought, the virtue lies.
 But 'tis not so; another heart may thirst
 For that kind word, as Hagar in the wild—
 Poor, banished Hagar!—prayed a well might burst
 From out the sand to save her parching child,
 And loving eyes that cannot see the mind,
 Will watch the expected movement of the lip.
 Ah! can ye let its cutting silence wind
 Around that heart and scathe it like a whip?
 Unspoken words, like treasures in the mine,
 Are valueless until we give them birth;
 Like unfound gold, their hidden beauties shine,
 Which God has made to bless and gild the earth,
 How sad 'twould be to see a master's hand

Strike glorious notes upon a voiceless lute!
 But oh! what pain when, at God's own command,
 A heart-string thrills with kindness but is mute!
 Then hide it not, the music of the soul,
 Dear sympathy, expressed with kindly voice,
 But let it, like a shining river, roll
 To deserts dry—to hearts that would rejoice,
 Oh! let the symphony of kindly words
 Sound for the poor, the friendless and the weak;
 And He will bless you—He who struck these chords
 Will strike another when in turn you seek.

—John Boyle O'Reilly.

HELP ME FORGET.

O God, all merciful,
 Help me forget!
 Help me forget
 The seeming wrong, the worry, fret,
 A hasty word of tongue has sent
 From heart o'er full of vain regret.
 O God, all merciful,
 Help me forget!
 Help me forget!
 Save only word of love and deed
 Sent in my hour of want and need
 From heart o'er full of Christ indeed.
 O God, all merciful,
 To ne'er forget,
 To ne'er forget
 Thy love and mercy daily sent
 To bear away the discontent,
 Of humble heart now penitent.
 —L. S. H.

SPECIAL BOOK OFFER

*No Better Way to Preach the Gospel than to Place in
the Hands of Friends and Neighbors Books
of Proven Worth and Value.*

IN ORDER to give everyone the opportunity to propagate The Truth we will sell our books at the following rates:

Christology, per copy.....	\$1.25; 3 copies	\$3.00
Christian Science Instructor, per copy.	1.25; 3 copies	3.00
Christian Science Made Plain, per copy.	.35; 4 copies	1.25
Divine Healing, per copy.....	.35; 4 copies	1.25
Sacred Science, per copy.....	2.00; 3 copies	4.50
Christian Science: What Is Is and What It Does, per copy.....	.35; 4 copies	1.25

Set of one copy each of above six books, including News Letter, for one year, \$6.00. Three sets, \$14.00.

Unless otherwise ordered, all books are sent by mail prepaid. Address

NEWS LETTER PUBLISHING CO.
Lock Box 1524, Washington, D. C.

Washington News Letter

·A·
MONTHLY
MAGAZINE

One Dollar a Year

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

VOL. XXVII.

JUNE, 1921.

No. 9.

CONTENTS

Editorial.....	259
Christian Science in the Movies;	
The Immanence of God;	
Against Capital Punishment;	
Death of Chief Justice White.	
Chain of Golden Thoughts—Paulina B. Sabin.....	262
Unity and Cooperation—William E. Gibson.....	263
Life Dwells in Eternity—Rose de Vaux-Royer.....	265
The Birth of a Nation—Laura Adgate Munday.....	266
Never Despair—From The Light of Love.....	266
Hold the Victorious Attitude—Orison Swett Marden.....	267
Science and Faith—Evening Post.....	268
Religion and Business—St. John's Bulletin.....	269
The Soul's Way of Speaking—Magazine of Mysteries.....	270
Optimism—Elsie Gibbs.....	271
What Christian Science Has Done for One.....	274
Sparks of Truth—W. E. G.....	275
The Law of Prayer—Larson.....	277
Christianity in Business—Active Business.....	278
Standing the Test—Charles Edgar Prather.....	279
Borrowers—Brisbane.....	280
Two Pages of Poetry.....	286-287



Oliver C. Sabin Jr.



VOL. XXVII.

WASHINGTON, D. C., JUNE, 1921.

NUMBER 9.

Washington News Letter

PUBLISHED MONTHLY.

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

OLIVER C. SABIN, JR..... *Editor*
PAULINA B. SABIN..... *Managing Editor*
OLIVER C. SABIN, JR..... *Business Manager*
BETTIE C. SABIN..... *General Secretary*

*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, Can- ada—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

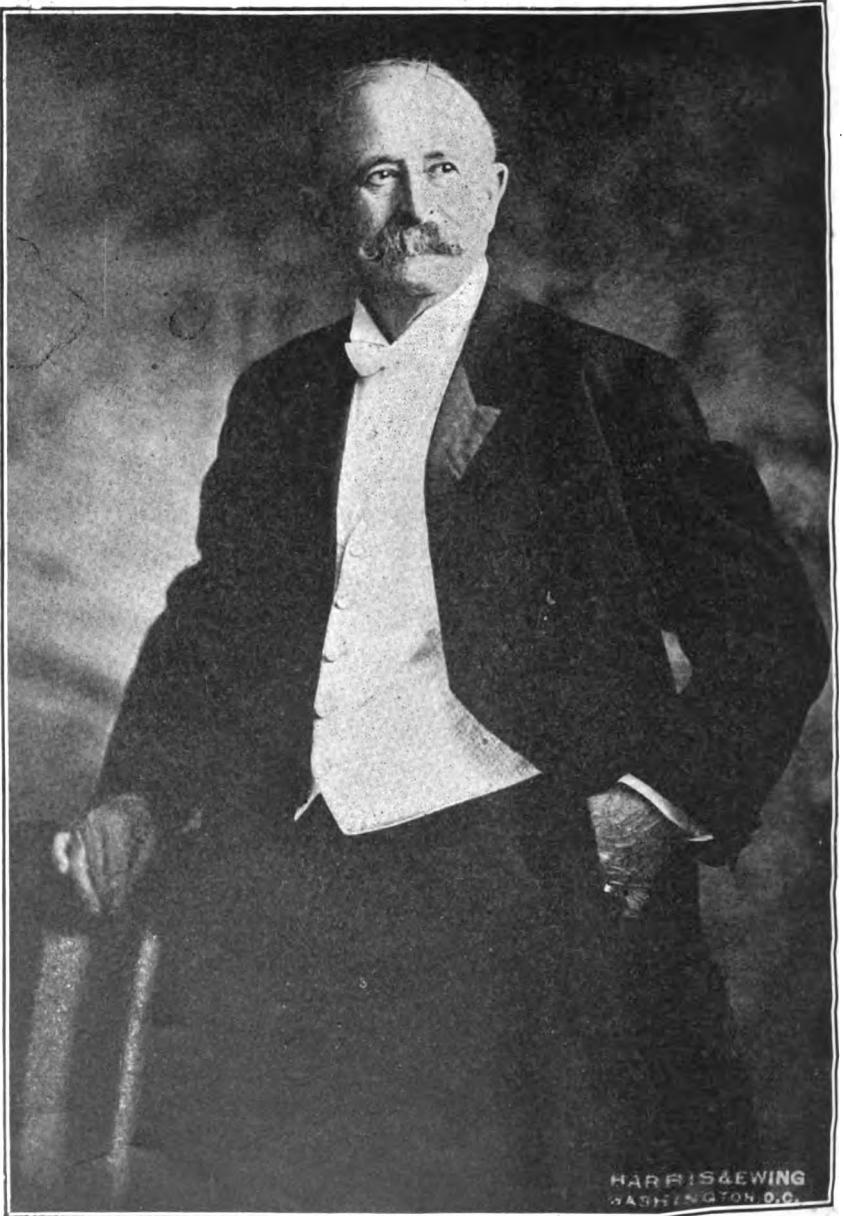
ADVERTISING RATES GIVEN ON APPLICATION.

SPECIAL NOTICE TO SUBSCRIBERS.

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

CHRISTIAN SCIENCE IN THE MOVIES.

Nothing more clearly demonstrates the hold that Christian Science and New Thought have gotten upon the masses of the people than the marked popularity of the many recent photoplays dealing with these subjects. Scores, if not hundreds, of film dramas depicting the work of divine healers are being presented every day and every night in the picture houses of thousands of cities, towns and villages in the United States, and throughout the world. They are "put on" with the most complete and beautiful scenic effects and by those artists who are recognized as the most skillful in depicting the stories presented. That the plays are received with welcome, and are holding the interest of the masses of the people, requires no more perfect proof than the fact that the audiences that pay to witness them are interested so deeply that the producers find it to their financial interest to continue expending vast



Oliver C. Sabier.

sums in preparing the films. The propaganda of Christian Science and the doctrines of Divine Healing have no more powerful aid than that furnished by the camera and the Silent Drama.

THE IMMANENCE OF GOD.

It is the idea that nothing exists except God, and that humanity is one phase of His being—that is the foundation on which rests the doctrines of Christian Science. The immanence of God is a conception of the universe that puts science and religion into perfect harmony with each other. The Oneness of Life was explicitly asserted by Jesus in His teaching.

AGAINST CAPITAL PUNISHMENT.

A powerful effort is being made to effect the abolition of capital punishment in the District of Columbia and a bill has been introduced in Congress to effect this end. There are half a dozen or more poor wretches at present in the District jail awaiting the death-grip of the rope—among them a number of youths just out of their boyhood. It is hoped by the proponents of the proposed

reform that Congress will take such prompt action it will result in the changing of the sentences of the death-condemned to imprisonment for life terms. The death penalty appears to have no deterrent effect upon criminals, for murder and rapine prevail in and about the National Capital as though there was no such thing as the death penalty.

THE DEATH OF THE CHIEF JUSTICE.

The death of Chief Justice Edward Douglass White, the honored, respected and beloved head of the United States Supreme Court, a few days ago, brought deep sorrow to the official life of Washington, and is sincerely and deeply mourned throughout the United States and in foreign lands. Chief Justice White was a profound and just judge, a true patriot, an unassuming gentleman in the truest sense of the word. He was beloved by the people of the Capital for the simplicity of his life, his affection for the common people, his modest dignity, his true worth as a citizen, his courtesy and unfailing kindness.

Oliver Sabin Jr.

Chain of Golden Thoughts

Time

PAULINA B. SABIN

The fault of the time is the mad endeavor
To leap to heights that were made to climb;
By burst of strength, or thought most clever,
We plan to forestall and outwit time.
We scorn to wait for the thing worth having,
We want high noon at the day's dim dawn;
We find no pleasure in toiling and saving,
As our forefathers did in the old time gone.
—Ella Wheeler Wilcox.

Most of our troubles are borrowed. We borrow half from the Past in the shape of regrets, and the other half from the Future in the shape of apprehensions; the Present is never so bad.—Brisbane.

We are in an age where we have learned that when we do one thing better than anyone around us can do it we are truly of service to humanity.—Elsie Gibbs.

He preaches best who thinks purest, speaks truest, acts wisest, serves most, and lives noblest and simplest.—Gibson.

In all conversations between two persons tacit reference is made to a third party, to a common nature. Third party, or common nature, is not social; it is impersonal, it is God.—Emerson.

We have no fear of God, but we love Him; we have no fear of sickness for the Truth destroys it; we have no fear of sorrow because Omnipotent Love drives it out; we have no fear of want because The Universal Supply comes to us with the ministrations of God Almighty Good. He leads us with His Wisdom and protects us with His Power; and in all transactions, when we take God Almighty into partnership, so to speak, our lives, our conduct, our actions and our business affairs are successful.—Bishop Sabin.

UNITY AND COOPERATION

William E. Gibson Tells of His Conviction That the Dawn of a New Age of Ideals Is at Hand.

UNITY in its vital significance means Oneness. Oneness is the natural cooperation of the several parts of an organism for the good of the parts in general, but for the welfare of the whole in particular. Unity is the healthy and harmonious coordination and functioning of all the parts and parcels that make up the whole.

The crying need of the world now is Unity and from all quarters of the globe comes the expression of this yearn for Unity.

The world is groaning in the pain and anguish of discord. From amidst the raging storm of blood, the roar of cannon and the falling of empires comes the loud call for Unity.

The human race is in the infancy of World Unity and, so, the response to this mighty call on the part of men the world over is as the response of children. These children of men are shown, as it were, a beautiful garden of peace, plenty and happiness, and are forced by the very face of things to see that it is all true and very good; but their child-nature leads them to segregate and separate themselves into groups, and so we have as the first fruits of Real Unity what we call Group Unity.

This spirit of group unity is manifest in the activities of all kinds of social and economic organizations.

The Ancient and Honorable Order of Free Masons is experiencing an unusual harvest of increasing membership. The Odd Fellows and Elks are

equally if not even more favored in this respect, and these are only examples of what is being experienced by the many organizations outside of the purely religious ones.

Throughout Christendom there are movements towards Unity. Church Unity within denominational, then denominational unity. Whether signs of success or signs of failure are manifest is not the significant question. The important point is that the world of humanity, both within and without the fold of religion, has been quickened by a new call to Unity and is on the move to answer that call.

Of course, Group Unity is but the branches of the tree that will bear the fruits of Real Unity. The several branches of the tree differ in size, shape and strength to bear weight, and also in position of favor to the sun; but the fruits of every branch of the same tree have the same essential characteristics and qualities.

The Tree of the Spirit of Unity has been planted in the hearts of men, the roots are penetrating the world, the trunk and the signs of the branches are visible. The fruits will come.

God is the planter, His holy and ever-present spirit is the Gardener of Hearts; by it the stones of today will change to fertile soil tomorrow, and flowers and fruits will grow luxuriantly where sterile lands and desert plains now hold sway.

This mighty transformation is the handiwork of the all-glorious and ever-generous Creator.

Lovers of the God Truth take courage. Every single word, act or deed that moves the human race or any part of the human race towards a fuller realization of the Spirit of Unity is in harmony with the spirit of the age.

Humanity feels that the dawn of a new age of ideals for human progress is at hand. The old order has developed into a state of cumbrous confusion.

The Spirit of the Bygone ties humanity back, as it were, to the shores of the dead past, while the progressive spirit of this age tugs constantly to move the race forward towards universal peace, world brotherhood and healthy cooperation.

Between these mighty forces humanity is now in the stress and strain of trouble and the whole world cries and groans at one and the same time.

Humanity was created with those powers and with the ability to make progress in transforming this world into a heavenly home for the children of men. God has sent into the midst of men souls clothed in human bodies, but with divine ideals; and these have been the educators of the hearts of men, leading them in the way that God designs, teaching men by precept and practice God's laws and ordinances. Each of these heavenly teachers has confirmed the messages of his predecessors and then enunciated such additions as the human race then had need of.

Jesus said and proved that he did not come to destroy the laws of Moses or the prophets, but to fulfill them, and they were fulfilled in the life He lived and the message He brought. "But a new commandment I give unto you," He said, "That ye love one another." Love for each other is the fulfillment of the

law of Christ. When the spirit and conduct of that law are fulfilled, then the new age begins. Then the Kingdom of Heaven begins on this earth plane.

That kingdom is the orderly conduct towards men on the part of men the world over, such as was foreshadowed in the theocracy of the Mosiac Laws, and reenforced in the spiritual Law of Love and kindness set forth by Jesus the Christ.

The dawn of a new age is so evident that people who are skeptical on almost every other point are united on this. But the question of attitude and conduct on their part towards this rapidly rushing forward of the new order is very confusing. Thousands of teachers are giving as many differing shades of interpretation and leading many, many earnest souls into greater confusion. All of the leaders and teachers express a shade of The Great Truth but cannot write on the essentials. One head is now needed to bring all together under the tent of Unity. That head must be endowed with Divine powers. Jesus commanded His followers to pray for that day when the Kingdom of Heaven would be established on earth as in Heaven, when the Father's will would be done, and then He promised to come again in the Kingdom of the Father.

That coming, according to the prophets, is to heal the nations, to bring order into the world, peace between peoples and nations through Good Will in their hearts, Good Deeds in their conduct and the Glad Tiding of the Law of Moses and the Gospel of Christ Fulfilled.

As human hands cannot stem the onward rush of a mighty river or hold back the surging tides of the ocean so

human foresight cannot stay the laws of God.

Of the stones of today He will rear up the men of tomorrow, who will obey His commandments and abide in His laws.

Your healing, oh! sons of men, is in your return to God by seeking for His truth, following His commandments in word and deed, and by becoming His servants of the Spirit of Unity.

