

SERMONETTES FROM MOTHER GOOSE

FOR BIG FOLKS

..... FANNY M. HARLEY
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F. M. HARLEY PUBLISHING COMPANY,
87-89 Washington Street,
CHICAGO.

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H35

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789 1011 1213
1415 1617 1819

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PREFACE.

THE writing of every one of these chapters has been a soul-lift to me. I am persuaded that they will also be of assistance to those who read them; for how can a book help doing good when it has come from the soul? Freely I have received, freely I give.

F. M. H.

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SERMONETTES FROM MOTHER GOOSE

CHAPTER I.

"There was a man in our town,
And he was wondrous wise.
He jumped into a bramble bush
And scratched out both his eyes;
And when he found his eyes were out,
With all his might and main,
He jumped into another bush
And scratched them in again."

Many rhymes, fables and melodies have been and will continue to be handed down from generation to generation. We as children were as much interested in them as were our great grand parents when they were children. They have never gone out of fashion, neither have they ever seemed to grow old; and why? Because they have con-

cealed in them great and mighty truths; therefore they never will die, neither will they ever grow old. Age can not affect Truth.

Four has been the sum of 2 plus 2 since the beginning of time and it will continue to be through all eternity. Truth has no beginning and no ending.

"Every true word is a word of God;" therefore whenever we realize a new truth we can say the Lord said it unto me. Words are living things. Life and Truth are all-powerful and can never be destroyed nor overthrown. They are eternal therefore they will stand forever. Truth never began to be true, but it is true always.

Truth is not always recognized as Truth. It is very often spoken when the speaker is entirely unconscious of the mighty work that he is doing;

when he does not even recognize the fact that a word is a living thing and that by his speaking it he is sending it on a journey around the universe to accomplish either weal or woe according to his word.

This rhyme of "Mother Goose" veils one of the most stupendous truths, whose facts are being proven daily: viz., man's own responsibility in making conditions for himself.

Truth, being infinite, is revealed in countless ways and through innumerable methods. Where the teachings of Jesus do not appeal those of Buddha may. Where religion may be rejected ethics may succeed. Where neither law nor gospel can arouse loyalty or enthusiasm, the comedy may work the desired end.

Law is one of the aspects of God; Wisdom is another. Omnipresence is

an inherent quality of God. Thus we say that Wisdom is always and ever working with the operation of Divine Law. In whatever way, therefore, that Truth is revealed, it is in the process of the manifestation of Divine Law.

To him who understands Divine Law there is no condemnation. Each and every one of us has, naturally, had to begin with no knowledge, and of necessity must work up to All Knowledge. In whatever error therefore we see others, in merciful tenderness we should say: "Father, forgive them, they know not what they do." We have in a certain stage of our development been just where they are now. We have grown out of that place; so must they, for Divine Law is Omnipotence and nothing can stay its course.

The great first uncreate Cause of all

that is, is uncontrollable, irresistible, unchangeable and omnipotent. Will its purposes not then be carried out?

What is it that this great first Cause of all wills to attain? Manifestation surely. And manifestation can only come through that in which Deity is expressed.

Our rhyme from "Mother Goose" gives the history of man from his coming forth from first Cause as expression until his return thereto in full consciousness of his divinity which he has proven through his demonstration.

God is no respecter of persons. The nature, capacity, possibilities and powers of one man are only a type of what all men are in their generic nature. Law would not be law, nor Principle be principle if, primarily, mankind were differently endowed. Emerson says

"The history of Jesus is the history of every man writ large. Because one man was true to that which was in him shows that all men can be."

The Bible must be an individual book if we would have it an open book. It portrays the soul experience of each one of us from our first sense judgment until we have realized, through demonstration, full and complete God consciousness and omniscience.

Mother Goose gives us individual teaching. She sings of each one of us through a particular type man.

If we will open our inner eye we will see Truth expressed everywhere and through everything. All advice, all exhortation and all precepts have been needed by us at some time in our soul growth. All recorded experiences have been or will be ours sometime during

the process of our development of God consciousness. Realization of this melts away all condemnation. As condemnation decreases in us, consideration, sympathy and love increase in us.

"There was a man in our town,
And he was *wondrous* wise."

Taking him to have been a type of all the men in "our town," we were all "wondrous wise." Created by Wisdom, being the image in which God is fully and completely expressed, wondrous wisdom is the consequence or result. It is not an endowment from choice on the part of the donor, the Creator, but a necessary derivation from which there could not possibly be any deviation. A creator from his very nature, bestows life upon his creation. In other words, the creation—

the living thing—is that which expresses the creator. It is therefore just like the creator in nature, powers and faculties. Since the Creator is Wisdom unqualified, how could the creation, the complete expression, be other than “wondrous wise?”

But being and doing are two vastly different things. It is only in the doing that we prove to ourselves that we can do that which we have the inherent capacity and possibility of doing. Any principle would be unknown and as though it were not, if it were not made manifest. First Cause, or the Principle, God, would be as though he were not if it were not for his effect, or expression, Man. Man—the *being* of effect or expression—would be as though he were not, did he not manifest himself through demonstration.

Man is, because of his nature, “won-

drous wise," but he is not conscious that this is true of himself until he proves it to himself. As a man proves to himself that he is what he is, he proves it to all who have eyes to see and ears to hear.

His proof or his demonstration comes through doing or action. The power to do or the power to act is his because of his Source or Cause. With the life with which he is endowed came the power of action.

Soul is self-consciousness.

Of the soul it is said that it must return to God who gave it. A return implies that there was previously a going away from. Therefore, for the soul to prove its God consciousness, it must, through doing or action, prove what it can do every step of the way from no

self-consciousness up to the consciousness that it is like God.

Now our man who was so "wondrous wise"

"Jumped into a bramble bush
And scratched out both his eyes;"

Judging from appearances wisdom was lacking in this man that he should do such a thing as this, but a knower of Divine Law would say he was proving his power of action and that through action will he prove his other powers and demonstrate his divine capacities and possibilities. He acted and result was made manifest. If he was "wondrous wise" why did he act so foolishly, do you say? Ah! he must prove his wisdom as well as his power of action! Was the result satisfactory to him?

No? Then let him profit by his experience, use his wisdom and act again.

“And when he found his eyes were out,
With all his might and main,
He jumped into another bush
And scratched them in again.”

Necessity is a fine teacher. It is said to be the “mother of invention.” To invent is simply to find out what you know and what you can do. When we, through action, bring ourselves into very undesirable conditions, we recognize that it will only be through further action, coupled with wisdom, that we can get out of these conditions. When the man in our melody perceived this, when he found himself to be in the darkness and misery which he had brought upon himself, and when he had *suffered enough* so that he was driven

to turn with "all his might and main" to the contrary course of action, and not till then, were his eyes "scratched in again."

Since Mind is the only Reality, all real action is mental. According to our thinking then will all things be to us. Spoken words are only our thinking made audible. The power to think is ours because of our cause which is Mind. From the use of this power we will work up, up, up, until we have attained all knowledge, all power and all purity. We will one day in perfect knowledge say with Isaiah, "Surely as I have thought so shall it come to pass."

CHAPTER II.

"There was an old woman and what do
you think?

She lived upon nothing but victuals and
drink;

Victuals and drink were the chief of her
diet,

Yet this grumbling old woman would nev-
er be quiet."

How could the old woman be quiet
when she tried to obtain satisfaction
through that which satisfieth not? Im-
possibilities can not be done. It is
sometimes said that there are no impos-
sibilities, but this is always meant
when the true nature of that which is
spoken is revealed. There *are* impos-

sibilities for both God and man, and well is it for us that there are.