WILLIAM E. GIBSON.

LIFE DWELLS IN ETERNITY.

Rose de Vaux-Royer.

Paul says: "The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death."

If we could only step out into the unfathomable quiet of the vast silences where the great souls go in their austere pride and exclusion that we call Death we would find more life than ever, not turmoil and noise and excess of human expression but living activity.

We have grown in some way to regard Death as the opposite, the inversion, the intaglio of life. Death may be the very center of the great cauldron of Life. We, who are thrown out from the central forces, gravitate toward the circumference, to the outer edge, and then our way lies back again to the center.

Whatever it is, it is right and irrevocable. We must receive it gladly, knowing that God understands. We have sought life in Time; we shall find it in Eternity!

[Read in memory of the former members, Joyce Kilmer, Clarence de Vaux-Royer, and Ella Wheeler Wilcox, at the Cameo Club Banquet, April 21, 1921.]

CHEERFULNESS.

Cheerfulness, when it comes from a willing, God-loving heart, a heart purified and expanded by the Spirit, and not from the mental plane, is a most blessed life power. There is a sort of cheerfulness that is produced by the human mind and will that is good on its plane of action, but is more or less tinged with affectation, selfishness, vanity, and pride. Spiritual cheerfulness, born of pure, simple love of God, is the only blessed, enduring cheerfulness that we should aspire for. So again and again we discover that all our thoughts and emotions should come from a pure soul if we would have them possess divine potency—eternal potency. It is very difficult to get the carnal or mortal mind and will to give up entirely to the Divine Mind and will, and hence our lack of real cheerful willingness to do our Father's blessed work. Yet it is pleasing to note that all humanity is gradually and surely coming into blessed, cheerful willingness.

CHRIST THE DOOR TO HEAVEN.

That Heaven may be eternal to us we must find it through Christ, the Door, independently of persons, time or things—must find it as the perpetual, gracious gift of God, daily. This we do by devotion to Truth, which introduces us daily to some new joy and freedom and peace. And Truth comes to us by giving away what Truth we have. Therefore let us give ourselves to making a Christ-gift every day in the form of some Truth that makes Heaven more of an actuality to our world.—Annie Rix Militz.

THE BIRTH OF A NATION.

Laura Adgate Mundy, Rochester, N. Y.

There comes a time in the life of all nations, as of individuals, when the awakening of the soul of things seems imperative. Thus, in the history of all nations and of all peoples we will find, preparatory to a great change in the condition and affairs of men, that there is a gathering together of forces that eventually are productive of a series of events through and by which the pulsating, living force of the soul of things casts aside (figuratively speaking) the stone from the door of the sepulchre of selfish hopes and ambitions in which the soul has long lain dormant and, awakening to the needs of a suffering world, throws off its habiliments of earthly vesture and at the appointed time rises triumphant from the scenes of its earthly trials and conflicts, and with broader vision and better understanding the new-born soul of a great nation enters upon a new era of growth and development. In the great World's War, in the agony of mind and body borne by countless millions, the rebirth of a soul of a great nation is once again exemplified.

The lonely hours of agony spent by our Lord in the garden of Gethsemane was in preparation of the final victory and the rebirth of a great soul into a higher life.

So from the travail of a great nation in the present-day conflict will be born the newly awakened consciousness of a great people, awakened to the duties and privileges of this hour. We have climbed, with painful steps, our Mount of Calvary. We are about to enter upon a new and wider field of usefulness, a field which embraces many na-

tions and makes all the world akin. The shadows of the past have left their imprint on our hearts, but from out the shadows still there gleams the shining Cross of Calvary, and in our hearts the tender memory of those who died, who gave their lives to bring into being the Soul of a great nation.

NEVER DESPAIR.

Look to God and never despair, no matter what may be your troubles; He will help you.

He is always a Present Help.

Men must despair as long as they cannot look to the great God of Love and Power. This is the Law. God is ever ready to help any one of us, but if we simply turn away from Him and ignore Him, how can we expect anything but worry and despair? He wants to help us, but we spurn this help and sulk in weakening despair, for there is nothing so weakening as despair. God wins all in time. His radiant, shining love never ceases to shine. He will yet win thee.

Never despair, though the way be dark,

Somewhere the sun is shining;

Keep heart of cheer, through the winter drear,

Somewhere the roses are twining.

Ever be hopeful, ever be true—

Some time for you shall the roses bloom;

A glowing sun shine out of the blue,

On the path now wrapped in gloom.

—From The Light of Love.

Acquire a government over your ideas, that they may come down when they are called and depart when they are bidden.—Dr. I. Watts.

HOLD THE VICTORIOUS ATTITUDE.

When Frank A. Vanderlip was a reporter on The Chicago Tribune he asked his chief to tell him what he thought would be the greatest help to a man struggling to succeed. "Look as if you had already succeeded," was the prompt reply.

This made a deep impression upon young Vanderlip and completely changed some of his ideas on the subject, especially in regard to dress. From that time he began to spruce up, to be more particular about his general appearance. He became convinced that if a man did not look prosperous people would think he had not the right ambition or the ability to succeed; that there must be something the matter with him or he would dress better—make a better appearance.

My advice to young people trying to succeed is always to make the best appearance you possibly can, not only in your dress, but in your manner, your conversation, your physical and mental attitude. Always hold the kindly spirit, the hopeful spirit, the self-confident, expectancy-of-success spirit. There is something very attractive in a manly, self-reliant, victorious bearing. Your personality is your best letter of credit. Nothing will help you more than to give the impression that you are simple, straight-forward, square, honest; also that you have plenty of pep, the vim and enthusiasm that make for success in whatever you undertake.

Every girl, every boy, should be taught to assume the victorious attitude toward life. All through a

youth's education the idea should be drilled into him that he is intended to be a winner in life, that he is himself a prince, a god in the making. From his cradle up he should be taught to hold his head high and to look on himself as a son of the King of Kings, destined for great things.

It always pains me to hear a youth who ought to be full of hope and high promise express a doubt as to his future career. To hear him talk about his possible failure sounds like treason to his Creator. Why, youth itself is victory. Youth is a great prophecy, the forerunner of a superb fulfillment. A young man or a young woman talking about failure is like beauty talking about ugliness; like superb health dwelling upon weakness and disease; like perfection dwelling upon imperfection. Youth means victory because everything in the life of the healthy boy or girl is looking upward. There is no downward grade in normal youth—it is its nature to climb, to look up. Its very atmosphere should breathe hope—superb promise of the future.

Charles W. Eliot, president-emeritus of Harvard, said that much of one's success would depend on others' opinion of him, of those to whom he, perhaps, had never spoken in his life, had never even seen. One's reputation travels by various routes in every direction and according to its nature will have a big influence on one's career.—Orison Swett Marden, in the Nautilus.

Pessimists are always in the rear, and never in the van in the march of progress. Your successful men and women are never chronic grumblers.—Bishop Samuel Fallows.

SCIENCE AND FAITH.

There is no real conflict between science and faith. Science supports faith; faith supplements science. Neither can afford to ignore the other. The science which looks with contempt upon faith is committing no less a folly than that of the faith which excommunicates science.

We are using the word faith as a convenient word to express that faculty of the human soul which lays hold upon spiritual things. It is a mistaken and a tragically misleading theory that faith is necessarily weakened by the discoveries of science; it is an equally mistaken and tragically misleading theory that science dispenses with the necessity for faith.

There is no ground upon which science can stand with absolute assurance which does not furnish a better foothold for faith and a vantage point for clearer vision. Faith should not be shaken by the process of readjusting its position in the light of such facts as science may reveal. To fear readjustment is, in truth, skepticism and not faith. It implies a doubt of those spiritual realities which it is the main purpose of faith to defend and to demonstrate.

And yet faith may well move cautiously. If it has been too dogmatic at times, too unyielding, it is also true that science has often erred in dogmatism and has demanded concessions from faith which further research proved to be unnecessary. The vital thing is that faith should look upon science as its friend and welcome its adventures, its experiments, and its disclosures for their re-enforcing and enlarging value. It need not at once

accept the dictum of science, however positively offered, but it must not refuse to face with open mind the facts and the arguments which science presents.

It is the shallow scientist who is derisive of faith. It is the man who has but a smattering of scientific knowledge, a nodding familiarity with its language and its theories, who looks with scorn upon the faith which apprehends spiritual things. He who follows science with honest mind to where it stands upon the last, thin edge of demonstrable fact and confronts the vast realm of the unknown which lies beyond confesses humbly that faith may carry the soul where science falters.

Herbert Spencer defined life as the "continuous adjustment of internal relations to external relations." It may be questioned if this definition can be improved upon for clear and comprehensive brevity. And here faith is helped by science. What man has not been conscious in his experience of an inner struggle for moral and spiritual adjustment? And is not this struggle proof of some "external relation" to a source of moral and spiritual stimulus, to "some power not ourselves which makes for righteousness"?

Science may fail to find the source of this power, but it cannot be unconscious of its effect. Long before its distant light had been discovered and charted on the celestial maps, the existence of Neptune, the frontier planet of our solar system, had been suspected because of the otherwise inexplicable movements of Uranus; and so the spiritual aspirations and adjustments in the lives of men betoken the pull upon the human soul of a power beyond

itself. Faith boldly calls this power God and responds to it. And God answers faith with proof which satisfies the soul.—Evening Post.

WHAT POETRY IS.

Poetry is faith.—Emerson.

Poetry is music.—Richard E. Burton.

The true poem is the poet's mind.—

Emerson.

One main element in poetry is hope.—Moses Harvey.

Poetry is truth in its Sunday clothes.—Joseph Roux.

Poetry is the choicest expression of human life.—Stedman.

There is no heroic poem in the world but is at bottom a biography, the life of a man.—Carlyle.

Poetry is unfallen speech. Paradise knew no other.—Abraham Coles.

A poem is the very image of life expressed in its eternal truth.—Shelley.

Science is for those who learn; poetry for those who know.—Joseph Roux.

Prose equals words in their best order; poetry equals the best words in the best order.—Coleridge.

Poetry is the art of uniting pleasure with truth by calling imagination to the help of reason.—Johnson.

Poetry is the only verity—the expression of a sound mind speaking after the ideal and not after the apparent.—Emerson.

Poetry is simply the most beautiful, impressive, and widely effective mode of saying things, and hence its importance.—Matthew Arnold.

More and more mankind will discover that we have to turn to poetry to interpret life for us, to console us, to sustain us.—Matthew Arnold.

Poetry is always a personal interpretation of life; an interpretation, that is, which reveals truths through a personality.—Hamilton W. Mabie.

Poetry is that art which selects and arranges the symbols of thought in such a manner as to excite the most powerfully and delightfully.—Bryant.

RELIGION AND BUSINESS.

One sometimes has to take a trip to realize what men are thinking and doing and to secure a proper perspective. We hear so much of crime and wrongdoing, of the un-Christian conduct of business, etc., that it is most refreshing and inspiring to find that since July 6, last, the Detroit Board of Commerce and the Council of Churches have every Thursday noon had a religious forum in the auditorium of the Board of Commerce in Detroit, where the application of religion to present-day life has been discussed. Our Bishop Williams, of Michigan, was a recent speaker there. The business men of Detroit who have attended pronounced these meetings "a decided success." Then we find Mr. Oliver M. Fisher, a Massachusetts shoe manufacturer, in his official address as President of the Boston Boot and Shoe Club, discussing at length the same object. We wish we could publish it all. Among many good things, he said: "Our whole commercial structure rests upon the sanity of contracts, and they in turn upon solemn, moral and religious obligations. The background of a religious life will make our contracts sacred, all obligations binding. We need a deeper religious conviction underlying every walk of life."—St. John's Cathedral Bulletin.

THE SOUL'S WAY OF SPEAKING.

The soul often speaks in epigrams. The mind or intellect is more or less involved, pedantic and dogmatic. The soul has nothing to do with argument—it is and knows. It says what cannot be said by mind alone. Its vocabulary contains a few simple words—Love, Life, Light, Truth, Knowledge, Wisdom, Eternal Bliss are its essential words. At times it appears to speak in paradoxes—but this is only an appearance to the yet unspiritualized mind. The New and Now is its theme, and it sings glad songs of Progress, with tone and dignity. Its language is often mystical to the unawakened, when in truth it reveals all and conceals nothing. Its words are mild, sweet and gentle because they stand as symbols of love. Calm, serene, positive and authoritative are the words of the soul, transcending all conventional modes of speech. It always speaks without fear or doubt and has no concern about its words being received or not. All who are ready for its words will receive them with joy; others will not be disturbed and will pass them by with complacent indifference. So soulful language is never disturbing to even those who are not yet awake; it encourages all and discourages none; as it is simple purity, it sees good in all beings, all things.—*Magazine of Mysteries.*

A letter, timely writ, is a rivet to the chain of affection;
And a letter untimely delayed is as rust to the soldier.

—Tupper.

CAN A MAN CONTROL GOD?

A certain New Thought teacher states that he can teach you to “control or exploit the Law of God” to gain what you desire. I doubt it. I doubt if he means just what he says.

Divine law cannot be “controlled” or “exploited.”

Law will work, unerringly if you meet its own conditions. But it cannot be controlled or exploited or deflected at the will of any individual.

Meet the conditions of the divine law of love and the law of love will work in and through you to will and to do of ITS good pleasure—which is in the ultimate your good pleasure—your good and your pleasure.

You can cooperate with the law, but you cannot induce law to work for you against its own nature.

The most you can do is to inhibit the working of the law through you by refusing to recognize that the law is a law—that you can do nothing with it except to recognize it.

The law is not a set pattern to be used or let alone. It is a LIVING PRESENCE, with ALL POWER AND WISDOM pressing to express ITSELF.

You can let it express, through acceptance or faith.

We are always happy in work and duties well performed—cheerfully performed. The more spiritual we are the more and better is our work. Spirituality does not decrease our power nor inclination to do; indeed, it gives us more strength, more power, more inclination, and more wisdom in our efforts and actions, on whatever plane of existence we may be working.

OPTIMISM

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

THE average state of the average person is a "down in the valley condition," due to too much thinking of himself, his physical ailments, pleasures, and desires, and from a destructive attitude in regard to his past, present, and future.

We have been born and educated into error or belief in material ailments, diseases, and conditions from childhood until we take them all for granted, even looking forward to and anticipating them.

Children who are taken the least care of grow up into strong men and women with no fear of losing their health or of being so sensitive from pamperings that their feelings are continually being hurt, their nerves on edge, or their minds filled with selfishness, greed, and jealousy because they grow up naturally.

Our Puritan ancestors were strong and beautiful in mind and body; they did not have time to give to their physical systems.

Savages have very few ailments in comparison to civilized man. Perfect health and harmony are natural to us all. It is false civilization and false education that cultivate in man the many superstitious beliefs of error, weakness, sickness, sin, and death.

We must unlearn them all, aiming at a state of spiritual purity, with perfect abstinence from unclean, impure thought, putting them under the feet of spiritual power.

WHEN MAN BECAME CIVILIZED

he became ill, weak, filled with worry and fear, and peculiarly delicate. He

was not really civilized, but rather artificialized into unnatural beliefs and superstitious fears that have injured him.

The power of God or Truth is Absolute and will destroy all sickness and overcome all forms of error, but we must believe and grasp the understanding of the Allness of Good and the Oneness of God and man.

We cannot serve both God and Mammon. We must choose between Spirit and matter, Truth or error.

We cannot serve God with half a heart and the world, the flesh, and the devil with the other half.

We must always keep in thought the Supremacy of Mind and the subjugation of matter.

When we are sick, or when things are not right in our material world, we must learn they are effects and are simply registering the condition of the mind, calling our attention to something wrong in our thought.

We must turn from the realm of matter or effect to the realm of cause, which leads us to mind, and purify the source from which the conditions have flowed into creation.

Thought is the foundation of all material manifestations. We can build and rebuild them into ideal creations.

WHEN THE MIND IS PERFECT THE BODY
IS PERFECT.

When the mind is "in the valley" it is impossible to get a clear viewpoint or conception of truth. We cannot take the right attitude toward the happenings in our life.

If we meet our experiences with in-

terest and wholly alive, freeing ourselves from all that has a tendency to make us inactive, causing inertia and keeping the faculties dormant or latent, we will achieve success because the victory is already half won.

If we look to good results, all our faculties unite to create the perfect mind pattern.

We are thought emanations from God or Divine Mind. Man is the greatest and most wonderful being in the universe. Mind is the grandest part of man, the creative part of us. When we allow our thoughts to sink down we immerse and entangle them in matter.

Christ came into the world to free us from the curse of matter over mind, from false and erroneous thought, of the idea that these bodies are we.

WHEN THE MIND SINKS DOWN

into the belief that this body is you, you live in material thoughts and struggles and are filled with worry, fear, and doubts of bodily comforts and necessities for the future.

We must keep our eyes single to success and achievement, to perfecting of the present.

Brightness of mind illuminates the understanding. Our faith in the successful outcome to our struggles will accomplish their victory. Besides, to be optimistic, to look for the good, the best, the bright side of things is the constructive attitude to take toward all life.

Be builders of life, not destroyers.

If you believe a thing impossible your despondency will make it so.

It doesn't do any good, to worry about the seeming ills in your life, to grieve over past mistakes or experiences, to feel unkindly toward anyone.

or to fear for the future. We of ourselves can do nothing. The Father within, He doeth the work, but we must give Him the chance.

GET IN TUNE WITH THE INFINITE

by rising into higher thought vibration, thinking only of that which is Good and True.

Be masters over your human passions, desires, appetites, dispositions, and all material tendencies warring against the soul.

Put away all fretting and complaining.

Be born again, become regenerated, by clearing the mind from erroneous illusions, material belief of selfishness, greed, hatred, sickness, poverty, weakness.

Wash them clean and fill them full of the Sunshine of Completeness, Wholeness, Truth, the Allness of Good, of Love, and of Wisdom.

"Let the same mind be in you that was in Christ Jesus."

"Be of good cheer, for I have overcome the world, and what I have done ye can do."

Think only thoughts of Purity, Goodness, Honesty, Loveliness, Virtue, and of Good Report. This will transform your lives and transfigure your characters.

The secret of a healthy life is Wholesome Thought.

Don't look through colored mental glasses or anyone else's glasses. Cultivate your own individual interior insight and understanding, judging not according to false appearance. Through the Light of the Spirit judge Righteous Judgment.

Realize that men and women are just in the making. It's up to you to do

your best to mold yourself into the Image and Likeness of the Divine Ideal.

Persevere. You will overcome every difficulty.

As the happiness of your life depends upon the quality of your thought, create only those thoughts that mirror forth the reflection of Purity, of Great Love, Charity, and Wisdom.

Let your senses become more and more filled with Infinite Refinement and a Lofty Will, seeking Purer Loves and Truer Happiness.

Let your life become a Breathing Joy by feeling and seeing the Wonderful Life all around you everywhere until everything you touch is blest, you radiate Blessings toward all with whom you come in contact, and all men are drawn to you as a Living Magnet because you send forth the Joy of the Immortals.

FAITH OF THE CHURCH INVISIBLE.

Our faith knows no creed. It was not a creed that the Christ brought us, but a life! not a formula, but the fact of the Fatherhood of God; not a church as a concrete physical organization, but the revelation that all men are made of one blood and that the brotherhood of man as a mutual sequence to the spirit of God need be our infinite concern; not a system of theology, but the infinite fact of the sublime unity of God through all creation in that one, all-embracing, all-encompassing, all-infinite passion, Love. Such is and was the Light of the World. May it shine into your souls! Peace be with you—C. A. Coville, in Power.

A TRANSITIONAL PERIOD.

The present appears to be a transitional period. Humanity is awakening from the apathetic trance of ages. The New Conscience is aroused, and the whole thought atmosphere of the race is electric and tingling with the pre-science of the coming birth of the New Consciousness. Mankind is still dazed and dreaming, with eyes half open to the flush and vigor of the budding dawn. It is a period of half thoughts and half truths; of intense aspirations and bitter repinings, of great, fierce desires and deadly torpor; of emotionalism and mental intoxication; of uncertainty and indecision. Thus in all the activities of practical life, we see things half done; we hear great truths half declared and noble ideas half evolved. So we find the people constantly rushing from one extreme to another, and making slow progress at great pains by indirection. It is the critical moment of fermentation before the dregs sink to the bottom, and the pure and lucent spirit is evolved.—The Commonwealth.

“What a wonderful, cheering, and brightening and uplifting thing it is to realize that the Omniscient, Omnipotent, and Omnipresent God of this universe is our very Loving Father! What hope and courage and power and strength it gives one when he can fully realize the Mighty God and say: ‘God is with me! He is my God! He is the God of All! Why fear? He is Omnipresent; He will strengthen me! He, the Omnipotent God, will help me! He, the Omniscient God, will show me the way, for He is the Loving, Eternal God of All.’ ”

WHAT CHRISTIAN SCIENCE HAS DONE FOR ME.

W. B. S.

THERE is no greater truth in the world than is contained in the saying, "Where there is a will there is a way."

The mind rules and the body obeys. Everyone has no doubt observed how the state of the mind is reflected by the body. Gloom, depression and despair all show in the face, and so do hope, happiness and good will. Thus the man who habitually assumes the attitude of depression does so because that is the condition of his mind. He goes about with his head hanging down, his shoulders drooping and his chest flattened, looking up humbly to all the rest of the world and telling all who may look at him that he is a "poor miserable worm of the dust, weak in body and in mind, waiting to be trampled on," and he gets trampled on every time.

This certainly is a sad condition of affairs, but fortunately there is a way out of it. We are bound to admit the truth of this and such also will be the case when we assume the opposite attitude.

Therefore, throw off the expression of depression and gloom, lift up your head and look the world squarely in the face and smile, and be not afraid to say I am and I will, and the consequence will be that everybody you meet will take his hat off to you, and your mind will respond and your heart will be filled with hope, and love, and happiness and good cheer.

These facts, dear friends, have been verified time and time again in my life

since coming into this New Thought. I know that I was never as happy and contented before as I have been in the past year. If I have any work to do that is especially hard, the first thing I do is to go to God and say, "God does bless me and He blesses me now," and the consequence is what I have to do and have asked God's help for is done by me without a thought of worry and it is just as easy as walking across this room. And why? Because I have had the realization that I am God's child, living, moving, and having my being in God, and that I am perfect as God is perfect.

We can all have this Realization if we go to God earnestly and honestly, and with a pure heart; it is ours, and when we claim that it is ours it comes to us a thousandfold.

"The great reformer of mankind in this blessed New Age of Love and Light is he who pictures life as eternal and progressive and who does not draw dark pictures of life. Vice grows in strength as we continually hold it up to view. Come, let us chant the good and hold up the beauty of virtue and righteousness to all men and make it so attractive that all men will strive to live as the great God intends us to live; this is the New Way, the Right Way, the Divine Way of the true and great teacher. The truth is always more beautiful and attractive than the false and needs only to be continually presented to win countless souls to God and the Right Path of Life."

SPARKS OF TRUTH.

W. E. G.

The measure of a man is his valuation and action upon that which is right and true, both to and for himself and also his fellowman.

The true standard of a nation's measure is the one which that nation makes for other nations.

Every rod measures twice, every sowing has its reaping. Forget not that action and reaction are the law for mortal life.

"As you sow, so shall you reap," is true of individuals, peoples and nations. Sow only the seed that produces Good if you wish to make this world a more desirable home in which to live.

Intelligence is the most dangerous enemy to humanity when it is the property of men who are not under the guidance of the laws of God, for it is destructive, first of the happiness and well-being of other men, and finally it accomplishes the destruction of its possessor. Wise, indeed, is that intelligent one who is obedient to the laws and ordinances of God.

There is but One Way to God, and that is the Path of absolute Obedience. Obedience is impossible except through a knowledge of His will, which will is ever revealed through words, the vehicles of human thought.

The mind of man is a wanderer when it is not linked with the Mind of

God, which link is Obedience to Divine Laws.

The national bird must not be crippled in either wing. The crippling of either capital or labor to the advantage of the other is most dangerous for the life of any nation. A broken-winged bird can scarcely escape the enemy's vigilant cur. When capital is hurt labor is hurt, and vice versa. It is to labor's advantage to see that capital is strong and healthy; and capital is stalking blindly to the pit of death when it fails to provide for labor in the sanest and most humane manner. Capital is cultivated brains organizing and managing the means of existence. Labor is crude brains producing these means; but daily the crude is passing into the smelter, crucible; but the crude of today will be the refined of tomorrow. The safety of peoples and nations lies in the Spirit of Justice and Charity toward peoples of all classes. The crude mind can no more fill the place of the refined or intellect than can the charcoal fill the place of the diamond. That is the just law of progress. Capital becomes criminal when it contrives to keep a certain class, or numbers of people in a state of helplessness; and forces upon them because of that helplessness such conditions as will keep them virtual slaves. On the other hand, Labor becomes equally criminal whenever it calls strikes, ties up production and causes general suffering, for its own class becomes the first to suffer. It requires no stretch of imagination to see to what depths of misery the whole world would be plunged in a single day, if capital and labor should each perfect a world organization and set out at

once to arbitrarily force each other to terms. It would simply be the case of each wing trying to conquer the other and thus beating the life out of the bird. Capital and labor must come to terms, each fitting itself into the place of the other and thus creating a bond of sympathy and cooperation which will make for the health of the people, the harmony of the nation and the peace and good of the world. If men find this beyond their mortal strength, then, in the name of God, turn to God, for He alone can save the world.

Many arrows are hurled at the upright in spirit but only those take effect to which he opens the Shield of Faith by indiscretion. Watch therefore and pray lest, in a day ye know not, the arrow finds its mark.

Confirmation comes after service, not before. Service is the Fruit of Obedience. Obedience is the Flower of Investigation and Discovery. In the natural world men are constantly investigating, discovering, obeying and serving their devices. So busy are they with these devices of the dust of time that they forget that there is a Creator who has designed and created all with which they are toying with pride; and that this Creator has revealed laws and ordinances for their well-being and has called, and is still calling, their attention to those laws.

The Law of God is ever the Law of Good to man in general and to the faithfully obedient in particular. To know the Law of God is to live it.

It is a good thing to be able to defend one's position when he is in the right; but quite another to defend a stand taken in the wrong. Conscience takes the backbone of confidence out of the wrongdoer. Right is doubly armed, and equally true is wrong doubly disarmed. This is a truth nations and peoples share in common with individuals.

THE PERFECT MIND.

Man must be changed from the seeming to the Real.

There is no sin in the Perfect Mind.

There is no sickness in the Perfect Mind.

There is no death in the Perfect Mind.

I have put these statements in the form of denials, simply that the student may see that if he is entertaining thoughts of or believing in the reality of sin, sickness and death, he is not living in the consciousness of the Perfect Mind.

God is Life. In Life there cannot be death. Death is the last enemy man has to overcome.

Be of good cheer. Jesus said, "I have overcome the world."

Be of good cheer. In God, man can overcome all things.

Man is Divine and is Perfect now.

Nothing exists but Good. Be positive in this. No matter how disagreeable appearances may seem, they are not real, and declaring the Perfect Mind will abolish all sin, sickness and death. Know the non-reality of so-called evil.—Exchange.

Your body is spirit-substance, since Spirit is the substance of all form.

THE LAW OF PRAYER.

Christian D. Larson in Power.

WHEN we exercise the power of prayer, it is never advisable to pray for the thing desired, but rather to pray for the power to produce what we desire. When we pray directly for that which we may want or need, we depend upon higher power to do those things for us; and therefore we, individually, do not enter into the work or endeavor of producing or creating what we wish to secure. But we develop, mentally and spiritually, only when we do things for ourselves—when we apply in actual thought and action the power that can produce what we may require.

Understanding this law, we should not pray for the good things of life, or for pleasing environments, or for good friends or desirable associates. We should pray for the power to produce every good thing in life that we can possibly wish for. We should pray for that finer understanding that will enable us to create our own environment, our own fate and our own destiny. We should pray for that beauty of soul and splendor of character that will not only make of ourselves better friends, but that will attract the best friends and the most desirable associates that can be found in the world.

No prayer therefore should be for the thing itself, but for the wisdom, the power, the ability and the talent to go out into all fields and realms of life and create, produce or attract whatever the heart may wish for, and whatever the soul may desire or re-

quire for greatest possible expressions of life.

When we receive anything without doing something individually to produce or create that particular thing, we experience loss instead of gain. What some outside power may do for us will prove of no value to our own living of life; but when we learn to draw upon Universal Power, and apply that power ourselves, then we grow and develop both in experience and in the fine art of spiritual mastery.

Understanding this law, we should not pray the Supreme to give us what we want, or to bring into our world what we may need or require. We should pray for Light, Power and Wisdom to create for our own world whatever we should have to make life full and complete.

The great soul does not require assistance; such a soul can produce anything or secure anything according to present desire or demand.

Our one principal prayer, therefore, should be To Become a Great Soul—to develop that higher spiritual consciousness through which we may live eternally in the closest touch possible with the power and the presence of the Supreme—to receive from the Supreme all the power we can appropriate, and apply that power ourselves, in causing our every need and desire to be fulfilled.

“We live in a universe that is filled with God.”

CHRISTIANITY IN BUSINESS.

Following is a cutting of recent date from the "Los Angeles Times," giving a welcome sign of the upward look that is becoming more and more prevalent in business life:

Chattanooga, Tenn.

A new factory, for making men's trousers, will be started in this city next week, where the golden rule, as enunciated by Christ in His Sermon on the Mount, will, it is announced, be the guiding principle of the management. The concern will be managed by Arthur Nash, of Cincinnati, who believes he has demonstrated in his factory in that city, that the golden rule is the most practical sort of a proposition for daily life and not a visionary ideal to be used in case of impossible ethical codes.

The Civitan Club of Chattanooga, which is very much the same type of club as the Rotary and Kiwanis, late last year arranged to have Mr. Nash come to Chattanooga to talk to manufacturers, bankers, labor leaders and the laboring men themselves.

It was the big event of the year. It so stirred the members of the club that they decided they wanted such a company in Chattanooga to prove that the golden rule was just as practicable in Tennessee as in Ohio.

Accordingly Mr. Nash was invited to come to Chattanooga to figure on a branch plant. He accepted the invitation and a corporation was organized with \$100,000 capital stock. The club members took the stock, found a location for the factory and in a short time had all preliminary arrangements made for a golden-rule plant here. It was

later announced that Mr. Nash had telegraphed to his Cincinnati plant to shut down, crate its machines and export them to Chattanooga.

The company's plan of operation is to pay a wage equal or better than the union scale in similar lines, then to set aside 7 per cent per annum for dividends on stock and thereafter to divide all remaining profits equally between workers and stockholders.

Another unique feature of the concern is the ultimate intention to turn ownership and control over to the workers when in the opinion of the management the latter are competent to undertake it.

Religious leaders throughout the country are coming to Chattanooga to see at first hand what they regard as the most promising attempt that has so far been made to apply the principles of Christianity to business. Capitalists of the city are much interested and so far no opposition to the plant has been found either among manufacturers or labor unions.—Active Service.

The best way to deliver a man from calamity is to put a song in his heart. There are some who sink under their calamity and there are some who swim through it. I think you will find that the difference between these lies in the comparative amount of their previous cheer. The balance generally turns on the hearing or not hearing of yesterday's song. They who have the song already in their hearts pass over the Red Sea; they who have heard no previous music are submerged in the wave.—George Matheson.

STANDING THE TEST.

By Charles Edgar Prather.

EACH of us is tried, tested, and proved; no one is exempt. These tests may seem like hardships, because we fail to see their purpose. Most people bemoan every apparent ill, and in so doing only add to its distress.

The stress of circumstances is God's opportunity to make you really worth while. Were it not for the seemingly hard conditions you meet, which try every fibre of your being, you would probably not be as conscious of your innate power and goodness as you are, for their mission is to awaken you to a knowledge of what you are.

It will be of great assistance to you in your trials to keep in thought the lesson gleaned from the experiences of Joseph in Egypt:

That you can be in no state or condition, however desperate, from which God cannot deliver you;

That out of your apparent failure will come bountiful success;

That the way to exaltation is a patient forbearance, a serenity of soul;

That the way to happiness is a cheerful, resolute, courageous adherence to the good in every seeming affliction;

That thankfulness is the gate of recognition and praise, through which you enter into the realization of the good;

That every adversity, every hard experience, is to strengthen and develop and fit you for mastership.