The nature of anything is that which is fixed. It is not assumed, but is its essential. The nature of God is Love. Would it be possible then for God to change to hate or wrath. No, God is Love and God can not change. What shall we fear, then, since God—Love—Divine Love—is Omnipotence? What shall we be anxious about? Is not Divine Love Omniscience, and is it not pushing us into a perception of, and faith in “the eternal law of Good?” What need have we for a physician? Is not Divine Love omnipresent, and does it not heal our bruises every time we apply it? Divine Love is changelessly and forever Divine Love.

Nothing exists for us unless we perceive it and are conscious of its pres-

ence. If we do not perceive Divine Love; if we are not conscious that Divine Love is around and about us, upholding, encircling and infolding us, then to our consciousness there is no Divine Love.

Whether a thing is true to our consciousness or not does not alter either the fact nor the nature of the thing. Divine Love *is*, and recognition of it will prove to us that it can not fail us, for it is eternal, changeless and omnipotent. To these words can we flee when assailed by either fear, sorrow or sickness and we will find them to be healing, courage giving, and faith strengthening.

From the earliest records, almost, it has been proven that material things have always failed those who put their trust in them. We can not live solely

upon "victuals and drink." Man is a spiritual being and can not be wholly satisfied unless he has spiritual as well as material food. "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." God is Principle, therefore deductions from Principle, clearly and accurately stated, are words that proceed out of the mouth of God.

"Victuals and drink" of themselves contain nothing satisfying, and lack of satisfaction is what causes people to grumble. "Out of the fulness of the heart the mouth speaketh." When there is unrest in the heart the words are of murmuring, discontent and grumbling. When the heart knows peace the words are of peace and satisfaction. To obtain peace and satisfaction the soul must feed upon that which will bring

such results. It is the soul which feels either peace or unrest. "Victuals and drink" do not feed the soul, therefore one who makes them the *chief* of his diet will not know peace.

That man is a spiritual being has to be proven every step of the way. He comes forth from God that he may return to God with conscious knowledge of what he is. In the process of his coming from God one of his error beliefs has been that he is a material being, and that he is sustained by material food alone. Like all other error beliefs this has to be outgrown. It has been noticed time and again that as we attain spirituality in thought our appetites change. We do not desire the coarse foods we formerly craved, but little by little we drop them and choose the lighter foods, fruits, vegetables and

nuts. The more spiritual we become the less anxious thought we take for the body and what we shall eat.

We have always been warned by both physicists and sacred writers not to make "victuals and drink" the *chief* of our diet. The materialist tells us that to be overfed by "victuals and drink" will bring upon us disease and suffering. Spiritual teachers tell us that "victuals and drink" have no real satisfying power. It is only when we eat the flesh and drink the blood of the son of Man that we truly eat nourishing food.

The flesh and blood are made and their quality determined by the thinking and speaking. When we think the thoughts of Jesus we are drinking his blood and when we speak his words we are eating his flesh. Whatever words we speak are made flesh.

As words are living things they always objectify. When the undesirable comes into our existence it shows us that we have been doing some wrong thinking. But if we will turn from placing our faith in "victuals and drink" (materiality) and will eat the flesh and drink the blood of the son of Man—(spiritualize ourselves) we will attain power over all hard conditions.

The question has been asked why is it if we are spiritual beings that we need to eat any material food at all? We have always believed that there is life, substance, intelligence and causation in material things. Believing this we have looked to material things for sustenance and depended upon them for our life, health and happiness.

Because man is essentially spiritual, having all knowledge and power, he

wanted to prove to himself that he is what he is. In this proving process he had to have something to work with, by the use of which he could make his demonstrations. When we undertake to prove the principles of mathematics we use blackboard and chalk, slate and pencil, or paper and pen. We call these our tools and by the use of them we prove our conscious intelligence.

There are many tools and instruments for the use of man in the course of his proving himself to his own consciousness to be a spiritual being. These tools and instruments are what is called matter in its various phases. They are of just the same importance and of the same value as the blackboard and chalk by which we have proven so much. The blackboard and the chalk of themselves can do nothing;

they are lifeless and inert, they have no power nor intelligence of themselves to do anything, but when acted upon and used by intelligent man, mighty things can be wrought through their use. The spiritual man that God created was not satisfied to simply know all that God knows but he wanted to prove to himself that he knows it all, and it is through the use of material objects that he does his proving.

When man decided to do this proving through matter, the allegory which explains it all to us reads: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Man clothed himself with flesh, or, as Genesis puts it, The Lord God made coats of skin and clothed Adam

and his wife that they might the better use the tools which they would make for themselves with their thinking, to prove themselves to be what they are.

Dust means nothing or nonentity. So all materiality of itself is in reality nothing. It is simply *shape* to our sense vision. It has substance to us or not just according to the way we think about it. All things are to us according to our sense about them. When we understand what matter really is—shape through which intelligence can be expressed and manifested—we will lose our frantic hold upon it and turn to depending upon and loving the Lord our God.

As long as our belief is strong in matter having substance and causative power we have laid great stress upon

the importance of what we should eat. We have made "victuals and drink" not only the chief of our diet but the chief of our desires and anxieties. When the truth of our being begins to dawn upon us, we soon see that in this matter of "victuals and drink" we can prove ourselves to be in the world but not of it. Fear of any kind of food will soon vanish when we perceive that there is no causation in matter. This same perception will also relieve us of anxiety regarding what we shall eat and how it shall be prepared. A clear perception of the truth that there is no causation in matter will do as much to clear wrinkles off the faces of the people as any other thing that I know of.

As long as we manifest here in the flesh we will eat, but how different will the eating be compared with what it

used to be! Instead of being a slave to appetite we will eat when and what is convenient. Instead of laying great stress upon what we eat we will recognize that nothing we can take into our mouths will defile us. It is the words that come out of our mouths that hurt us. As long as we are here with this visible, physical shape, it will be our mission to demonstrate over all beliefs about matter, and that it has no life nor causation, and not until we have outgrown these beliefs can we say "I have overcome the world."

Dependence and reliance upon "victuals and drink" bring upon us trouble, sickness and inharmony. To change our thinking is the only way we can change these conditions.

If man had always kept uppermost the remembrance that he is a spiritual

being possessing all that God is, he would never have heard pronounced, "In the sweat of thy face shalt thou eat bread."

Little Johnnie, in his composition said: "Pins have been known to save a great many lives by not swallowing them." Just so will error words save much trouble and sickness by not thinking nor speaking them. An ounce of prevention is always worth more than a pound of cure.

We clearly see that the grumbling which our old woman did after making victuals and drink the chief of her diet was the natural outcome of this diet. She is a type of mankind. We are all seeking satisfaction. While unsatisfied we all grumble either silently or audibly, and we continue to grumble until we attain satisfaction. We want

to find and eat that which will cause us to cease our grumbling just as quickly as we possibly can. As no man liveth to himself alone, so we can not be in a grumbling mood without making those around us miserable too. Thoughts are contagious, and one of a grumbling disposition is a poisonous and much to be dreaded member of the home or society, for moods are infectious.

If dependence upon "victuals and drink" makes one unhappy and sick it would be well to change the diet to that which is life sustaining and health giving.

We should hold no condemnation over ourselves for what we have done in the past because what we did we did in our dream of ignorance. We are now awakening from this dream and attaining

the power to clearly perceive and depend upon that which satisfieth.

We have constantly thought that which was not true until it has become a settled habit with us. Habits are very often hard to break. It very often takes great constancy of purpose and determination to break off an established habit. He who changes from habitual error thinking to constant true thinking is the one to whom the voice will speak: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Whenever there is a thing that we ought to do, we can always be shown a way to accomplish it. If error thinking is only a habit, why can not that habit be broken and a correct habit be formed? "Where there is a will there is a way."