The products (sons) of such an awakened spirituality (Joseph) are Manasseh—"God hath made me to for-

get"; forget the wrongs, the bondage, forget the unjust accusation and the consequent imprisonment — forget everything less than the highest conception of good; and Ephraim—"God hath caused me to be fruitful"; fruitful in spiritual realization, in honor, in wisdom, in wealth, in esteem.

With such a clear example of the benefits of your conscious Oneness with God, you will be able to stand without wavering every test and opposition of the sense realm, and be the better and stronger for it.

Affirmation: I am surrounded and protected by the Good. No weapon of darkness can pierce my armor of light.—Power.

AT THE DAY'S END.

The day is ended—its work is done—it befits thee, O my soul, before thou givest thyself to repose, to ask if that work has been well done. Consider if thy duties have been faithfully performed. Hast thou exercised a gentle, obliging disposition toward those with whom thou hast been associated? Hast thou been careful to keep in subjection all vain thoughts and evil passions? Has pride had no dominion over thee, and have not vanity and ambition caused thee to err? Hast thou spoken no ill of thy neighbor? Hast thou espoused the cause of the injured, and has truth dwelt on thy lips? Has love to thy Heavenly parent influenced thee in all thy doings, and made itself visible in all thy actions?—Dorothea Dix, in *Christian Work*.

BORROWERS.

When you hear one boasting that he never borrows you may smile.

For, as a matter of fact, we are all borrowers, have little we can call our own, except our own diseases, and earn only a small portion of what we get.

We are not speaking of umbrellas and stovepipes, but of those more valuable possessions, the things that actually minister to our comfort and that build our success.

Bacon, for instance, called attention that kings and rich men are happy, as it were, by a sort of borrowed happiness. That is, the actual life of a king is pretty much of a bore, with empty ceremonies, non-essential, uncomfortable crown, tedious parades, bothersome affairs of state and the constant fear of murderous envy. So that to live a king would be very much like turkey every day. By and by the stoutest stomach goes back on unbroken luxury.

But kings are happy, it is Bacon's idea, rather in enjoying what other people think they enjoy.

And the principal joy of a man worth a million is in realizing, not how much fun it is, but how much others envy him.

Most of our troubles are borrowed. We borrow half from the Past, in the shape of regrets, and the other half from the Future, in the shape of apprehensions; the Present is never so bad.

The smile, the kiss, the tender favor of your lady, they are but lent you—you must return them or lose grace.

Life itself is borrowed from our mother, the earth, and to her we must all return it.

And did any youth ever pay for his education? His college was founded by generous givers. His knowledge he begs

from books. His inspiration is handed him by some rare teacher, as one lends a lighted torch from which to light another.

Friendship is borrowed. Beware how you take and do not repay. Soon you will have no friends at all.

So we go through this market place of the world, naked and moneyless when we enter, naked save for lent ceremonies when we leave, borrowing right and left, bread and meat at our father's table, care and loyalty from the all-giving soul that mothers us, kindness from passers-by, thrills from women and comradeship from men, wisdom from the aged, merriment from youth, beauty from flower and sky, warmth from sun and fire, refreshment from the winds, nourishment from fruit and plant, not to mention the subtler yet weightier things we borrow from souls.—Brisbane.

HAPPINESS NOT WHAT WE HAVE BUT WHAT WE ARE.

I will this day try to live a simple, sincere, and serene life, repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God. And as I cannot in my own strength attain this measure of wisdom and power, I make humble and firm resolve to seek all these things from my heavenly Father in the name of His Son, Jesus Christ, and through the mystic and mighty energy of His Holy Spirit.—Bishop John H. Vincent.

TAX IDLE LAND.

What is it that lies between the farmer and his market? Idle land.

What is it that forces workmen in the city to live so far from their work? Idle land.

What is the most conspicuous thing to be seen on entering a city? Idle land.

What is the only form of property that paid no war tax? Idle land.

What is it that enables speculators to grow rich without working? Idle land.

What is it that drives the settler a long distance from civilization to find a home? Idle land.

What must be stricken from city and urban territory if we would have efficient industry and contented workers? Idle land.

How can idle land be removed? By **TAXING IT THE SAME AS THOUGH IT WERE IMPROVED.**

Land values belong to all the people and should be taxed for all the people, not exempted from taxation to please one person whose name appears in the deed.—V. W. X.

"IS THINE HEART RIGHT?"

Every man reveals the secret of his life at some critical moment. With Moses it was when he saw an Egyptian abusing a poor Hebrew slave. Had Moses been of different mold he would have taken counsel of worldly wisdom and have had the oppressor punished through his influence at the palace. It was to the credit of Moses' heart that his anger flamed up as it did. It showed that while he lacked in discipline his heart was right. And that

is the principal thing, that the heart be right. Much can be pardoned one who lacks discipline, though mistakes are often extremely serious, but nothing can be pardoned one who has the wrong attitude to life and to God. "Is thine heart right?" becomes the real questions of every life and of all times and circumstances.—N. W. Christian Advocate.

ERROR'S POWERLESSNESS.

Suppose darkness should say to itself, "I am going to rise up and attack light." What would become of the darkness when it got within reaching distance of the light? How much would it accomplish aside from its own destruction? Moral: If there be no error (darkness) in a man's own consciousness, the errors of his ancestors, and all adverse thought influences, will be as powerless to harm him as darkness is powerless to harm light. And this is true by gradation as well as true as a matter of complete attainment. The elimination of any portion or kind of error from a man's own consciousness through turning to God, renders him more immune from the attacks of any form of error originating from without.—Rev. G. A. Kratzer, in Active Service.

COOPERATION.

If you don't think cooperation is necessary, watch what happens to a wagon if one wheel comes off.—Power.

O, Thou eternally young, the years have no hold on Thee; let them have none on thy child. I, too, have eternal life.—Geo. MacDonald.

FLAG MAKERS

By Franklin K. Lane, deceased, Ex-Secretary of the Interior.

THE late Franklin K. Lane, in expressing his idea of the National Flag, on June 14, 1914, gave utterance to a felicitous inspiration deserving to be memorized by every man, woman and child in this American Republic. While Secretary of the Department of the Interior Mr. Lane indulged in this notably fine expression, which he addressed to a gathering of his fellow workers. If, through misfortune or some other reason, one is denied that patriotic feeling, or that liberty or that security symbolized by the Stars and Stripes, a reading of this enduring masterpiece will have the effect of making the heart beat with a thrill over America's emblem of freedom. These words cannot fail to make better those who read them in their marvelous depth and description:

This morning as I passed into the Land Office the Flag dropped me a most cordial salutation, and from its rippling folds I hear it say "Good morning, Mr. Flag Maker."

"I beg your pardon, Old Glory," I said, "aren't you mistaken? I am not the President of the United States, nor a member of Congress, nor even a general in the army. I am only a Government clerk."

"I greet you again, Mr. Flag Maker," replied the gay voice. "I know you well. You are the man who worked in the swelter of yesterday straightening out the tangle of that farmer's homestead in Idaho, or perhaps you found the mistakes in that Indian contract in Oklahoma, or helped to clear that patent for the inventor in New

York, or pushed the opening of that new ditch in Colorado, or made that mine in Illinois more safe, or brought relief to the old soldier in Wyoming. No matter; whichever one of these beneficent individuals you may happen to be, I give you greeting, Mr. Flag Maker."

I was about to pass on when the Flag stopped me with these words:

"Yesterday the President spoke a word that made happier the future of 10,000,000 peons in Mexico, but that act looms no larger on the Flag than the struggle which the boy in Georgia is making to win the Corn Club prize this summer.

"Yesterday the Congress spoke a word which will open the door of Alaska, but a mother in Michigan worked from sunrise until far into the night to give her boy an education. She, too, is making the Flag.

"Yesterday we made a new law to prevent financial panics, and yesterday, maybe, a school teacher in Ohio taught his first letters to a boy who will one day write a song that will give cheer to the millions of our race. We are all making the Flag."

"But," I said, impatiently, "these people were only working."

Then came a great shout from the Flag.

"The work that we do is the making of the Flag.

"I am not the Flag; not at all. I am but its shadow.

"I am whatever you make me, nothing more.

"I am your belief in yourself, your dream of what a people may become.

"I live a changing life, a life of moods and passions, of heartbreaks and tired muscles.

"I swing before your eyes as a bright gleam of color, a symbol of yourself, the pictured suggestion of that big thing which makes this Nation. My stars and my stripes are your dream and your labors. They are bright with cheer, brilliant with courage, firm with faith, because you have made them so out of your hearts. For you are the makers of the Flag, and it is well that you glory in the making."

THE MUSIC OF OUR LIVES.

Ruskin, writing of some of the enforced pauses in our lives, says:

"In our whole life-melody the music is broken off here and there by 'rests,' and we foolishly think we have come to the end of the tune. God sends a time of forced leisure, a time of sickness and disappointed plans, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent and our part missing in the music which ever goes up to the ear of the Creator. Not without designs does God write the music of our lives. Be it ours to learn the tune and not be dismayed at the 'rests.' If we look up, God will beat the time for us."—Power.

The development of personal character on right lines and the contribution by each man of his part in the work of his generation that is needed in the evolution of humanity—that is the starting point to success; let the plan of life be honorable and useful.—Bishop O. P. Fitzgerald.

CLUB STYLE CHICKEN.

A delicious chicken dish served at one of the clubs should appeal to the men folks. This was made with a large fowl which had been disjointed and cut in ten pieces. Each piece was carefully wiped, seasoned with salt and pepper and rolled in flour. Next place in a large pot four tablespoons of butter and when the butter is hot lay in the pieces of chicken and carefully brown lightly on both sides; remove and lay on a hot platter. Add to the butter in the pot two chopped onions and cook for a minute, then add four cups of cooked tomatoes, one cup of chopped olives and one chopped green pepper. Simmer for ten minutes and lay in the browned chicken and pour over enough cold water to cover. Put on a tight-fitting lid and set the pot where the stew will simmer but not boil. Cook until the chicken is tender, then add one can of drained peas and if liked one can of mushrooms. Cook for fifteen minutes, thicken with browned flour and pour into deep dish lined with points of toast.—Chef Wynan.

He whose mind is free from the illusion that he can or will do great works without the help and grace of God will begin to do all things without wear or tear of mind or body; he will soon become omniscient and omnipotent; it is the mortal mind and mortal will of man that deludes his mind that he can act with his own mind and his own will independent and separate from Divine Mind and Will that causes failure, disease, unbalance of mind, and insanity. O great and blessed God, I can do nothing without Thee!—Ananda.

THE DIARY OF A STOMACH.

10:00 a. m.—Oh, dear! Another warm day! Wonder if I'll be abused as I was yesterday. If I am, I am going to strike. Just disposed of a half-chewed breakfast. We ran for the train, which meant I was so jiggled about and so tired that it took me twice as long to do my work. Hope she gives me an hour or two of complete rest before anything else comes my way.

10:30 a. m.—Two glasses of ice water just arrived. It will take all the energy I can pump up in the next hour to warm me up to normal again.

10:50 a. m.—Half-chewed breakfast did not satisfy her and she bought some peanuts and started again.

12:00 noon—Peanuts have dribbled along ever since last entry. Think she has finished them, though.

12:30 p. m.—Decided she wasn't very hungry and instead of a good solid dinner sent me down a cold egg nog, heavy with chocolate. Could have managed it all right if it hadn't been so cold, but that makes it terribly hard to deal with.

1:10 p. m.—More ice water.

1:30 p. m.—Was mistaken about the peanuts. She found another handful in the bottom of the bag and now I have to tend to them.

3:05 p. m.—More ice water.

3:10 p. m.—She has been lifting some heavy books and, as usual, used my muscles instead of her arm muscles as she should have done; tired me more than digesting a six-course dinner.

3:20 p. m.—Some one has brought us a box of caramels and she started on that!

4:30 p. m.—Have received some-

thing like half pound of caramels since last entry. She just said, "Oh, dear, I don't feel a bit well. I know the milk in that egg nog must have been sour."

6:30 p. m.—We played a set of tennis before dinner and here I am all tired out and a dinner to handle.

6:50 p. m.—We were invited out to have a soda before going home. Had a lemon phosphate and then ran for the train.

7:00 p. m.—Fried potatoes, cucumbers, veal and canned blueberries. What do you know about that?

7:45 p. m.—We are going down for a chocolate walnut college ice.

8:20 p. m.—Got home and found some one had made some lemonade. She drank two glasses—that on top of the college ice settles it. I STRIKE!

8:30 p. m.—Have sent back the college ice and lemonade.

8:40 p. m.—Returned the blueberries.

8:50 p. m.—And the veal.

9:10 p. m.—She sent for the doctor. Says the college ice must have had something the matter with it. Her mother says it is probably the weak stomach she inherited from her father.

9:30 p. m.—Doctor says it is just a little upset due to the weather. Good night.—From McLean County (Ill.) Home Bureau Bulletin.

Cheerfulness is a song whose echoes take life in the heart of others.

He who listens to flattery buys fiction at its highest price.—Washington Times.

The man who boasts of his experience does so because his experience cannot speak for itself.

MOTHERHOOD OUT OF DATE?

Nowadays we're always reading about the neglectful mother. We hear a lot about the mothers of yesterday who baked and sewed and managed the household and brought up the children and lived simple, retired and retiring lives. And then we're offered a sad contrast in descriptions of the mothers of today, jazzing about and trying to look younger than their daughters.

There's something in both pictures—and not too much of truth in the contrast.

Motherhood always was and ever will be the one biggest, finest and most sacred expression of womanhood. None of the splendid careers to which womanhood today is dedicating itself can surpass the simple, normal career which nature first imposed on woman.

A passion of unselfish and selfless devotion—that's motherhood. Sweetness and warmth and generosity, coupled with an utter sacrifice of self—that's motherhood.

Let's not generalize about the woman of today and sneer because we read of so many who sacrifice their heritage of nobility for the pleasure of the moment. It's only the "different" thing that is news. Heroism seldom has a chance to express itself in the glowing fashion given to the mother of whom we just spoke. Generally it's just the sacrifice and humdrum round of every day.

Wearing a shabby suit that Bessie may have a new one, giving Johnny the last piece of apple pie, letting Molly "play lady" in mother's best hat—these are the simple ways motherhood still expresses itself today.

The wanton who shoots her partner

in evil, the thief who steals to deck herself gayly, the silly fool who marries three or four men and ruins them all don't express womanhood today. They express an ugly phase of it. But the mother who lives for her children and her home expresses the normal woman heart as it was in 1821—and is in 1921!—Beatrice Fairfax.

STARS AND STRIPES.

Weak heads need the artificial support of pride to hold them up.

Patience is a long arm that holds off disaster and reaches forth benevolence.

Self-criticism is the indispensable diagnosis that must precede the cure of our faults.

When men learn to taste the happiness of others they find that there is enough in the world to go around.

They who go at a swift pace in pursuit of pleasure overrun their goal.

Silence is a stronghold of wisdom, but only a temporary shelter for fools and knaves.

In looking for happiness, a man's eyes should be in his heart.

Proficiency makes slow progress, yet it is never overtaken by the man in a hurry.

A THOUGHT FOR TODAY.

"Long is the way and hard that out of hell leads up to light."—John Milton.

SUNSHINE AND SHADOW.

What makes the shadows on the earth?
 The sunshine bright.
 The presence of the shadows there
 Reveals the fact of Sun somewhere.

And life's great Shadows, Death and
 Birth,
 Reveal the Light.
 Which if you face with Hope you find
 The shadows have been thrown behind.
 For what are Day and Joy and Mirth?
 And what is Night?
 I think it all depends on you,
 That is, upon your point of view.

And everyone must prove his worth,
 And set things right.
 Stand where the shadows that you see
 Are all put where they ought to be!
 Of Sunshine there may seem a dearth
 To Heart and Sight,
 But when you see the Shadows there
 You know there is the Sun somewhere.

REQUIREMENTS.

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,
 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.

OLD FRIENDS.

There are no friends like old friends,
 And none so good and true;
 We greet them when we meet them,
 As roses greet the dew;
 No other friends are dearer,
 Though born of kindred mould;
 And while we prize the new ones,
 We treasure more the old.

There are no friends like old friends,
 To help us with the load
 That all must bear who journey
 O'er life's uneven road;
 And when unconquered sorrows
 The weary hours invest
 The kindly words of old friends
 Are always found the best.

There are no friends like old friends,
 Where'er we dwell or roam;
 In lands beyond the ocean,
 Or near the bounds of home;
 And when they smile and gladden,
 Or sometimes frown to guide,
 We fondly wish those old friends
 Were always by our side.

There are no friends like old friends,
 To calm our frequent fears,
 When shadows fall and deepen
 Through life's declining years;
 And when our faltering footsteps
 Approach the great Divide
 We'll long to meet the old friends
 Who wait on the other side.

—David Banks Sickels.

THE HOUR OF PRAYER.

Child amidst the flowers at play,
While the red light fades away;
Mother, with thine earnest eye
Ever following silently;
Father, by the breeze of eve
Called thy harvest work to leave;
Pray—ere yet the dark hours be,
Lift the heart and bend the knee.

Traveler, in the stranger's land,
Far from thine own household band;
Mourner, haunted by the tone
Of a voice from this world gone;
Captive, in whose narrow cell
Sunshine hath not lease to dwell;
Sailor, on the darkening sea—
Lift the heart and bend the knee.

Warrior, that from battle won
Breathest now at set of sun;
Woman, o'er the lowly slain
Weeping on his burial plain;
Ye that triumph, ye that sigh,
Kindred by one holy tie,
Heaven's first star alike ye see—
Lift the heart and bend the knee.
—Felicia Hemans.

TWICE BORN.

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

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

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

THE COMMON TOUCH.

I would not be too wise—so very wise
That I must sneer at simple songs
and creeds,
And let the glare of wisdom blind my
eyes
To humble people and their humble
needs.

I would not care to climb so high that I
Could never hear the children at
their play,
Could only see the people passing by,
Yet never hear the cheering words
they say.

I would not know too much—too much
to smile
At trivial errors of the heart and
hand,
Nor be too proud to play the friend the
while,
And cease to help and know and
understand.

I would not care to sit upon a throne,
Or build my house upon a mountain
top,
Where I must dwell in glory all alone
And never friend come in or poor
man stop.

God grant that I may live upon this
earth
And face the tasks which every morn-
ing brings,
And never lose the glory and the worth
And humble service and the simple
things.

—Edward A. Guest, in *Cosmopolitan*.

SPECIAL BOOK OFFER

*No Better Way to Preach the Gospel than to Place in
the Hands of Friends and Neighbors Books
of Proven Worth and Value.*

IN ORDER to give everyone the opportunity to propagate The Truth we will sell our books at the following rates:

Christology, per copy.....	\$1.25; 3 copies \$3.00
Christian Science Instructor, per copy.	1.25; 3 copies 3.00
Christian Science Made Plain, per copy.	.35; 4 copies 1.25
Divine Healing, per copy.....	.35; 4 copies 1.25
Sacred Science, per copy.....	2.00; 3 copies 4.50
Christian Science: What Is Is and What It Does, per copy.....	.35; 4 copies 1.25

Set of one copy each of above six books, including News Letter, for one year, \$6.00. Three sets, \$14.00.

Unless otherwise ordered, all books are sent by mail prepaid. Address

NEWS LETTER PUBLISHING CO.

Lock Box 1524, Washington, D. C.

Washington News Letter

·A·
MONTHLY
MAGAZINE

One Dollar a Year

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

VOL. XXVII.

JULY, 1921.

No. 10.

CONTENTS

Editorial.....	291
Chain of Golden Thoughts—Paulina Sabin.....	294
America in the World Drama—William E. Gibson.....	295
The Immanence of God—Sarah Scott, in Weekly Unity.....	298
Healing—Helen L. Miller, in Divine Science Weekly.....	299
The Way of the Spirit—Elsie Gibbs.....	300
The Joy of Self-Sacrifice—F. W. Robertson.....	302
Diapason of Destiny—(Poem)—Rose De Vaux-Royer.....	303
To Know God Aright Is Life Eternal—Matty Rowney, in Unity.....	304
Why Believe in a God?—Nona L. Brooks, in Divine Science Weekly....	305
Do the Right by Your Child—Larson.....	307
Love the Keynote of Christianity—Wm. E. Gibson.....	308
Criticism—J. A. Hamlet.....	309
Enlarge Your Picture—Exchange.....	310
“Dinner-Pail” Religion—Wm. John Minges.....	311
Reality.....	312
The Mission of Woman in the New Thought—Carrie D. McLaughlin....	315
Flag Makers—Franklin K. Lane.....	317
A Page of Poetry.....	319



Oliver C. Sabier Jr.



VOL. XXVII.

WASHINGTON, D. C., JULY, 1921.

NUMBER 10.

Washington News Letter

PUBLISHED MONTHLY.

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

OLIVER C. SABIN, JR..... *Editor*
PAULINA B. SABIN..... *Managing Editor*
OLIVER C. SABIN, JR..... *Business Manager*
BETTIE C. SABIN..... *General Secretary*

*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, Can- ada—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.

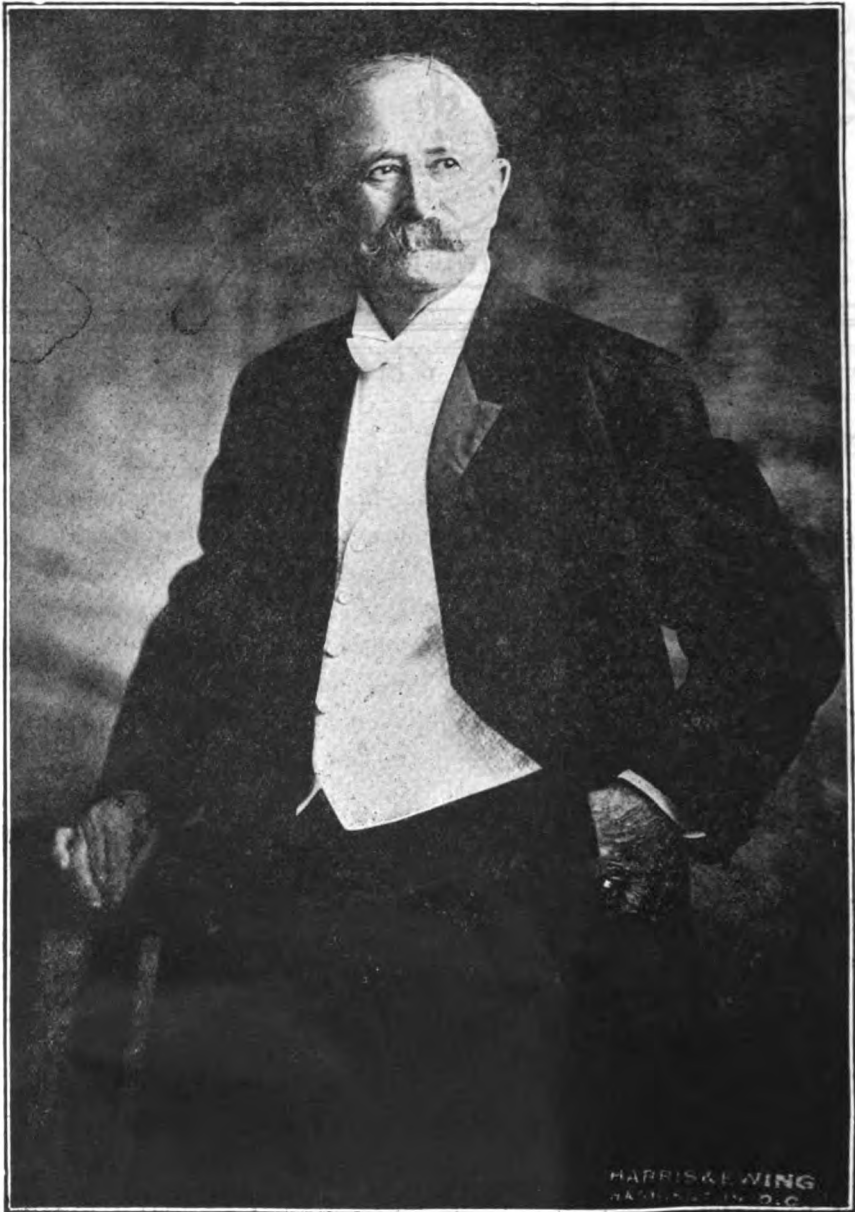
SPECIAL NOTICE TO SUBSCRIBERS.

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

HEAVEN.

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

“Ye shall know them by their fruits.”—St. Matt., vii:16. Build on



Oliver C. Sabin.

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

TAKE GOD AS YOUR PARTNER.

No man's assistance is essential, for God rules and governs all things.

There are infinite beings in Mind available to man instantly, always ready to help and assist man.

Man has no want, but has all supplies from God. God is the source of all supply and gives man more than he can ask or think. God gives man prosperity, affluence, abundance, perfect health and happiness.

Man passes on God's ideas to his fellow men, giving his fellow men joy and happiness, and man loves to receive those ideas.

Man loves his work and rejoices in his work and loves to pass on God's ideas to his fellow men and rejoices that God thinks and works and acts by means of man.

Man never fails to carry out his undertakings, for God rules and God governs everything. All God's ideas are finished, perfect and complete, and man reflects these ideas perfectly and at the right time.

Oliver C. Sabie Jr.

MY WISH.

Is to live in sweet contentment,
To know that I have not
My days in vain repining spent—
Repining o'er my lot.

To seek for real refinement,
Not show nor fashion's pride,
And of myself consignment make
To God—in Him abide.

To judge no one with harshness,
Nor indeed to judge at all,
But of everyone to justly think,
Whatever may befall.

To make lighter some one's burdens,
In the narrow path to walk,
To injure no one purposely
By unkind thought or talk.

—Eleanor Hope.

Chain of Golden Thoughts

July

PAULINA B. SABIN

Love seeketh not itself to please,
Nor for itself in any care,
But for another gives its ease
And builds a heaven in hell's despair.

—William Blake.

It is a good and safe rule to sojourn in many places, as if you meant to spend your life there, never omitting an opportunity of doing a kindness or speaking a true word or making a friend.—Ruskin.

Every true friend is a glimpse of God.—Lucy Larcom.

The gate of Heaven is Love; there is none other—Lucy Larcom.

A good deed is never lost. He who sows courtesy reaps friendship, and he who plants kindness gathers love.—Richard Brooks.

No life so strong and complete but it yearns for a smile of a friend.—Wallace Bruce.

The making of friends who are real friends is the best token we have of a man's success in life.—E. E. Hale.

There is no folly equal to throwing away friendship in a world where friendship is so rare.—Bulwer Lytton.

AMERICA IN THE WORLD DRAMA

Wm. E. Gibson.

HE WHO reflects if but a little upon American history discovers that as a character in the world drama America has ever played the role of Freedom.

When we say America we mean the dominant national influence of the Americas in general and in particular those lofty ideals of Freedom, Justice and sane cooperative Liberty which, as the womb of the Great American Democracy, are ever bearing the offsprings of democratic institutions at home and stimulating such institutions throughout the world.

The foreparents of this nation—those noble men and women who, loving freedom and seeking peace, braved dangerous and unknown seas and settled in the wilds of the Americas, were the possessors of a new conception of national life. They survived the period of minority and grew to that stage of majority which gave them the courage to lift their hand for that freedom for which they yearned and gave them the power to strike the blow for liberty of conscience and freedom of action in those cooperative interests which had become so vital to the colonies of the new world.

They revolted against foreign domination, and by the united efforts of the several colonies they broke the chains, threw off the yoke, and thereby set foot upon another plane of social consciousness.

Cooperative effort had won for them the victory of the revolution. Together they had become victors; together they resolved to stand and to

lay the foundation for a new nation dedicated to Freedom and Justice, to True Liberty, not license.

They opened their doors to the seekers of Freedom from tyranny and oppression. From all lands, climes and races came people to find a national home where they might enjoy equal rights and privileges with others of their class.

While the spirit of the nation was for Freedom, for a long period it was hampered with the consciousness of actual chattel slavery—human beings held and used as personal property. But in due course of time, through a mighty struggle, the nation threw off this blighting handicap, setting free and assuming to make of these freed slaves citizens of equal rights through equal opportunity of proving their fitness for such rights.

Along with the wheat have grown the tares. Prejudices are now becoming the handicap to national security and solidarity.

Again the heart of the nation is being stirred and a mighty effort on the part of the wiser ones of all classes is needed to safeguard the nation.

This effort is being put forth, and the nation is arising not only for its own relief, but along with this it is aiming to bring succor and relief to the rest of the nations, all of whom are now reaping the harvest of prejudices.

Prejudices are the ghostlike creations of human imaginations that rise up between individuals, classes, peoples, races and nations, push them apart from each other and make of

men enemies of opposing camps. Rather, it is a disease of the imagination blotting sane reason from the minds, dulling the ears to the notes of harmony, blinding the eyes to true beauty, extinguishing the light of knowledge from the souls and the warmth of Love from the hearts.

This is a world disease, one from which no nation has escaped, no people is freed, no class or race is immuned.

This is a superhuman task. Is this or any nation equal to grappling with this imaginary monster, prejudice? Imaginary, for it is born of the imagination; real, because the people have made a reality of it.

The nation is equal to the task if it turns to that source from which it has ever gained strength. When the forefathers set out from European shores they turned their hearts to God for guidance. When they landed on American soil they thanked God for deliverance from the hands of oppressors and from the rigors of a long, tedious voyage and prayed His guidance of their efforts in the new world.

The greatest effort of the revolution was that of prayer. Behold George Washington at Valley Forge upon his knees before God in prayer!

When the great civil struggle came again the true-hearted ones turned to God in prayer. The citizens prayed that the Union might be saved and the slaves prayed that freedom might come to them.

At every step from the birth of the nation till now God has answered most favorably and kindly the earnest prayers of this nation.

Will this people falter now? Can it afford to turn away from God? Does

it know of any other source of help so strong? So true?

It has seen nations rush out upon the carnal security of military genius and fall into deepest disgrace. It has heard of the fall of Caesar and his legions, of Napoleon and his conquering hosts. It has seen the downfall of Wilhelm and the degradation of the German Empire.

It is cognizant that these events but fulfill the saying of the Lord of Love, "He that contends with the sword shall perish by it."

The people will not turn away. The wise ones of all classes and station are seeing the gravity of the situation. They aver that only the power of a Divine Hand can save the day. They realize that this power must be universal in its concept, bringing healing to the wounds of all peoples and nations according to their needs; that it must unite all nations, all hearts in all things essential and eliminate the non-essentials.

Truly a spiritual breath has gone forth, nay is going forth from the mountain of God, and America is being quickened into a new consciousness of unity and world-brotherhood. She is recognizing the need of unity and co-operation in science, in commercial relation, in social affiliation, in language and in religion.

This nation, the First Great Voluntary Union, was born of the spirit of freedom, grew up to maturity in the atmosphere of Freedom, has ever stood for Freedom, and has never unsheathed its sword save when Freedom was at stake.

All men and women of all nations, races and classes are the children of The One God who sends blessing

equally upon all. The sun shines for all. The rains fall for all. The earth bears its bounties for all. God sends to all enlightened souls heavenly guides to point out the way that God designs for spiritual progress through this life.

Such guidance has now come to America. From center to circumference she is being quickened by a new desire for spirituality.

The national bird must walk with two feet or fly with two wings. To be crippled in one or both of these means of progress is to be retarded in progress. For the United States of America to be retarded in its material and moral progress means sad detriment to the progress of the whole world, especially at this stage in the international drama. For all eyes are now watching her action; some kindly, expecting her to lead the way out of the world confusion into a cleared field of hope; while others are critically watching and suspecting every move.

The national bird must have the full strength of cooperation from within, that it may prove its noble virtues to the rest of the world. Again we urge that while this bird has ever manifested the Spirit of Freedom and Justice, it has made its mighty progress upon the material strength of capital and labor. These have been the feet upon which it has moved forward along material lines, the wings upon which it has soared into the heaven of the lofty ideals of popular government. For the nation to become crippled in either of these feet is to endanger the national body; for either wing to be weak is to stay the flight of the bird. A great effort is now needed for unity of spirit and co-operation of action. Each must strengthen the other.

Those who control capital must realize that that which they control is the fruit of labor, and that labor must not be defrauded of its share of the operation. On the other hand laborers must be just to capital, allowing capitalists just compensation for their side of the operations of the wealth of the land. Now how can this be done?