We all remember how in our illnesses in the past we have kept uppermost in our thoughts the importance and necessity of taking our medicine in the prescribed quantities and at the appointed times, and how everything we did was made secondary to this one great thing of obeying the commands of our physician faithfully and conscientiously just as he prescribed. Our watch was open beside us, or the clock was turned so that we could see it and our thoughts centered upon obedience.

We have now put ourselves under the care of the Great Physician, and must form the habit of obeying his directions and taking his prescriptions. When we were taking the medicine we were trying to avoid sickness and avert death. These were the thoughts and beliefs uppermost with us. We have

found that the only way to put out a thought is to put another one in its place. Instead of keeping ourselves obedient through fear, let us change our thinking and courageously cling in thought to life and health. Since we have found that our physical conditions are made by our thinking we have proven that the body will be changed from sickness to health by correct and true thinking.

Every thought is either a healing position or a disease generator according to its quality, not only for the one who thinks it but also upon whomsoever the thought may fall, "for no man liveth to himself, and no man dieth to himself." Others are affected by our thinking as well as ourselves.

If we have not been accustomed to guarding our thinking we have to put

our effort to work at first and systematically compel ourselves to administer healing potions of true thinking to ourselves.

As "victuals and drink" have not satisfied us and as our grumbling has made us and others sick and poor and miserable let us now take the flesh and blood of Jesus (his thoughts and words) and bring rest and health unto our souls; "For my yoke is easy and my burden is light," he said.

If we could take hours, days and weeks to render obedience to the physicians whose care we had put ourselves under for physical ills, can we not much better afford the time and effort that we should give to coöperation with the Great Physician who ministers to the soul and who, if

obeyed, will lead us into health sure and secure?

Perhaps in our old sick days we said as many as twenty times a day, "O dear, how my head does ache!" or, "I feel so awfully nervous to-day," or some other self absorbed mistake, thus making not only ourselves feel badly but every one who had to listen to our complaining.

Let us now take a prescription for the soul. Let us pay attention to what we are doing and systematically, by the clock, repeat some statement of Truth, three times a day, or, every four, three, two or one hour according to our necessity. Suppose we say I am not a material being, sick and sinful, but I am a spiritual being, perfect, pure and whole; or, I will no longer speak the

words that show forth in poverty, weakness and sickness, but I will speak true words of myself and manifest that I am what I am, the perfect ideal of the Divine Mind; or, I am not a sinner, ill tempered and selfish and proud, but I am in my real and true being the exact image of God, pure, loving and good. I will speak true words of myself till I consciously see myself to be not only God's image but God's perfect likeness also, pure in heart, and whole, perfect and complete.

If we eat and drink such words as these half as many years as we have depended upon "nothing but victuals and drink" we will find that we will become not only free from all desire to grumble but will be filled with a peace unspeakable. We will have joyous, hap-

py, bounding health and realization that all things are ours *now* for we know that the earth is the Lord's and the fulness thereof.

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CHAPTER III.

“Mollie, my sister, and I fell out,
And what do you think it was about?
She loved coffee, and I loved tea,
And that was the reason we couldn’t
agree.”

Unless we allow each other individuality there is very likely to be a falling out. What right has Mollie to try to make me drink coffee if I do not care for it, or why should I try to inflict the drinking of tea upon her when she does not want to drink it?

How often do we see one domineering member spoil the pleasure of an entire family? Perhaps a father or a

mother will, without any consideration for each other or for their children, decide that each and all must do thus and so, even if the tastes and desires of every one of them run in another direction. The injustice that is done to children by not allowing them any individuality is often cruel and sometimes heartrending.

I believe many of the people of to-day who have anarchial tendency have developed it through the injustice inflicted upon them when they were children. Christ love often has to become very largely developed in the adult before he can forgive, to the extent of forgetfulness, the indignities put upon him in childhood. Selfishness is such a deep seated error in the race that mothers very seldom know to what extent they are governed by it and how they allow

it to cause them to ruin their children.

When I was a little girl I visited a family, once, where three orphan children lived with their grandfather. His intention was to be kind to them and he thought he was kind but his tyranny in some things was almost past believing. For instance, at table he helped the plates very bountifully. He had an excellent appetite and thought because he could eat heartily every one else could. These children were not allowed to say one word, make one request, about what or how much should be put upon their plates but were commanded "to be silent at table." He often gave them more than it was possible for a delicately reared child to comfortably eat but eat it he demanded they should; and he would sit at the table until they had disposed of everything that was

upon their plates. They had their choice to "eat what was before them, or, be punished." My little heart used to swell with pity for them and though he tried to be kind to me there were many times I could not think of him as other than "a hateful old man." He did not consider that children had any rights whatsoever, but that they must instantly obey their elders under every circumstance.

The little boy was a great favorite with one of his aunts. She used to surreptitiously remove things from his plate to hers, for she was an adult and could leave what she chose uneaten. She did not realize that she was teaching him deception. When he grew up he ran away from home and was not heard of for years.

This may seem to a great many of

my readers an exaggerated case, but I have known of many homes where tyranny of one kind or another was practiced on the children where the parents in their deep-rooted selfishness were entirely oblivious of the fact.

How many children have been forced to go to church on hot summer Sundays when they have wanted so much to go to the fields or to the parks or to stay quietly at home? But no, the conscientious and God-*fearing* mother has refused all requests and tears and insisted on the church going. She carried her point but their hearts were far from the worship of God. They fostered a rebellion which, when they attained manhood and womanhood, kept them as far away from the church as they could possibly be.

I know of a man about thirty years

of age who is remarkable for his spirituality. He says: "I had no teachers in spiritual matters when I was a little boy except the grass, the trees and the wind. The secrets they told me and the things they taught me then have always staid by me. I learned of them and found God. Their teachings have kept me pure in heart and pure in morals." This mother allowed her boy to live his own life. Did she make a mistake?

Of course, we all know that when parents know the Truth that they can direct the energy of their children in the right direction, but unless the parents do know the Truth it takes an uncommon amount of good sense on the part of the children to keep them from running adrift. When the blind lead the blind they both fall into the ditch.

It takes great knowledge of Truth, great consecration of heart to Principle to fit one to become a parent, a leader or a teacher. The one who dictates, guides, or advises needs to clearly know that what he is teaching is *true*. Great responsibility rests with a leader in any movement. The people as a mass are averse to doing their own thinking in either material or spiritual affairs. They prefer to follow a leader as sheep follow their leader. Whichever way he jumps they all jump. It will be well for the people when they individually set out to do their own thinking; when they perceive that each man has got to work out his own salvation.

Our actions depend upon our motive as to whether they are righteous or unrighteous. If Mollie wanted to force me to drink coffee simply because she

was headstrong and determined to carry her own ends she was in error. If I withstood Mollie from principle, and because I saw it was not wisdom to allow her to hypnotize me into giving up my individuality I was sensible and right. If I withstood her from obstinacy I was in error. What could possibly be my reason for wanting her to drink tea? If it was a righteous reason I could explain it to her. If she was reasonable she would accept my explanation, and, because her reason accepted the tea she would very soon, in all probability, become as fond of it as I am.

The dictatorial disposition which Mollie and I have shown in the little matter of whether tea or coffee should be the beverage used at our table is carried into many of the daily affairs in

our existence and is very often carried into affairs which concern only us and our God. It has been an easy thing for us to entirely overlook and forget that the Declaration of Independence, on which the government of our country is founded, gives each and every man the liberty to worship God after the dictates of his own conscience. Therefore coercion of any kind is unlawful morally as well as spiritually.

How truly has it been said: "Men will wrangle for religion, write for it, fight for it, die for it—anything but live for it." Would not the aroma from a perfect life do far more toward winning disciples to a knowledge of Truth than all the arguments and sermons and wars and martyrdoms that the whole world has undergone and endured? He who is greatest in the world to-day, he

who is King of kings and Lord of lords is the one who *lived* his religion; is the one who blessed and healed and helped, but who gave each one his choice to believe in his teachings or not.