It is clear that while standing off from and opposing and accusing each other no progress is possible. Labor and capital must meet together and frankly reveal the truth of affairs to each other, aiming, each, to see the other side of all matters of importance with as generous eyes as he sees his own.

A basis of mutual cooperation and mutual benefit must be found. This is the supreme task of the present Administration of national affairs. The internal health of the national bird must be safeguarded first of all. This done the bird is vigorous. The fact of its health and vigor strengthens the rest of the world.

How can this be done? Through the guidance of God. This guidance is obtained by turning to God in prayer and yearning for it. Then by the meeting together of the capitalists and the laborers through their wisest and truest representatives and in that conference frankly uncovering the grievances, and the causes therefore, and by heartily cooperating readjusting in a reasonable time the social and economic conditions, even to the reforming of some laws and traditions of bygone days.

If men arise in the Spirit of Truth and Justice seeking light and guidance, God manifests the necessary light.

It is the duty of every citizen to as-

sist the Administration and Congress to stand firm upon the solid foundation of Faith in God and to make every effort for conciliation and peace between capital and labor.

To capital and labor are attached hordes of disintegrating agencies.

If capital and labor are brought together on a solid foundation of assured peace these hordes will fall away and die; but if they continue the conflict too long, some of these evils will become such monsters for mischief that capital and labor combined will find it difficult to control and subdue them.

The Salvation of America is the hope of the world. Let not the world lose its source of hope. If now again at this crucial period America turns to God she will win. When she wins she will inspire all the world with reverence for and faith in God. Then will the nations recognize One God, One Religion, One Human Brotherhood.

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 me,
And with your words disease will flee.

There is religion in everything around us; a calm and holy religion in the unbreathing things of nature which man would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart. It comes quietly and without excitement; it has no terror, no gloom in its approaches.—Ruskin.

THE IMMANENCE OF GOD.

The Idea of the Immanence of God is as different from the popular conception as noontide is different from midnight. It is so radically different that one in that ancient belief must put aside his old ideas of what man is, and raise him in dignity and potential power to a level that will, at first, seem actually startling; for it means that God and man are but two phases of the one eternal life and consciousness that constitute our universe. The idea of the immanence of God is that he is the universe! That the solar system is an emanation of the Supreme Being, as clouds are an emanation of the sea, and that the relationship between God and man is not merely that of father and son but also that of ocean and rain-drop.

It is the idea that nothing exists except God, and that humanity is one phase of his being, as the clouds are one expression of the waters that constitute the sea.

That immanence of God is a conception of the universe that puts science and religion into perfect harmony with each other, because miraculous creation disappears and evolutionary creation takes its place. The oneness of life was explicitly asserted by Jesus in his teaching.

Emerson's teaching of the immanence of God in the universe is unmistakable in both his prose and his poetry. "There is no bar nor wall," he says, "in the soul where man, the effect, ceases and God, the Cause, begins." Still more explicitly he puts it:

"The realms of being to no other bow; not only all are Thine, but all art thou."—Sarah Scott in Weekly Unity.

HEALING.

Healing is education. Let us see why this is the case. The verb, "to educate" means "to lead out," hence education is the leading out of something that is within. We have learned that the "Kingdom of Heaven is within"; therefore healing is the leading out of or bringing into the visible that perfection which is already within.

This understanding gives a much broader conception of what healing really is than if we confined it entirely to the adjustment of what we have been taught to call physical inharmony. Healing is necessary whenever we are not realizing perfect harmony or wholeness, whether the condition seems to be in body, environment, finances, disposition, or anywhere that we see or feel a lack.

We thus see how truly healing is education. We have been taught to see a material world and to look forward to seeing a spiritual world when we get to Heaven, if we succeed in meeting the requirements of a very contradictory God. This teaching brings us no end of difficulties which cannot be understood until we see them from a new point of view. Usually through desperation, because of our unhealthy condition of thought, body, or affairs, we are driven to seek God "who is the health of His people."

Our first discovery is that we must unlearn practically all of the past teaching of our entire life. We must be re-educated in Truth. This seems to be a difficult task, for we have never known the importance of right thinking in everything. We have been so accustomed to doing things ourselves, in our

own way, that it is not easy at first to just let God express His wholeness in and through us.

We must first learn that God is omnipresent and that therefore God is all there is. As soon as we accept this we begin to glimpse the tremendous importance of thought control, to bring every thought to conform to these laws. We must learn to use each new thing we are taught as one uses the multiplication table and finds that this first simple lesson is used in working every kind of problem from the simplest to the most complex. We begin to see that every unpleasant condition in our lives is due to our lack of true education, to our ignorance of principle, and as we learn Truth these conditions disappear. We become convinced that the Principle is always correct and always available to those who comprehend its use even as is the principle of mathematics. We may make a mistake in applying it but as our education in Truth continues we make fewer mistakes. Our attitude and convictions are entirely changed from what they were when we began this reeducation. The healing or wholeness becomes permanent in the abiding consciousness of the Omnipresence of God, the abundant supply for every need.—Helen L. Miller, in *Divine Science Weekly*.

"If thou would'st stand upon the heights eternal,
O my soul,
And never know the lowlands and the desert drear,
Thou'dst never know the joys supernal
Of thy Being,
The joy thy soul has won in overcoming fear."

THE WAY OF THE SPIRIT

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

"K NOW ye not that your body is a temple of the Holy Spirit?" God dwells in us; He is the real, true and eternal self of us. The real plant is the life within the plant. The real man is the pure Spirit within him, and the Spirit within is ever trying to express itself in external perfection. This expression follows the enlightenment of the mind to the dominion, mastery and power of the Christ Self.

Inspiration of the Almighty brings understanding to the heart. It unites us in brotherhood to all people, and makes us know our Oneness with the Father.

God is all the life there is, perfect in essence, pure in substance. He is Life, Love, Intelligence, Substance and Truth, and as we get into this understanding, divine ideas are awakened within us from the one Divine Mind.

Our growth and development into perfect expression of God depend upon what heed we give the still, small voice within, the divine urge which causes us to seek higher planes of thought and action.

The soul, quickened into divine activity, molds us into higher, finer, more ideal expressions, and manifests outwardly in better external surroundings and conditions.

OUR TEACHERS.

All people, all circumstances that we contact are our teachers.

To know is the birthright of man; as he is the offspring of Divine Mind divine ideas are within his comprehension. A knowledge of pure truth in every de-

partment of life elevates man to Christ-hood.

The law of being is activity. We are to be doing something; we must not allow the inherent spiritual power to be in bondage to materiality that we have always been doing and see no results. This latter is sulking, becoming immersed in materiality.

Sweet humility of heart brings co-operation with the Holy Spirit. When we first realize that we have dominion over all thoughts and actions, that we are endowed with God-Power and can bring to pass anything desired for ourselves or others by simple affirmation in the name of God, we sometimes lose our meekness and become domineering and boisterous in our power and cooperation with God. Unconsciously we are exalting the personality, and in so doing are preparing for a fall. This we can avoid by doing all to the glory of the Father, in the recognition that it is not I, but the Father within, who does the work.

To find the secret place of the Most High is to dwell within. The Christ is in the midst of us, in the holy of holies, and in purity of being we become conscious of his presence. "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."

GOD LIVES IN US.

According to our recognition of Him we become receptive to Him and radiate His light, His life, His love, His substance, His supply, His intelligence and His abundance. In quietness and assurance, in security and peace we can do

His Holy Will, because we are conscious of Oneness with Him. Even though all around us proclaim personality and are oblivious to His presence, we have solved the problem and remain firm in Truth.

We must still all material thinking; by constant practice, patience and persistence we can learn to see all people as divine. We can help all to express themselves truly by letting God's love flow through them, by becoming pure in heart and conscious always of the presence of God, keeping our minds clean with holy thought.

All external conditions may be changed by denials, rejecting all that is not according to Truth, the Divine Spiritual Ideal. Deny the power of evil by refusing to think of error as a reality; restore Harmony, Good and Wholeness by visualization of these until they come into externalized form.

There is no power in anything but God; no person has power to touch or trouble us in any way. Assertions of these truths establish them in consciousness. We are channels of God, and must ever be ready to receive of God's power, wisdom, love, wholeness, perfection, harmony and substance, in order to disburse them to our fellow beings.

Spirit is the only truth, and as we become conscious of its reality and perfection we express it outwardly, thereby molding ourselves into higher manhood and womanhood. We are developing perfection, and each step leads us nearer to our goal.

We must come into the knowledge of
HOW TO RELATE OURSELVES TO TRUTH
before we can prove our Christhood in the midst of humanity. As we express Truth from our highest comprehension,

more Truth will be opened up for our reception, as it is only in serving others with the truths already our own that greater truths intuitively become known to us.

The yearning soul, desiring higher unfoldment, has but to knock at the door of his inner kingdom for admittance; then more heavenly states and conditions of Truth will be revealed.

Words of Truth—that we are sinless, pure, perfect, immortal spiritual beings—quicken Divine Mind into activity, and the words express in the flesh; the ideal mind picture becomes externalized. When man grows in Godliness, he expresses qualities of Humility, Love, Gentleness, Sympathy, Kindness and Good Will, toward all. If we seek to love God with all the heart, mind, soul and strength as did Jesus, the reign of error will be over; the realm of inharmony, sickness and ignorance will give place to the kingdom of heaven, which has been made obscure to our vision by clouds of mortal thought.

In order to become master, we must give the idle thought purpose, and exclude the thought of error. The eye must be kept single to the lofty purpose of perfection and enlightenment, for the mortal must put on immortality. This he does by ridding self of all corrupting and destructive thoughts, attitudes and ideas.

We become joyous expressions of Christ by bringing into manifestation the perfection already established in The Holy Kingdom of the Within—liberating divine ideas into captivity. We must make a standard of perfection in ourselves and strive to demonstrate it in our lives, by speaking the Divine Word of God until it becomes flesh, per-

sistently claiming its perfection and power.

Man formerly accepted the shadowy truths and superstitions of a mechanical religion, but he must get into the real substance of the Christ teachings, affirming the truth and taking his stand in the Spirit. Be in love with the whole world, for "love . . . is the fulfillment of the law," and "he that abideth in love abideth in God, and God abideth in him."

When we decide with absolute freedom of spirit to walk in paths of righteousness and peace, to choose the path of wisdom and obey the Divine Law of Love through Love, we will live above the reach of disease, sorrow or despair. Our burdens will be lifted and hope will take the place of despondency when we turn our thoughts to the Infinite.

"The heavens are the heavens of Jehovah; but the earth hath he given to the children of men." God is the life and soul of the universe, but man has it in his power to subdue the earth. The physical elements are under his control as he masters the raging elements within himself, bringing forth resources from the inner that will control and master the whole outer world.

Man must first subordinate the lower to the higher nature, and as heir of God he can utilize and manifest divine powers, so that he will exhibit Godlike qualities upon earth.

We have read that the Veda says, "A husband should solemnly ask his wife on the occasion of marriage to be kind to animals and to try to protect the happiness of all bipeds and quadrupeds."

THE JOY OF SELF-SACRIFICE.

Self-sacrifice for its own sake is no religious act at all. If you give us a meal for the sake of showing power over self, or for the sake of self-discipline, it is the most miserable of all delusions. You are not more religious in doing this than before. This is mere self-culture, and self-culture, being occupied forever about self, leaves you only in that circle of self from which religion is to free you. But to give up a meal that one you love may have it is properly a religious act—no hard and dismal duty, because made easy by affection.

To bear pain for the sake of bearing it has in it no moral qualities at all; but to bear it rather than to surrender Truth, or in order to save another, is positive enjoyment, as well as ennobling to the soul. Did you ever receive a blow meant for another, in order to shield that other? Do you not know that there was actual pleasure in the keen pain far beyond the most rapturous thrill of nerve which could be gained from pleasure in the midst of painfulness?

Is not the mystic yearning for love expressed in words most purely thus, Let me suffer for him? This element of love is that which makes this doctrine an intelligible and blessed truth. So sacrifice alone, bare and unrelieved, is ghastly, unnatural, and dead. But self-sacrifice, illumined by love, is warmth and life. It is the life of God, the blessedness and only proper life of man.—F. W. Robertson.

The faith which you keep must be a faith that demands obedience, and you can keep it only by obeying it.—Phillips Brooks.

DIAPASON OF DESTINY

(For Mrs. Simon Baruch.)

In the tapestry which Time sits weaving
With the colored threads of circumstance,
There are no loose ends for Love's deep grieving;
Nothing is left to Chance!

It was destined then, we two together,
Should wander near as the worlds rolled by;
Should meet our pledge on this planet tether,
Beneath youth's flame-lit sky.

For Love stood guard with his wand; and winning,
He led us far o'er the fair Earth's face;
But never again, in its joy or sinning,
Will I greet your saintlike grace.

The seas may close and the skies grow colder;
Never again, till I meet your star;
Till the heavens lower and the worlds grow older,
Will we pace the shores afar.

I will find you then, like the early Springtime,
When Earth was young with the love we knew;
And we will go where the royal souls climb,
Beyond the haze of blue

Where all is blest in that World of Wonder;
The ragged edges grown smooth with time—
The tides of life that were torn asunder—
All will be made sublime.

ROSE DE VAUX-ROYER.

June 10, 1921.

TO KNOW GOD ARIGHT IS LIFE ETERNAL.

All the misery that seems so real to mortal mind comes from not knowing God aright. God is Love, universal Love. Love works no ill; is kind; casts out all fear. When we know God as love, we know that nothing can harm us or make us afraid. We feel safe and happy anywhere and can overcome every seeming ill.

When we know God as life, we see the unreality of death; we know that God has no part in death and that death is a delusion. When we know God as life and know that we are his children, made in his image, we can boldly stand up and say, "There is no death; there is nothing to fear."

God is health. When we know him as health, we are like our Father; we are our Father's children and refuse to be sick. There is no such thing as poor health or failing health. In God there is no sickness, pain or sorrow; when these seeming ills assail us, the remedy is at hand; the Great Physician never leaves us for one moment. Asleep or awake, we are kept within and without by infinite Love and sweetly blessed. New beauties arise each day.

God is light. When he shines in the heart, there is no darkness. Jesus said that we shall know the truth. Thank God we can and do know the truth, which is free for everyone. Truth never forces itself on anyone, but comes for the asking. "Seek, and ye shall find; knock, and it shall be opened unto you." When we ask God for, or desire any good thing, and it does not come just as asked, we can rest assured that it will come in a better

form; and we can give thanks and go on our way, knowing that our prayer is heard, no matter what the appearances are. God never fails us.

God is prosperity. To know him as prosperity does away with all thought of lack. We are to take no thought of the tomorrow, for what we shall eat or what we shall drink or what we shall wear. This confidence makes us give freely. We love to share our bread with all living creatures.

God is youth. To know him as youth does away with old age. It is not God's plan for his children to grow old. He is without beginning or ending, and we are His children. Youth is ours by right.

God is Spirit. A knowledge of God as Spirit makes all things possible unto us. Those who seek God as he is can demonstrate every truth. God has made provisions for his children to know him through the Holy Spirit, and in no other way; all other ways are delusions.

God is loving Mother, protecting Father. He is within all of us, waiting to be known.—Mattie Rowney in Unity.

This world is grand and beautiful to the spiritual-minded; it is dull, stupid and commonplace to the unawakened. The world is to each one as each one thinks; beauty and ugliness, order and disorder can be had for the mere thinking.—Frank Harrison.

"Man's power is in knowledge. When we know we live. Knowledge is more life, more health, more power, more prosperity, more progress. The universal religion—the Higher Religion—pleads with men to know and not believe."

WHY BELIEVE IN A GOD?

Nona L. Brooks, in Divine Science Weekly.

WE cannot help doing so. There is something within us that will not desist; it persists in believing in a Power greater than man. The conception of a powerful, benevolent, universal Creator is deeply rooted in man's mentality. History shows this; from tribe to race each group of people must have its object or objects of worship.

There are some individuals who call themselves unbelievers. However, their protest is not against God, or Reality, but against man's conception of God. I had a friend who said she did not believe in anything religious; yet as I came to know her intimately I found her to be a true, strong, generous character, one who desired to be of service in the world. I also found that she had a deep-rooted belief in a Supreme Cause which produced and controlled all. Was not this belief in God? It was belief in the God of tradition that she rejected.