Neither dictation nor argument ever convert. The way to lead people into a new line of thought is to impress them with either its beauty or its utility. If Mollie can show me neither of these results from her love of coffee she need not hope to induce me to drink it. If I can not show her some marked benefit from the use of tea why should I expect to proselyte her into loving it?

If it is not convenient for any cause for us to be able to purchase both tea and coffee, one of us, clearly, would have to give in to the other. Which would it be? Why the one who had

the most generosity and love. Where love is there is agreement.

An ideal home can only be found where divine love dwells. Much that the world has called love has not been love at all but animal magnetism. Love can be easily known by her fruits. She is gentle and kind. She seeks not her own. She believes all things good and hopes all things good of every one with whom she comes in contact. She does not coerce but she gives true liberty. She, herself, aspires to attain the Christ character and consciousness. She has faith to believe that every one else is striving for the same perfection that she, herself, is aiming for. She understands that all are in the process of evolution and that every one is doing the best he knows at this stage in his process.

Love can look past all that which appears to be mysterious in our human experiences and thus keep her faith warm in God, for she knows that all appearances are but shadows of past ignorance which can now be wiped away by true thinking.

Love is patient and kind in the home. While she does not condone idiosyncrasies yet neither does she unkindly criticise them, but wisely leads, by precept and example, into higher and better ways.

Love is never dictatorial, nor envious of her authority, neither is she easily provoked to condemnation of any one, for she knows that in the fulness of time every one will strive to become as the Christ.

If Mollie and I had been filled with divine love we would have had no fall-

ing out. We would have given each other true liberty. And we would have had no bickering over any material thing. In Divine Love there is neither contention nor strife. When we are filled with divine Love we are pure in heart. The pure in heart see God—Spirit, and know the unreality of all material things and that they are unworthy of any altercation.

There will be no fallings out in religion when we all have learned to look to the Spirit for life and health and peace. When we have learned to love God with all our hearts we will lay no stress on whether we have been immersed, or sprinkled or even whether we have been baptized with water at all or not. Close communion or open communion will not disturb us for we will be communing every minute with the Lord our

God. The bishop's hands will make no difference on our heads for we will feel that the Spirit of God is in constant descent upon us and it will unite us to our Source as no human agency can do. But we will have all love and consideration for every one who believes he obtains any good or any comfort from any of these forms and ceremonies. When we love mercy, do justly and walk humbly before God we will have no condemnation for any one no matter what he does. Divine Love will make us tolerant. Religious intolerance is what causes "fallings out."

If Mollie and I had looked this matter fairly and squarely in the face we would have found that it was not really *honest* in us to try to influence or coerce each other as we did. No person of genuine honesty would try to in-

terfere with the individuality of another.

Each must discover the Truth for himself. Each must aspire to know and do the Truth. Each must become conscious of this oneness with the Father for himself. No person can do any of this for us. It is against Divine Law, that one person shall do the work of another, for all flesh must see the salvation of God, each man for himself.

We can not know ourselves to be free from guile if we, in any way, intentionally influence another to do a thing that he would not have done of his own free will. Freedom to find God, each in his own way, is the divine right of every man, woman and child. Freedom to think truly, freedom to speak truly,

freedom to do righteously, belongs to every one of us.

Mentality is one just as the atmosphere is one. The air we inhale comes from the general atmosphere. The air we exhale goes into the general atmosphere. In the process of inhaling or exhaling the air we breathe and use in our houses, manufactories, etc., becomes either purified or contaminated. We, as a planet, make our general atmosphere. We, as individuals, do each our share toward making the general atmosphere. To keep the atmosphere of a city pure each house, factory, hotel, etc., must do its part, keeping its own air pure. If you allow the air in your home to become foul and stagnant and then open your doors and windows you are allowing just that much foul air to

be put into the general atmosphere. If in all the homes of an entire city the air is allowed to become foul, there would be a great deal of impurity let loose into the general atmosphere. But if all the homes in all the cities every where kept their air pure and unpolluted the general atmosphere would be clean and pure for the people every where to breathe.

Now, it is just this way with the mental atmosphere. We take into our mentalities the beliefs and thoughts of the race. We hold them for a time and then return them, either purified or more polluted, back to the general store. We can purify our mentalities by keeping ourselves positive against outside thought currents and holding our mental eye constantly on what is

really true. Our thinking goes out into the general atmosphere just as does our breathing. There could be no means possibly devised which would prevent this, *so we can see the immense importance of doing our part to better its quality.*

As each fraction has its particular part and place in the unit, so each one of us has our particular part and place in the universe. The unit would not be complete if the tiniest fraction should be missing. Harmony can only be demonstrated in mathematics by each and every fraction being put in its proper place in the working of the problem. Harmony can only be demonstrated in the universe by each and every individual doing his or her

best and truest and highest thinking.

Man being the expression of God has God powers. God-Principle is uncontrollable. Man can develop in consciousness until he proves to himself that he, too, is uncontrollable in his thinking by anything outside of himself. He can become positively his own law-maker and lawgiver. Man can dictate to himself what he will think. I will think Truth and I will not think error is uniting his will to the Father's will.

Since what we think goes into the general thought atmosphere and is absorbed into the mentalities of our fellow men, do you not see the importance of sending out none but clean, pure, true thoughts? While we were igno-

rant of Truth we did not know how to purify our thinking but now, since we are awake to the Truth, we can take every thought which we absorb, state its truth or untruth and send it out into the general store to add richness, strength, purity and power. As soon as we learn that we can do this we find out the responsibility that is attached to our thinking, and we learn that it is through our thinking that we can carry out all the instructions of him who said "Go ye into all the world, preach the gospel, heal the sick, cast out demons, and raise the dead."

Degree on degree we become conscious of our God capacities and powers, step by step do we demonstrate them. As surely as Law is Law will we, in the fulness of time, demonstrate

that each one of us is the Christ. "Righteousness is for the individual soul." The world is simply a company of individuals. There is as much responsibility attached to each one's thinking as if he were the only one.

One of our writers has said: "Individuality is the divine birthright of the individual. Its supreme charm is its ceaseless effort *to be its ideal* in spite of all the world's resistance. Its unfoldment is the sovereign art of life.

"As the artist expresses a definite truth, harmonious in all its proportions, and converts an abstract notion into an apprehensible form, color or sound, so individuality represents an effort of the soul to express a symphony in consciousness, perfect and symmetrical in all its faculties and functions.

"All human egos are consciously or unconsciously engaged in this art and persistently working out their innate plan. To the degree that they identify action with the ideal superstructure do they take rank and station in the spiral of race progression. For, only personalities fade while the individuality glides ever silently and gloriously along the eternal path of the Law."

Mollie and I had not learned this truth when we had our falling out, but now, having learned it, we will fall in and coöperate with the eternal law of liberty.

W. E. Channing says: "We were made for free action. This alone is life, and enters into all that is good and great. Virtue is free choice of the right; love, the free embrace of the

heart ; grace, the free motion of the limbs ; genius, the free, bold flight of thought ; eloquence, its free and fervent utterance."

CHAPTER IV.

“ Cross patch,
Draw the latch,
Sit by the fire and spin;
Take a cup,
And drink it up,
Then call your neighbors in.”

One of the most foolish things that we can do is to be absorbed in ourselves. Constant thinking of our own feelings, our own plans, our own pleasures, disappointments, crosses, etc., etc., is slow suicide, besides making us a trial to ourselves, family and friends. One who is self absorbed draws the latch across his own heart and shuts in

the divinity of his nature. He suppresses the waters of love, life, health, harmony and all the good which should be constantly flowing from him for the blessing and healing of mankind. Whoever does this is not even awake to the laws of his being. He is so undeveloped in this respect that he does not use the reason with which he is endowed, but continually acts contrary to the dictates of wisdom.

One who lives only for himself becomes morose, gloomy and selfish. He does not try to make others happy. He does not try to lift the burdens of other people. He is a damper on the souls of all with whom he comes in contact. If other people love him it is because they force themselves to do so.

Spontaneous love is very seldom given to him.

“Cross patches” are greatly to be pitied. They are “cross patches” because their souls are as yet too undeveloped to know that good only comes to them in the measure in which they have first given it.

Instead of being jealous and envious of the blessings which we see other people have we should rejoice in the law and be glad, for as they have only received according to their deserts we know that we can do as they did and bring the same blessing upon our heads. If we want to reap blessings we must sow the seed that will produce blessings. Every tree bears seed after its own kind. Whatever anyone has, either of weal or woe, is because of his

having planted the seeds for those very things. Because of this law we want, by every thought, word and deed, to preach the gospel that men may be taught to plant good seed in the gardens of their hearts.

“Cross patches” never have good health. They nearly always suffer from constipation, or stomach trouble, or have the blues. When water is dammed up it becomes stagnant and poisonous. When wrong thoughts are held their impurity acts upon the blood. The entire system becomes out of order from the bad condition of the blood.

There is no tonic in the world that can compare to that of true thinking. It enriches the blood and strengthens the very marrow of the bones.

Much time could be saved by lecturers and hearers in the many learned dissertations that are to-day given on the subject of "vibrations." For it could be told in a very few words that right, pure thinking raises the vibrations, while impure error thinking lowers them. This knowledge is worth all the Yogi teaching that ever has been, or ever will be, given to the world.

All that we need to do to become healthy, wealthy and wise is *to attend to our thinking*. If we do not watch that our thinking is in accordance with Principle we need not be surprised if we are sick, poor and either a fool or become crazed with melancholia.

Our work is with our own self. We do not have to change other people and things. We simply have to change our

own thinking about them. As we think of them so they are to us. Why is my child sweet to me and disagreeable to you? Because I see it in one light and you see it in another. It is the same child, the difference is in our view of it. Why do you like Wagner while I prefer Beethoven? Because you have trained yourself to think one way while I think from another standpoint.

Limitation in thinking is what the world calls evil. We overcome limitation through growth. God and all of God's creations and manifestations are good. If we do not see them as good we are limited in our perception, consequently in our thinking. It is therefore we who are in error. It is we who do the evil when we allow ourselves to see any person or thing as less than

they really are. Clearly then what we need to do is to change our own thinking. This we can accomplish by practice.

The crossdest patch in all the world can change himself into a blessing to self, family and friends if he desires to make this change in himself. He will be pushed into making the change sometime for this is the ultimate of what Divine Law will work in every one of us, but if we, in our thinking, aspire to conscious coöperation with the law of Good that is working in us, we can bring the desired end to pass, perhaps eons sooner than otherwise. When we consciously measure up to the performance and bringing forth of an ideal, every power and capacity within us works for the attainment of the desired

end. If we do not coöperate with law, if we hush our aspirations and allow ourselves to become inert, then must we take the consequences.

It will make a vast difference to us whether we allow Divine Law to lovingly call to us "Come on," or whether we compel it to sternly command us "Go on." To a certain point in understanding with each one of us it has been "go on ;" but now we have awakened to the beneficence of the Law and we gratefully and gladly hear the loving voice, "Come up higher! Come until thou dost realize that I am in thee and thou art in Me." In aspiration and adoration we say: "Lord, I come."

When one has come into an understanding of Divine Law he never condemns. Well is it for the cross patch-

es when one in their family or among their friends comes into this understanding.

The world has always either condemned cross patches because they were so cross or condoned the crossness out of ignorant pity for their ill health. We should neither condemn nor condone but should put our whole force, our entire time, in speaking the truth of the reality of our friend every time we think of him thus closing our eyes to the untrue appearances. No man liveth unto himself alone. The thoughts that we think fall upon other people and enter their mentalities as suggestion. If we close our eyes to appearances of evil and think only of the truth of Being, others will respond to our thinking and will directly begin

to see themselves as they really are. Oh, blessed privilege of doing right, of speaking truly, of thinking purely!

Not only one "cross patch" will be helped by our true thinking, but they will all be helped, for there is neither time nor space to thought. It is omnipresent. At sometime in our soul evolution we have all been "cross patches." As it is always darkest just before the dawn, so were we about the crossiest, the most miserably unhappy, or the sickest, just before we begun to desire to change our way of thinking.

None will be drawn to read this book except he who desires to change his way of thinking. To such I gladly give my message.

We change our thinking by laying down false beliefs and taking up right

thoughts. There is a process involved in this as there is in all mental training; in all teaching for the soul. All of our thinking is in words spoken silently. As we think we show forth. If we think only of self we speak of, and act only for, self.

A fault discovered is half cured. When we discover ourselves to be self-absorbed we can, by clear, persistent, logical, and scientific thinking and speaking, entirely change this characteristic to one of love and kindly thoughtfulness for others. If there is physical disability it can be, and will be, cured at the same time that the error in character is being wiped away for the physical ailment is the effect of the wrong thinking that made the wrong characteristic. When this

cause is removed its effect will also be removed. True, beautiful thinking will result in beautiful effects.

The divine self of each one of us is the spiritual man which God created in His own image. This Real of us is called by many different names. As God is First Cause of all that really is, spiritual man is the "effect." As God is the Creator, spiritual man is the Created, or, the Creation. As God is Principle—spiritual man is the "expression." As God is Primal Force, or energy—spiritual man is the "result." As God is First Cause of all that is, magnificent variety belongs to the nature of God—hence no one can meditate much upon God and not become grander and wiser and stronger and truer. Whoso truly meditates upon God will

become all glorious both within and without.

Since Spiritual man is the direct effect of God—having no other cause nor source—he must be of the same nature as God. For the effect can partake of no other nature than its Source. God, as Primal Force or Energy, works unceasingly. God works through the spiritual till it in turn is manifested. The first work of God is Creation. The second work is Creation made visible or manifest.

As spiritual man is the exact image of God he has all God powers; hence, his power *to think* is God-derived. Even though he does not consciously choose to coöperate with God in his thinking he can not stay the working of God-Force in him, for it is Omnip-

tence and his wrong thinking will push him into places and conditions where his suffering will be so keen that he will, at last, be glad to begin the work of right thinking. He will reach that stage in development where he will drink "the cup" and will find the dregs very bitter, after which he will begin to work with the Law instead of against it as he had hitherto. If we work with the law all is harmony and peace. If we try to resist it we suffer in consequence.

Divine law can only be resisted or ignored by us to a certain point, after that we turn and flee into its protection with all our hearts and with all possible speed. By ignoring the law of our Being we have brought ourselves into all manner of disease in every de-

partment of our existence. By coöperating with this law we will bring ourselves into harmony in all ways.

If the "cross patches" had known Divine Law, they would never have taken any cup of pleasure of any kind with the motive or intent of keeping it to themselves. Our neighbors must share our good things and not be excluded from them. It is the desire to keep good things to ourselves that reacts upon our health and causes us suffering. If we wish to get rid of ill health we must change our thinking.

Because selfishness has been such a common error its results are common ailments. Take, for instance, constipation. It tightens up the heart strings and acts as an astringent to all emotions of love and good will. The culti-

vation of contrary thoughts and feelings will cure the constipation. If the selfishness has lasted a long time the disease of constipation may have become chronic. The physical outshowing is the picture in which is reflected the thinking which was done before the picture was formed. In proportion as the error characteristic is cured so will the disease be cured.