Mrs. Cramer was teaching a class in Topeka, Kans., years ago when a man came to her asking for treatment for his wife who for years had been an "incurable" invalid. The healing was almost instantaneous and deeply impressed the relatives. The husband told Mrs. Cramer that the entire family would like to take a course in the Science but that perhaps she would not teach them when she knew that they did not believe in God and would not wish his name mentioned in class. Mrs. Cramer agreed to this. In her class work when she wished to refer to the Universal, she spoke of Life or Power or First Cause. When they were well along in the course,

Mrs. Cramer noticed that the man was much amused at something and was quietly chuckling much of the time. At last when she had just made a strong statement about the Universal Power, he said, "Mrs. Cramer, if you were teaching another class, what would you call this power about which you are speaking?" "I should call it God," replied Mrs. Cramer. "Go ahead and call it God," said the man; "we believe in that kind of God."

From my point of view belief in God is universal. It is the misconception of God that many resist. When we offer to them the newer conception, they find in it the thought that satisfies.

THE EXPLANATION.

What explanation can we give of this universality of the God idea? Since God is Omnipresent His Spirit must be within man as well as around him and although this inner presence is covered with the debris of human opinion and unbelief, it is there and it continually affirms Its Presence. It asserts Itself with great persistence. And although one may fill his thought with external activities and events, the Something within is continually speaking. It prompts one to purity, generosity, love, efficiency, goodness; to all that is right and best. If one persistently refuse to hear, the Voice becomes less clear to him; but it is still speaking, it never ceases, and in between the noise and confusion of the outer he catches some strains of the Inner Harmony. Just to the degree that he hears does he feel certain of Truth, God.

GOD IS:

The universe proclaims it, the soul of man affirms it, necessitates it. The Word is being spoken everywhere.

We live in a Universe alive with God.

Shall we not hear? Shall we not see? Shall we not know?

But let us imagine the inconceivable, a godless universe. No creator but blind, materialistic force; no substance but matter; no will but dumb necessity; no intelligence but that which carries on the processes of nature. No purpose, no Love, no Joy.

I have often said, "I am willing to know Truth though it contradict all that I believe now." But as I examine myself I find that I must modify this statement. It has sprung from a certainty that greater knowledge of Truth would bring truer knowledge of God. However, I now say, "If it is the truth that there is no God, I do not wish to know it for belief in God is a necessity of man's welfare."

Belief in God is necessary to man. This belief is connected with and is the prompter of all that is best in him. His entire good is dependent upon it. Sweep this faith from him and he would be the most miserable of all creatures. What would be left? Nothing. The very foundation of thinking and living would be gone. No basis of good; no certainty except the assurance of a mindless universe, harsh and cruel, swept by uncontrolled forces, filled with the darkness of evil, whose very life is death. In such belief we should shout for pity but there would be no answering call; we should agonize with pain but there would be no soothing presence; we should long for love but there would be no response from

the heart of the Infinite. Discord--darkness--hell.

SUCH IS IMPOSSIBLE.

But if true, I should wish to continue to believe in the untrue. I need to do so, man needs to do so. Belief in a Supreme Being that is all-knowing, all-loving, all-powerful, is a necessity of man's. It gives him peace, poise and joy in the midst of "hard experiences." It furnishes him with a standard of right, an idea of good, an incentive to highest endeavor, an altruistic outlook. These are necessary to highest accomplishment.

If the belief in God is large enough, if it conceive God to be the universal life, love, goodness and power in which we "live and move and have our being"; the one Substance, the one Mind, the one Creator; "of which and through which and to which are all things"; then one's thought becomes illumined with Divine Consciousness, one's ability to do is multiplied many times, one's life is enriched in innumerable ways. There come the joy of more effective service, the beauty of a clearer vision, the richness of broader and deeper companionship with all.

This thought of our oneness with God brings a completeness of experience, a fullness of satisfaction, a harmony in relations to man and environment, that is heaven, the heaven that Jesus said was at hand and within us.

Therefore, give me, I pray, an assured, vivid, living belief in God whether this is true or not; for such belief leads the individual to his fullest development. It is the only basis upon which a sane, wholesome, powerful life can be lived.

But God is Truth and this highest thought of God is Truth. Could that which is false produce such beneficent

effects? God is Truth, the eternal Reality of the universe; that is why man must have belief in Him.—Divine Science Weekly.

DO THE RIGHT THING BY YOUR CHILD.

Teach a child principles, laws and methods; then leave him alone. Let him understand that you expect him to work out the matter himself, and he will, if he has any ability; and he usually has more ability than he is given credit for.

To be indifferent to children without being indifferent is a great art, and on account of its extreme value to the race should be acquired thoroughly by everybody.

The average child is made to feel that he can do practically nothing and is thus made mentally dependent from the very start. This means daily interference with the progress of the new mind.

Though the child is dependent to a degree in the beginning, nothing should ever be said or done to impress the idea of dependence upon the child's mind. The dependence of the child is temporary and should be viewed as a passing something that should receive no serious thought.

To leave children alone when we love them may appear to be a difficult matter, but when we realize that the child has the same right to live his own individual life that we have to live ours, we shall think differently about the matter and shall find that love and true freedom are, after all, one.

The true use of sympathy is extremely important in this connection, because it

is through sympathy that we can understand a child sufficiently to direct that child; and it is through sympathy that we can make a child wholly dependent.

When we are in sympathy with another mind, we can intuitively feel the present needs of that mind and can consequently be of true service; but if our sympathy goes further than that, unfavorable results will follow.

To place our mental arms, so to speak, about those whom we would shield and protect is wrong if continued for any length of time, because ere long they will begin to depend entirely upon us when difficult places are met.

It is a well-known fact that children who receive the most care and attention are always the weakest in body and most dependent in mind, and it is not difficult to understand the reason why.

We must not infer, however, that love, comfort, tenderness and attention should be measured out in such and such limited quantities. Let everybody have the best of everything at all times, but expect everybody to depend upon his own judgment in making the best use of that "best."

All good things should be given in abundance, whether they come from the physical, the intellectual or the spiritual realms; but they should be given not with the intention of easing life, but with a view of enlarging life.
—Larson.

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

LOVE THE KEYNOTE OF CHRISTIANITY

Wm. E. Gibson.

THE Lord Christ fulfilled the law of Moses and the prophets, in that His life manifested the perfections of that law. Then He gave a new commandment, "That you love one another."

The fulfillment of this new commandment is the test of True Christianity. If Christianity is the salvation of humanity the devotees of Christianity must show forth the fruits of love. Jesus the Christ was the Tree of love. His true followers are the branches of that tree. If these branches do not show forth the fruits of love as did Jesus they are dead branches.

The twentieth century demands a religion that is spiritually alive. Is there spiritual life where hatreds and jealousies, confusions and wars are raging?

Awake, O Christian world! Seek for the Christ Light. Purify and make ready your hearts if you hope to reflect the radiant beauty of the Sun of Truth. Prejudices are ill focused and variedly colored lenses through which the Light of the Love of Christ in its beauty cannot penetrate. Only distorted and gloomy shades of Love can penetrate the lens of the eye of the soul that is enshrouded in prejudice and pride.

Prejudice, pride, and their allies are of this world. These human creations are diseasing to humanity, but Love is healing. These are hampering, but Love is freeing. These are the creators of sorrows and wars, but Love makes for peace and happiness.

Love builds up, but these tear down. Love brings hope, but these human frailties and mortal imagination sow the seeds of despair.

Love is the kind word that turns away wrath; the kind deed that calms the sea of trouble.

Love is that note in the symphony of life to which all other notes are attuned.

Love is the keystone in the arched doorway to the Kingdom of Heaven. When this keystone falls the walls tumble and the way thither is closed.

If there be not the Love of the Lord Christ in the hearts of men, then the Door of Heaven is closed.

He loved all men, served all classes, taught and blessed all peoples. His followers must do likewise or become fallen stones in the closing door.

Love heals the diseases of hearts, clarifies the confused minds, restores souls to the arms of the spirit.

Love hears the call to justice, champions the causes of the oppressed, responds to the needs of the poor; is long-suffering and patient with the ignorant, for he is the neediest of all.

The fire of Love will burn in all places—in hovel or palace, in parliament or prison. Every clime is its abode, every country is its homeland, every nation its children. Its flame burns from all lamps save those engulfed in the firedamp of hatred, jealousy, and selfish pride. Love puts light in the eyes, beauty in the face, health in the body, and grace in manners, for Love is the light of inward

beauty and it ever shines through the globe of the lamp that bears it.

O Christian world, this radiant century is calling upon you for the vernal showers of Universal Love or is doom-ing you to the dead that bar the door-way to the Kingdom of God. Awake! Arise! Hasten! Ere the day closes and the night comes. It is given unto you to know the mysteries of God and the Beauty of His Face if you but obey the Law of Love as enunciated by Jesus, the Christ; but failing in this, you close the Book of Life to both yourself and to your fellow men.

CRITICISM.

When discussing faults and failures, don't overlook your own.

Don't decide that things are going wrong because you can't have your way; other people are right sometimes.

Don't think you discredit a sermon every time you criticize it, because your criticism sometimes shows how little you know about it.

If you have any good traits, people will find them out.

You get more benefit from the church than the church gets from you.

The preacher is not thinking of you every time he opens his mouth.

See the best rather than the worst in others.

You are the absolute judge in some things, but as to your importance, let the people say.

It is possible for a man to possess the same virtues after you begin to dislike him as he did before.

While considering the merits of the things you have heard, don't forget the person that told you.

Your estimate of a man is the measure of yourself.

Self-examination is a mighty good remedy for faultfinders.

The man who attends to his own business has but little time to meddle with the affairs of others.

The people and things criticized are sometimes better than the critic.

The man who boastfully says he doesn't like a preacher need not take all the honor; the devil doesn't like preachers either.

The people who speak evil of others don't have to wait to get their pay; while they are doing their evil speaking somebody is evil-speaking them.

You may have a very high opinion of yourself; you certainly should have, but have you heard what the people think about it?

Your description of things depends largely upon your attitude toward the things you describe.

The color of the things you see is the same color of the glasses through which you look.

If you look through blue glasses everything you see will be blue.

The person that can't say kind things about another without closing his sentence with a but is both mean and vicious.

The school teacher whose special delight consists in criticizing preachers is, after all, not the fool he is usually put down to be; he is advertising the leaders.

—J. A. Hamlet.

Happiness is nothing but that inward sweet delight, that will arise from the harmonious agreement of our wills with God's will.

ENLARGE YOUR PICTURE

You Can Only Enlarge Your Life As You See All Things in Life Enlarged.

ADMITTEDLY the easiest and most successful method of visualizing is that in which we look upon the most desirable things connected with our business, or home, or life, and see them in an enlarged way.

You can only enlarge your life in the degree that you see all things enlarged. So begin by seeing the things you have, and are, and with which you are surrounded, in a broader, bigger and larger sense. The same focusing arrangement that exists in the interior of an enlarging camera exists as a part of the interior visualizing power in your own mind. It is a part of your imagination. Use it! We often hear a person say: "Let's see where we are at." Quite so. Let us look over the stock on hand or the ground that we are covering in the way that we are going; let us see through what kind of lens we are looking and in what manner we are looking. What are we looking to see,

LITTLE THINGS IN LIFE OR BIG THINGS?

Begin now to see in an enlarged sense everything in your environment and in your affairs that you want to see increased, enlarged, and made bigger. This is the true way and the only way to get out of a small, restricted, or undesirable present life or environment or business.

You can never get away from an unhappy life, or place, or condition, because you are these; but when you are able to see your way out of them by getting a new perspective, a new

viewpoint, a larger outlook, then you will step out of it into the larger picture that you have visualized for yourself.

Some people deliberately use this wonderful enlarging power of the mind for making themselves unhappy. They make a practice of magnifying everything—their past mistakes and failures and unpleasant experiences. They invert the power and "look back with perfect horror" at this or that which will remain a part of their lives just so long as they look back at it.

LET US USE THIS PROJECTING POWER

of the mind to see the good that is close by all the time, though unperceived by our limited visions, and by enlarging this good we will see our whole life enlarging and opening up in a larger, fuller and freer manner than ever before. The affair, the environment, the business, the home in which you stand at this moment contains the spiritual basis for the larger picture of which you wish to be a part.

Let us illustrate this more clearly by the story of a commercial photographer in New York City who died a wealthy business man. He was limited in his income. He blamed his location, terming it a "poor neighborhood in which to do business," his custom he declared to be "not the sort of people with money to spend." In a word, he blamed circumstances, conditions and environment instead of his own inability to expand himself by visualizing himself into a larger picture than the one in which he was.

A friend, who happened to come into the place, heard the photographer's tale of woe, and after he was through he suggested that with every sale of a dozen photographs he made an enlarged portrait of the sitter. This enlarged portrait was to be given free, but it was accompanied with the suggestion that the enlarged photograph would look beautiful framed in a gold frame, which could be had for a reasonable price. The idea took. He had the class of people who were flattered by seeing themselves in an enlarged way and who took to highly ornamented and gilded frames, which he had to sell. Soon the photographer's business in frames became so large that he began to manufacture them, with the result that he died, not as a photographer, but as a wealthy picture-frame manufacturer.

THE LESSON IS OBVIOUS.

This man started with a small picture he had in hand, both of himself and of the picture he was selling by the dozen, and by expanding both into a larger picture he became a wealthy man.

We may not be able to interest people in these days in some highly ornamented chalk-gilded frame, as they were interested in the days when family portraits on the wall, beaming out of their large frames, were a sort of shrine in every well-furnished "parlor," but we can study this story for the method by which an enlarged conception of our business, our environment, our home and our lives will result in a larger and fuller return to us of that which we are seeking.

We lose time by indulging in remorse.

"DINNER-PAIL" RELIGION.

Evangelist Declares Clergy Not Practical in Teachings.

"More merchants would join the church if more church members would pay their debts."

It is upon this kind of a foundation—practical Christianity—that the evangelist, William John Minges, now at the Park View Christian Church, Washington, bases his evangelistic campaigns.

When asked his opinion of the statement made by critics that the church has failed, Mr. Minges quickly replied in his breezy Western manner, "There is nothing to it."

"Denominationalism is failing, but the cause of Christ is more alive and more potent today than ever before," he declared.

"More people believe in the divinity of Jesus Christ today than ever in the world's history. What the church of this day needs is a united effort. All other great enterprises whose interests are national and world-wide are co-operating at a common task."

Mr. Minges claims that the great mass of people want something practical and that religion is just as vital to the masses now as in Christ's time.

Christ's teachings and examples answer to all our needs and desires, meet all wishes and wants of the heart, and since I have been able to embrace with ardor the fullness of His promises my heart enjoys sweet, comfortable tranquillity.

These lines were written many, many years ago by my mother.

—Margaret

REALITY

THE following extract is from an article entitled, "Twenty Minutes of Reality," taken from the Atlantic Monthly, May, 1916. The writer was just recovering from a surgical operation; he was in an abnormal condition; drugs had not been used during the seven days previous to the one he describes. There was no indication of fever—he had suffered only a temporary, brief illness.

From childhood the man had feared eternity—the idea of life everlasting was appalling to him; but in a vision of the world as it really is, he lost all this fear.

He had been wheeled out upon the open galley of the hospital, and all at once found himself "in the midst of wonderful moments, beholding life for the first time in all its young intoxication of loveliness, in its unspeakable joy, beauty, and importance. * * * Every human being moving across the porch, every sparrow that flew, every branch tossing in the wind was caught in and was a part of the whole mad ecstasy of loveliness, of joy, of importance, of intoxication, of life." He did not merely imagine existence as beautiful—he saw with the clearing of his inner vision the reality which is always there. His heart was almost bursting with wonder and happiness. A nurse walked by and a lock of her hair was blown about by the wind—how beautiful beyond belief is a woman's hair! An interne passed in a white suit—how marvelously white is white linen! A little sparrow chirped and flew to a nearby branch—the ecstasy of its flight can only be compared to the glory of the morning stars singing together! It flew "because somewhere a

note had been struck for it to fly upon; or else its flying struck the note; or else again the great Will that is Melody willed that it should fly." Everything that moved was music.