We can change our characteristics by the speaking of true words. Words are living seeds which bear fruit each after its own kind. Thoughts are silent words. As we think so we are. If we have been heartless and regardless of other people, it is because in our thinking we have been self absorbed and covetous.

I will give you a set of words which

I believe will cure constipation, no matter what the complications may be. It is this: I am not selfish, neither do I criticise nor condemn, but I am compassionate and merciful, loving and kind in my thinking toward everybody and everything in all the world; neither have I any lust of any kind for anything, but I am pure in heart. When you speak these words *feel* them in your heart and apply them individually to each person of whom you think. You will be amazed at the change that will come in your feelings toward people and your eyes will be opened in great surprise at the many opportunities which you will find to be kind and loving to others.

Our deepest errors are the ones which we do not see. What we see in

others is lying dormant in ourselves, for like sees like. The Lord our God is too pure to behold iniquity. When we see an error in other people we should immediately cleanse our own hearts and mentalities of that selfsame error. When we have cleansed ourselves we may no longer see it in others. Selfish people always think others are selfish. Sensitive people—they who are always having their feelings hurt—are the most regardless of the feelings of other people and the most cruel and exacting of them. Verily we must pull the beam out of our own eyes before we can take the mote out of our brother's eye.

Another way in which selfishness is universally expressed is in fear. When we fear this or that we are thinking of self. Fear is doubt. When we fear

we are not trusting in and loving the Lord our God. If the time we spend in fear was occupied in affirmations of faith and love, the Good would be made manifest in our existence very speedily.

Now, take these people who have stomach troubles, bad breath, can not eat this or that, etc., see how self-willed they are! They are sweet and lovely as long as everything goes their way. As long as everyone is subservient to them they are amiable and gracious, but when they are put upon an equal footing with others then they begin to plan and struggle to carry their own ends and take the lead for they are usually ambitious. Very self-willed people are unreasonable. When they are unreasonable in matters temporal, they are

also lacking in reason in matters spiritual. It is very hard to help people who are not amenable to reason. We should exercise reason.

No matter how much we may intuitively know of the Truth we can never make good teachers unless the faculty of reasoning is developed. When we all become willing to lay aside prejudice and open ourselves to divine reason there will never be any disagreements among us. There will be fewer differences among teachers about spiritual things when we are willing to listen as did Isaiah when the Lord said unto him, "Come now, and let us reason together."

Unreasonable people are very hard to live with. Warm friendships can not be established with unreasonable peo-

ple. There must be mutual esteem before true friendship can be established. Many times self-willed and unreasonable people attach others to them by the strength and power of their will, but this is a case of hypnotism on the one side and mental servitude on the other. True friendship allows true liberty. Each can think as he or she is led by the spirit of Truth, and each can express his or her convictions without fear of criticism on the part of the other. The self-willed, unreasonable person has not yet come into an understanding of the purpose of his creation. He unconsciously prays *my* will *must* be done, instead of "thy will be done."

Unreasonable people often have trouble with their eyes and ears. None are so blind as those who will not see.

None are so deaf as those who will not hear. Unreasonable people are always prejudiced. They have preconceived notions and opinions and are determined to make other people accept them whether or no. Is it any wonder that these people can not digest their food and that they have stomach trouble of one kind or another?

A steadfast desire to overcome these faults of character will overcome them. By the persistent use of the word of Truth we can overcome *any* thing. When we speak words of Truth we are bringing to our consciousness that which is true of ourselves. The real of us is never changed by any circumstance nor condition. Our *knowledge* of what we really and truly are changes and increases. With increasing know-

ledge we prove to ourselves little by little that we are what we are—the image of *God*.

The words that we speak take form. As we speak so do things appear to us. If we do not like things as they appear to us now we can speak words opposite to those we have been speaking and have opposite appearances. Our word is “like a hammer that breaketh the rock in pieces.” Because we have snared ourselves with the words of our mouths, need we stay snared? No! for we have the privilege of undoing with true words all that we have done with error words. By our words we can give “health to our bones.” According to our own words will we be pardoned for all our mistakes, our sins and our sicknesses. Let us then speak the

words that belong to our true self. They will become objectified to our consciousness just as surely as the error words have been.

Let us speak somewhat after this manner. I am not self-willed and unreasonable. Such foolishness and ignorance have no part nor place in me. I am a *spiritual* being and not material in any sense. All materiality is nothing but shape or objectified thinking. All the errors which I see in my character, my body and my estate have come from wrong thinking. From now on I will endeavor to find out what is true so that my thoughts and my words may be only of Truth.

I hereby lay aside all pre-conceived opinions and all prejudices for and against every thing and every person

and every teaching in all the world. It is the Truth that I want and the Truth only. I will have no will of my own. To do the Father's will shall be my delight. I lay down all desires of every kind. To know and do the Truth shall be my one never ceasing aspiration.

I fear nothing, I am anxious about nothing, I shall strive for nothing. I shall be calm and cool and patient and loving and reasonable always. All impatience, all selfishness, all unreasonableness are being washed away from my consciousness by my spoken word of Truth. As these errors disappear from my consciousness Divine Love takes possession of me. As it increases and strengthens in me it causes all errors of character, body and affairs to melt away.

I will have no ends of my own to accomplish. My only aim shall be to work for the weal and glory of mankind. Thus shall I glorify God. I will be grander and nobler and purer than to work for any private ends. I shall remember always when I am speaking of the truth of my being that I am speaking true words of every one, for we are all one. I will endeavor in all ways to be God-like for my mission in the world is to prove man's likeness to God. In the severest travail of my soul to know God I shall be patient and calm and cheerful. My eagerness to know Truth shall never make me unmindful of others. On every occasion I shall speak to them the words they need and try to teach them the way of life.

I know that as soon as I am pure enough in the thoughts of my heart that I shall see God. Patience and kindness and mercy and love will wash me clean. I will, in honor, prefer others to myself. In my real being I *am* as pure as God for God created me like unto the absolute Good. I prove to myself that I am like God by being like God in my conscious thinking and speaking and doing.

There can be no prevarication, no thing hidden from the Lord my God. He searcheth the heart and he knoweth them of honest intent. I can not even deceive myself if I commune with my Lord for he will take all veils from before my eyes and show me every barrier that is keeping me out of the kingdom of heaven. The power and the

capacity are mine to press forward until in my consciousness I and the Father are one. I will then have attained the peace that passeth understanding. I will then know the Truth and will be free from all ills of every kind.

When we were little children we repeated our multiplication table over and over again. Perhaps for months and years we used it before we really understood its truth. Finally it became our own knowledge, also its why and wherefore. It would be just this way with any truth. Much repeating of any word will open up its meaning to us. If we speak true words of ourselves, even though we but dimly perceive them to be true, yet, after much speaking of them they will some day open up to us as clear as can be.

Let us train ourselves to speak the Truth to ourselves and of ourselves at all times and in all places. Our true words will not return to us void but they will accomplish that whereunto they were sent. Thus will we put away forever the cup of selfishness and drink only from the cup of blessedness.

CHAPTER V.

“ There was an old woman in Surrey,
Who was morn, noon and night in a
hurry ;
Called her husband a fool,
Drove the children to school,
The worrying old woman of Surrey.”

Self-poise is one of the first things to be cultivated by the one who wishes to realize his ideal nature. To be always self-possessed is to be master of time and circumstances, for in accord with that law that Mind is all, we know that nothing has any power over us only as we give it power, and that we create our own environments. The inhar-

monious experiences in our existence are only the reflections or outshowings of the turmoil that is going on within our mentalities.

He who is self-possessed manages his affairs so smoothly that things are said to be conducted in his business "by the clock." The self-possessed govern their work. They are not driven by it. They accomplish several times as much with less fatigue, greater enjoyment and with more real dispatch than do those who are always in a hurry.

Hurry and worry are twins which should be strangled in infancy. If this has not been done they must be assassinated even now, their age and growth notwithstanding. No characteristic must be allowed to remain in us that does not work for the manifestation of

perfection and that can not be used for the weal of our brother man. We should so love humanity that we would be willing to make constant effort to put away from us every sin that holds us in bondage of any kind. If others see us overcome obstacles and rise above tribulations they can take heart and persevere in the working out of and over their life problems. No man can live unto himself alone. His strength or his weakness affect not only those near and dear to him but it extends also through them to the ones with whom they come in contact.

A housekeeper who is in a constant state of fret and worry is often an annoyance to her whole family and sometimes to an entire community. The neighbors learn to dread a visit from

her, and her husband and children either go out for their entertainment or else are in durance vile while they stay at home. Women who worry all the time become wrinkled and thin and yellow. All sweetness vanishes from their countenance and their disposition. The things they so greatly fear generally come upon them for the imagination becomes externalized whether it be true or false. They are a damper on the exuberant spirits of their children and they frequently make both husband and children fear to invite their friends to their home lest her worrying and anxiety will make their guests feel uncomfortable. A worrying disposition is a great desecrater of a home.

Worry comes from fear. And fear is the result of a belief that things, peo-

ple and circumstances have power over us. Fear reduced to its ultimate is a belief in a punishing power.

As God is the uncreate and first great Cause of all that is, our joys and sorrows directly or indirectly depend upon our correct or incorrect beliefs about God. Where knowledge is there is no fear. With all our getting let us strive, most of all, to get knowledge—understanding of God, for on this depends so many of the issues in our existence.

This old woman of Surrey is a type of many women, old and young, the world over whose worriment all comes from lack of understanding of Truth. Because of this lack of understanding on their part we who know Truth must be very patient with them until we lead

them into knowledge. A lack of compassion on our part would prove that we too still needed to seek for more knowledge of God.

The true knowledge of our being is a Science pure and exact. It is capable of being applied every moment of our lives. Furthermore it is only to those who do seek to know, and apply it that immunity from sin, sickness, sorrow and fear of death is promised. There are many men who are given to worryment and anxiety but my text is talking about a woman, so while I stick to my text in the letter I am meaning man as much as woman every time I say "woman."

Erroneous teaching in the past has been the cause of many unhappy homes, many wayward children and much bick-

ering between husband and wife. Because of her education to accept what has been taught as Truth and her own under-estimation of herself as an *individual*, she became predisposed to mental inertia and instead of reasoning out the whys and wherefores of her condition she accepted all the trials and tribulations that came to her as something to be endured, either patiently or impatiently, or else to be overcome by some power or person outside of herself. As she did not know that "There's nothing either good or bad but thinking makes it so" neither did she know that she could learn to control her thinking—hence have only good come to her. We know to-day that ignorance is "original sin" for as soon as we become wide enough awake to know the truth of our

being we see that as we sow thus will we reap. As we want to reap only good fruit we will sow only good seed.

When people worry they are so absorbed in what they think is going to happen that they become forgetful of other people and say and do very ungracious and unkind things. When one is intent upon one thing that is the thing that receives all the thought and all the attention. Any thing else is attended to only half consciously.

The worry which our old woman entertained colored every thing else she looked at, so she saw husband and children in an untrue light and said and did that which she will wish she had left unsaid and undone as soon as she takes her eyes off her worry long enough to perceive what she has done.

The people who are always in a hurry have no realization of the meaning of the words "peace" and "faith." Only a certain amount of work can be accomplished in a given time. If one is executive, methodical and neat she can do much more than if these qualities are lacking in her. Confusion both internal and external, precipitation and irregular activity, which are contrary to divine Law, all come of hurry. One who is given to hurry does not possess self-mastery.

Perhaps the hour for rising has arrived. You know that to accomplish what you have to do you should arise immediately and with calm and steady purpose proceed to do the duties that lie before you for the day. But "no," you say, "I will lie a little while longer

and then will hurry to make up for it." Thus do you sell your birthright of peace, power, strength and goodwill for a little nap of, perhaps, fifteen minutes. If you begin a day wrong, things are apt to go wrong for you all day long. With your hurry comes worry because things are not being accomplished as they should and then comes condemnation and impatience for people outside of yourself, and before you know it you have called your husband a fool and driven your dear little children off to school with unhappy little hearts sore with injustice. All this could have been avoided if that fifteen minutes had not been wasted in bed. "But," perhaps you say, "I was tired. I need a great deal of sleep. I was wakeful during the night," etc., etc. Yes, I do

not doubt any of it. But do you know that if you would truly seek for a knowledge of God that all these physical conditions would pass away and in their stead would come peace and calmness that nothing could disturb, power to do all things well and health of body and strength of purpose that does not fear any thing that you may be called upon to do? Knowledge of God makes us love to be harmoniously active. To be always in a hurry is an abnormal state.

Man is the expression of Divine Principle. Principle works by law. We hasten its course through coöperation. In the fulness of time its ends are accomplished. If man realized that he is the expression of Divine Principle he would always be in a peaceful state of steady, harmonious activity. We

can bring ourselves into this state by constantly dwelling upon Divine Principle; recalling, unceasingly, that all that God is, is expressed in us and will be manifested through us.

Courage, fortitude, faith, peace, strength and power can all be demonstrated through Divine Patience. Divine Patience is the offspring of Divine Love and Wisdom. Divine Love can be cultivated in the soul. Wisdom is attained through the development of the soul. With the growth of these two virtues comes the patience which sees and knows that in each soul there will be an awakening from the dream in which sin, wickedness and all worldly errors have figured as pleasures, necessities and good.

At sometime during the process of

development we were all this old woman of Surrey, but thanks be unto God which will cause us to triumph in Christ we are all being led to put off the old woman and put on the "new" which after God is created in righteousness and true holiness.

CHAPTER VI.

“Three wise men of Gotham
Went to sea in a bowl;
If the bowl had been stronger,
My song had been longer.”

“Gotham is a parish in Nottinghamshire, England. It has long been celebrated for the remarkable stupidity imputed to the inhabitants. They are said to have heard the cuckoo once upon a time, and on discovering that the notes—which were new and strange to them—came from a certain bush, proceeded to hedge it in, in order to prevent the bird from making her escape.

A bush is still shown on an eminence about a mile south of the village which is called the 'Cuckoo bush.' It is not the original one, but is said to be planted on the site of that."—*Notes on Mother Goose.*

When we remember that "the wisdom of this world is foolishness with God," we are almost led to believe that a large proportion of the people of this world are to be likened to these three men of Gotham, for while they would make sport of any who would follow the example of these men and go to sea in unseaworthy vessels, yet they are constantly doing, and have been doing from time immemorial, just as stupid and foolish things as did these three men.

Instead of following the injunctions

of the truly wise they do the things that their *sense judgments* dictate when it has been proven time and time again that they are unreliable and contain no life, neither healing balm within them.

Instead of practicing the brotherhood of man, as our great teachers have always admonished, and from the doing of which heaven's choicest blessings would come, inhumanity to man has been the thing practiced.

Instead of loving mercy, doing justly and walking humbly before God, unjust and unmerciful has been man's treatment of man, and rebellion and pride has been his attitude toward the God of his imagination.

Mother Goose did not seem to feel that she could say much about her three

“wise” (?) men, because they were so quickly swamped as the effect of their own foolishness of putting out to sea in a bowl, which was never intended, and was entirely unsuitable, for any such purpose. Is it any wonder that they sank from view and that they are known no more forever? How much wiser are many of the men of this so-called *enlightened* nineteenth century? How much more sensibly do they really use their God given powers, capacities and faculties than did these men of Gotham?