The writer was utterly in love with all living things, the trees, the birds, the people. Everything was a miracle—just to be living was a miracle. He saw that all life is extravagantly important—but the importance seemed to differ greatly from the ordinary concepts. It was nearer to beauty and joy than to anxious morality. The value was not so much here and now in itself—it appeared to reach out into farther and grander vistas than he had dreamed of—it seemed to be a part of the great whole, perhaps had its limit in the heart of God, Himself. An unspeakable importance lay in our relationship with the great whole. This man could not understand its full significance, but it so filled him with extravagant joy, so melted the heart within him, so filled him with tenderness toward every animate and inanimate thing that he knew it must signify the love that is in the soul of God. "That the Creator is a loving Creature, I believe with all my heart."

In what the man saw there was nothing seemingly of an ethical nature—no new rules of conduct were revealed. The heart is so enraptured by the beauty of the universe, so filled with love for every human being that sin is almost impossible. "Blindness of heart may be the real sin, and if we could only purify our hearts to behold the beauty that is all about us, sin would vanish away.

* * * When Christ says, 'Seek ye the kingdom of God: and all like things

shall be added unto you," he may mean by "all these things" spiritual virtues even more than things temporal. It may be that he stood forever conscious of a transcendent beauty and joy and love, and that what grieved him most was mankind's inability to behold what was there before their very eyes.

In the twenty-minute vision of reality, the writer realized the bliss of Heaven—he saw that weariness and discouragement are figments of Unreality. He believed that to God His creation must always appear clothed with a freshness of delight—that to Him the rising of the sun every morning is an event as ecstatic as it was on the first day, when He declared all things "very good." "We in the youth of eternity shall recapture that God-like and child-like attribute which the old age and unreality of time have temporarily snatched from us." "It is there—it is always there, and some day the vision will clear, the inner eye open and again all that great joy will be upon us."

There are three kinds of people in the world: The wills, the wont's and the cant's. The first accomplish everything; the second oppose everything, and the third fail in everything. Nothing else is so contagious as enthusiasm. It is the real allegory of the lute of Orpheus. It moves stones. It charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victory without it.—Bulwer Lytton.

Tones are the cadences which emotion gives to thought.—Spencer.

Self-respect has more self-reliance than self-assertion.

GEMS FROM "THE BUSINESS CALENDAR."

The heart that is truly happy never grows old.

Receive your thoughts as guests, but treat your desires as children.

A vigorous temper is not altogether an evil. Men who are "as easy as an old shoe" are generally of little worth—Spurgeon.

Such was the rule of life! I worked my best; subject to ultimate judgement. God's not men's.—Robert Browning.

The man who will not save as he goes keeps his nose to the grindstone.

Give us, oh, give us the man who sings at his work. Be his occupation what it may, he is equal to any of those who follows the same pursuit in silent sullenness. He does more in the same time—he will do it better, he will persevere longer.—Thomas Carlyle.

In this world it is not what we take up but what we give up that makes us rich.—Henry Ward Beecher.

Don't worry when you stumble; remember a worm is about the only thing that can't fall down.

If you want to be rich, give. If you want to be poor, grasp. If you want abundance, scatter! If you want to be needy, hoard.

The man who wants to see me is the very man I want to see.—Payson.

JOY.

There is no joy to be compared to that born of consciousness of pure being—the universal life; nothing can be sensed with greater satisfaction or felt with more pleasure than to realize that we have the power of endless self-expression; that we are the expressor of the qualities of Being. In this consciousness we know that there is no infinite force waiting to do our bidding at our command, but, instead, we do what the infinite does. In the language of Jesus, we do what we see the Father doing. We express ourselves from the plane of the Universal Expressor.

Our joy is dominion; it does not come at the fulfillment of ages, or of waiting and struggling against the false supposition that there is something that is not—an evil or malicious power that never existed; it is realization of Truth; it is knowledge of what is brought forth by affirmation.

The depression that arises from struggling and striving to become, and never attaining the Truth of Being, is universally apparent in the negative conditions present with people everywhere. They fear, they doubt, they hesitate, they are uncertain good. Dear ones, it is for you to lay hold of the Truth! it is God's good pleasure to give you the kingdom. God's kingdom means a one-power kingdom; there is only one power that rules and reins, and that is Good. God is it, and we are it, for in Him we live, are moved as we are. Make this Truth your own and joy will fill your heart. Affirm the Truth of the absolute, and we realize yourself above and separate from all the petty annoyances of life. In this consciousness and prac-

tice we never feel that we have lost everything, or that anything good and true, or of use, can be withheld from us.

Be the eternal, be the absolute. Be the highest and you will dwell under the shadow of the Almighty, and you will know that life is not an endless becoming, but that you are absolute life with power of endless expression; you will know that you are not a self-evolved individuality that commenced unconsciously in protoplasm, but that you are creator, co-eternal with the Infinite. That "I and my Father are one," not two, is a universal Truth, and applies equally to us from the plane of the Supreme. We do not lose our individuality in God, but we find it to be infinite and eternal, when we find God to be the All in All.

"Joy of joys, the heavenly kingdom,
Is within the soul of man,
Blessed Truth so grand, inspiring,
One with God's eternal plan."

—Harmony.

One glimpse of cosmic vision such as that granted to us who move in these higher spheres banishes forever every vestige of doubt or fear in any possible situation—personal, national or racial.

All is perfectly adjusted and overruled to the highest ends. Try to rest in the consciousness of this truth. Do not be impatient about any Soul. Stretch your mind to behold the aeons before it; but never cease your own activity in pursuit of the ideal, for surely it is by one's own spiritual growth that one can best help one's fellows forward. This is a divine and glorious work.—"The Thinning of the Veil."

THE MISSION OF WOMAN IN THE NEW THOUGHT

THE value of the work of woman in the present era can hardly be overestimated. 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 10 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 fever and fear as chill. In this way, through false education the foundation is laid for the manifestation of that long train of dis-

eases to which flesh is supposed to be the inevitable heir, and the helpless little one prepared for a sickly girlhood or wifehood, and the pangs of motherhood, unblest by a knowledge of the utter falsity and nothingness of these original twin errors of belief.

If we consider the etymology of the word "shame," we find it composed of the root sham and the terminal e, which means out of, and we arrive at the psychological significance of the term, out of sham (erroneous belief) grows shame, and the diseases to which it gives rise, such as all impurities of the blood, eruptions, tumors, cancers, etc.

It was through the ignorance of woman, if the Bible story may be believed, that these twin errors and their numerous progeny were introduced into the history of the world, but if man had not been quite as ignorant of his true origin in Deity, and the purity and perfection of that origin, he would have refused to partake of these false ideas and their fruits of suffering, and these original errors of belief would have been corrected at their inception. So we may leave the blame (if blame we think there be anywhere) just where it belongs, with that Creative Will which chose to make the man and woman ignorant instead of wise, that through ignorance they might grow in wisdom, learning gradually the glory of the truth of their own being and its 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.

A TREATMENT THAT WILL HELP BUSINESS MEN.

"All God's ideas are perfect, finished and complete, ministering to man and benefiting man. There are no delays, everything is done instantly. There is no lack of time or means, because God's ideas unfold in perfect sequence and are reflected in perfect sequence, each at its proper time and in its proper order.

"Man cannot have too much to do, for God is the Principle of all Law and Order and man is governed by order—working divinely.

"Nothing can require more money than was expected, for God's ideas are spiritual and are unfailing. There is no want in God. God is the infinite source of all supply.

"There are no risks, for everything works perfectly, everything works di-

vinely. God rules and governs all. Nothing can harm man, because he is guided by God—the Principle of all Good.

"All God's ideas benefit man and enable man to benefit his fellow men. There are no difficulties, for there is only God and His manifestations."

LAWYER TO APPLY CHRIST'S TEACHINGS.

Harcourt M. Taylor, retiring judge of the Yakima superior court, announced that he would resume practice of law "in accordance with the principles of New Thought."

"As I shall apply the teachings of Jesus, the Christ, to legal service," he states, "I shall accept no employment to fight lawsuits, as counsel or assist others to do so, nor attempt to collect debts; though if I can assist people in keeping out of lawsuits or settling litigation in which they are already involved, I shall consider I have rendered the highest legal service. I shall trust in God, not those whom I serve, for my compensation, making no fixed charge. My clients will pay me what they think is right and their means justify."

Mr. Taylor adds that he will serve those unable to pay anything "as cheerfully and as well as others, looking to Him who doeth all things well for my reward."—Associated Press dispatch to Denver paper.

"It is only after our minds are cleansed and purified of all illusion that we can intelligently consider God and the Divine plan. In the pursuit of Knowledge one must be fearless, and the mind must not be hampered with fears and doubts."

FLAG MAKERS.

The late Franklin K. Lane, in expressing his idea of the National flag, on June 14, 1914, gave utterance to a felicitous inspiration deserving to be memorized by every man, woman and child in this American Republic. While Secretary of the Department of the Interior Mr. Lane indulged in this notably fine expression, which he addressed to a gathering of his fellow-workers. If, through misfortune or some other reason, one is denied that patriotic feeling, or that liberty or that security symbolized by the Stars and Stripes, a reading of this enduring masterpiece will have the effect of making the heart beat with a thrill over America's emblem of freedom. These words cannot fail to make better those who read them in their marvelous depth and description:

This morning as I passed into the Land Office The Flag dropped me a most cordial salutation, and from its rippling folds I hear it say, "Good morning, Mr. Flag Maker."

"I beg your pardon, Old Glory," I said, "Aren't you mistaken? I am not the President of the United States, nor a member of Congress, nor even a general in the army. I am only a Government clerk."

"I greet you again, Mr. Flag Maker," replied the gay voice. "I know you well. You are the man who worked in the swelter of yesterday straightening out the tangle of that farmer's homestead in Idaho, or perhaps you found the mistakes in that Indian contract in Oklahoma, or helped to clear that patent for the inventor in New York, or pushed the opening of that new ditch in Colorado or made that mine in Illinois more

safe, or brought relief to the old soldier in Wyoming. No matter whichever one of these beneficent individuals you may happen to be, I give you greeting, Mr. Flag Maker."

I was about to pass on when The Flag stopped me with these words:

"Yesterday the President spoke a word that made happier the future of 10,000,000 peons in Mexico; but that act looms no larger on the flag than the struggle which the boy in Georgia is making to win the Corn Club prize this summer.

"Yesterday the Congress spoke a word which will open the door of Alaska; but a mother in Michigan worked from sunrise until far into the night to give her boy an education. She, too, is making the flag.

"Yesterday we made a new law to prevent financial panics, and yesterday, maybe, a school teacher in Ohio taught his first letters to a boy who will one day write a song that will give cheer to the millions of our race. We are all making the flag."

"But," I said, impatiently, "these people were only working."

Then came a great shout from The Flag.

"The work that we do is the making of the flag.

"I am not the flag; not at all. I am but its shadow.

"I am whatever you make me, nothing more.

"I am your belief in yourself, your dream of what a people may become.

"I live a changing life, a life of moods and passions, of heart breaks and tired muscles.

"I swing before your eyes as a bright gleam of color, a symbol of yourself, the

pictured suggestion of that big thing which makes this Nation. My stars and my stripes are your dream and your labors. They are bright with cheer, brilliant with courage, firm with faith, because you have made them so out of your hearts. For you are the makers of the flag, and it is well that you glory in the making."—Franklin K. Lane, deceased, ex-Secretary of the Interior.

"BEHOLD, I MAKE ALL THINGS NEW."

Gone are the days of sorrow and fear,
Gone as a dream of the swift passing
year,

Sunbeams must chase the tear-drops of
sorrow,
Peace and good will find each glad to-
morrow.

Into the hearts of the dwellers of earth
Comes the glad joy of the spiritual birth.

Ring out the glad "News" and speed
far away,
New light has come to God's world to-
day,

Death has lost its ill-gotten power,
Life and health are the gifts of the hour,
Seek truth, live truth, here on the earth,
Dwell in the bliss of the spiritual birth.

Spoken by One whose disciples were
few,

"Behold, I come, to make the world
new,"

Creeds and false sayings find here no
place,

Look and behold the Father's glad face.
Put away idols, awake to the worth
Of action and love of the spiritual birth.

—Abbie Walker Gould.

IMMORTAL RAIMENT.

Tradition teaches that in times long fled
Some few wore robes, as snow, new-
fallen, white;

One here and there, of whom it might
be said

They kept their veils of light.

Enoch died not; he was not, whom God
took.

'Twas death not life that he aside did
cast.

Elijah ne'er his garb of flesh forsook
When he to glory passed.

They, in the vortex of the mind, had
draped

The deathless atoms of their spirit's
shrine,

And their gross molecules had raised
and shaped

To molecules divine.

Lo, lamps but darken when their light
is spent;

The Self Divine was, is and e'er shall be;
How then should forms, through which
such flame is sent,

Know dim obscurity?

In the dark past, if not quite every soul
Did leave her thought-born vestures to
decay,

Shall we not raise them to a seamless
whole

In changing parts this day?

And should we find not the hid path and
sweet,

The way that leads to life's integral
throne,

Others shall tread it with triumphant
feet

And reap what we have sown.

—Marchesa F. Alli-Maccarani.

TIRED MOTHERS.

A little elbow leans upon your knee,
 Your tired knee that has so much to
 bear;
 A child's dear eyes are looking lovingly
 From underneath a thatch of tangled
 hair;
 Perhaps you do not heed the velvet touch
 Of warm moist fingers folding yours
 so tight,
 You do not prize the blessing over-
 much—
 You are almost too tired to pray to-
 night!

But it is blessedness! A year ago
 I did not see it as I do today.
 We are so dull and thankless, and too
 slow
 To catch the sunshine ere it slips
 away.
 And now it seems surpassing strange
 to me
 That while I wore the badge of
 motherhood
 I did not kiss more oft or tenderly
 The little child that only brought me
 good!

And if some night when you sat down
 to rest
 You missed this elbow from your tired
 knee,
 This restless, curling head from off your
 breast,
 This lisping tongue that chatters con-
 stantly!

If from your own the dimpled hand had
 slipped,
 And ne'er would nestle in your palm
 again;
 If the white feet into the grave had
 tripped,
 I could not blame you for your heart-
 ache then!

I wonder so that mothers ever fret
 At little children clinging to their
 gown;
 Or that the footprints, when the days
 are wet,
 Are ever black enough to make them
 frown!

If I could find a little muddy boot,
 Or cap or jacket on my chamber floor;
 If I could kiss a rosy restless foot,
 And hear its patter in my house once
 more.

If I could mend a broken cart today,
 Tomorrow make a kite to reach the
 sky,
 There is no woman in God's world could
 say
 She was more blissfully content than
 I,
 But, ah! the dainty pillow next my own
 Is never rumpled by a shining head;
 My singing birdling from my nest has
 flown—
 The little boy I used to kiss is dead.

—Mary Riley Smith.

“Acquaint now thyself with Him, and
 be at peace.”—Job xxii, 21.

Peace is the result of knowing:

“But one Mind, omnipresent.

“But one Substance, universal.

“But one Power, Infinite.

“Perfect knowledge is inseparable
 from perfect action and result, there-
 fore to know the One Mind, One Sub-
 stance, One Power is also to express this
 knowledge in thought, word and deed.
 This is peace.”

Not what we think or say, but what
 we do, has its effect upon the world.
 Let then the thinker do and the doer
 think.—McNulty.

SPECIAL BOOK OFFER

*No Better Way to Preach the Gospel than to Place in
the Hands of Friends and Neighbors Books
of Proven Worth and Value.*

IN ORDER to give everyone the opportunity to propagate The Truth we will sell our books at the following rates:

Christology, per copy \$1.25; 3 copies \$3.00
Christian Science Instructor, per copy. 1.25; 3 copies 3.00
Christian Science Made Plain, per copy. .35; 4 copies 1.25
Divine Healing, per copy 35; 4 copies 1.25
Sacred Science, per copy 2.00; 3 copies 4.50
Christian Science: What Is Is and
What It Does, per copy 35; 4 copies 1.25

Set of one copy each of above six books, including News Letter, for one year, \$6.00. Three sets, \$14.00.

Unless otherwise ordered, all books are sent by mail prepaid. Address

NEWS LETTER PUBLISHING CO.
 Lock Box 1524, Washington, D. C.