The fact is that as a race we have not yet become enlightened, hence do the foolish things which we do because of our ignorance. To know a thing is to clearly and certainly perceive, apprehend and understand that it is, what it

is, and why it is. Because there are so few things that the race really knows, it is obvious that it does many ignorant and foolish things. "With all thy getting get understanding" is an admonition that includes all wise and righteous counsel.

It was because of ignorance that these men of Gotham put to sea in a bowl, yet they generically had the wisdom of God. It is one thing to possess a thing, but quite another to know or be conscious that you possess it.

Man, the created of God—the universal Man—is the exact image of God. Ideals can be made manifest and until they are, they are not the real and are of no practical benefit to ourselves or others. For example, take the sewing machine. The idea of the sewing ma-

chine that Elias Howe held was an image of his thinking. For him to make this idea, or image, manifest, it was necessary to use a material object or formation which we call a sewing machine, but which is only a representative of the idea or mental image. The idea, the image is forever invisible, but millions of representative sewing machines can be made, every one of which, properly used, will carry out Mr. Howe's idea.

None of the material objects we see is real in itself. The real thing is the mental image. The object which we see with the sense-sight represents the mental image. The thoughts are the things. What we *call* things are the pictures of the thoughts. The wise of this world have, in their dimness of

spiritual perception, believed matter and material things to be eternal realities. But a student of the Science of Mind discovers that matter has no reality at all, consequently has no life, substance, intelligence, sensation, causation or solidity, but that all reality is mind.

Things are to us just as we imagine them to be. Imagination is the outpicturing power. Whatever we imagine we will see objectified soon or late, according to the tenacity with which we hold the image in our mentality. This is why different people see the same person or object in such different lights. Take, for instance, a public worker. You might consider him one of the best of the earth; you might perceive in him a willingness to sacrifice everything for

the weal of man. You might see his every speech and every action to be based upon the principle of righteousness, and see in him a divine courage that makes him brave enough to dare any thing that is right. To you he would be an ideal character, worthy of every man's emulation.

Your neighbor might put an entirely different construction upon every thing that he did. He might denounce him as a hypocrite, with private ends to be attained in every thing which he does, and declare that his boldness and effrontery make him able to push himself into notoriety. We know that just such contrary views are held and stated regarding different persons, and that every one is to us just as we see him. When we have attained purity of heart

we will see every one as he truly is. It is they who have clean hands and a pure heart who will ascend into the hill of the Lord.

Imagination can produce either the false or the true. Its work becomes objectified to us in either case. In the process of soul development, consciousness of our intelligence increases. The greater the soul intelligence the purer and truer the work of the imagination. The largeness of the soul is according to the realization of its knowledge of things. A narrow, contracted, shriveled soul has no perception or realization of the beauty of holiness or the truth of man's being as the image of God. A little soul does not conceive of anything greater than itself, or anyone capable of doing nobler or grander

things than it does. Itself is the limit which it imposes upon all.

The wise men of Gotham found a bowl big enough for all three to get into, and because *they were in it* did not realize that there was anything greater than it which had to be coped with. We will also have to enlarge our consciousness as to the truths of the universe or be swamped in our little bowls of beliefs from whence, soon or late, through desire and aspiration we will be resurrected. To increase in understanding *now*, is the wiser way. It is not God-purpose that we shall be extinguished, but that we shall increase more and more unto the perfect day. God-purpose *will* be carried out. Coöperation on our part will make us conscious of the divine harmony that is in

the heart of the universe. We can thus find rest unto our souls.

In dreams things seem very real to us. When we awake we quickly say, "It was only a dream!" and soon all remembrance of it passes away. When we, through spiritual perception, see the truth regarding ourselves, we find that we are beginning to awake from the sleep of ignorance in which we have been so long with its horrible dreams of sickness, misery, sin and poverty. In our dream the wisdom of this world has seemed the ultimate of attainment for us, but as we awake we discover it to be foolishness, indeed. The god of this world has been money, to gain which mankind has sacrificed honor, health, peace and life. To know the true God is to possess wisdom indeed, and also

have all the things of this world added.

The *love* of money is the *root* of all evil. Money itself is useful. It is the world's symbol for Good. By the way we use it we prove to ourselves how much understanding we have of the principle Good, which, when appropriated in our hearts, is so redolent of good in our lives. When one ceases to be honest because it is the best policy and becomes honest from a love of righteousness then and not till then is he *truly honest*. The thing that is done is of little consequence compared with the motive which prompts the action. To do a dishonest or unjust thing for the sake of material gain is to bind one's self with shackles which will be very burdensome and hard to carry.

The truly righteous are never forsaken. All things that they need are added to them day by day. Money in itself can give no pleasure, no peace, no health, no knowledge. It is only through the use of money that any good can be purchased for us. The use or abuse of money is one of the strongest tests of character.

The "three wise men of Gotham" did not show good judgment in putting off to sea in a bowl. Neither do we show good judgment when we do anything whatsoever for merely temporal gain. Surface and superficial reasoning is one of the weak points which belong to ignorance. The truth concerning any effect can not be known until its why and wherefore have been discovered.

I heard of an old Irish Catholic wo-

man who had gone to church to pray. She paused before the statue of the Madonna and child, and soliloquized thus: "Shure, Mary, an' there you sit with little Jasus in your arms. A foine choild he was, shure. Whin he grew up they crucified him. Too bod, Mary, too bod. I had a little b'y of me own once, Mary, an' his name was Dinnis, an' whin he grew up they hung him. Och! Mary, it's afther havin' throuble with our b'ys that we are!"

To her birth meant birth, and execution meant execution. Motives and causes were to her unknown. Aspiration and carnality were one and the same to her.

We say that it was poor judgment for our three men to go to sea in a bowl when their pleasure, of necessity,

could only be temporary and its result disastrous. It is as surely poor judgment for mankind to seek temporal good only; for if they were to seek the higher and eternal good they would not only have the temporal things "added," but would be relieved of the cares and anxieties and fears which are now such cankers in their souls. When we seek eternal good we know that there is plenty for every one. It is only they who believe in temporal good who think one can defraud another. It is only they who seek eternal good who can be confident of health secure; and who will have no fear of death. They who seek eternal good become wise with God-wisdom, and strong with God-strength. Sound judgment becomes

developed in the one who seeks that which is eternally good.

Poor judgment, ignorance and foolishness are not man's birthright nor inherent in his divine nature. Sound judgment, knowledge and wisdom is his inheritance from God. The wisdom of this world must stand aside for the wisdom that is God-derived. Man comes into conscious realization of the wisdom that is really his through recognition of it and through the daily use of it in all the affairs of life.

We must evolve from such foolishness as that displayed by the "wise men of Gotham" into that shown through the "three wise men of the East" who followed faithfully the star which they discerned would bring them to where they would find the Christ. The star

which will guide us unerringly is the perception that we are each one the image of God.

As we have faith in God so must we have faith in the image of God, our own true self. *I have faith in myself because I am the image of God*, is the chariot in which we can ride until we have attained realization of God-wisdom, God-understanding and God-love. The gold, and frankincense, and myrrh which will be our rich gifts to the young child we perceive quietly lying in the midst of our soul consciousness, ready to be awakened and come forth to manifestation as soon as the animal instincts have been turned out of our hearts and desires, are the pure thoughts, the true words and the kind deeds which we will faithfully, loving-

ly, hopefully, patiently and courageously do at all times and in all seasons.

We must have faith in ourselves that we can do the things which we ought to do. God-power is expressed in us and we are the users of it to the extent that we lay hold of it.

There is no limit to our possibilities. Faith in ourselves because we are the creation of God is the highest compliment we can pay our Creator. To have faith in ourselves proves we perceive that "God saw all that he had made and behold it was very good." If God did good work in us we can prove it by making it manifest. As soon as we begin to trust ourselves we find ourselves trying "to rise to the level of the occasion." The more closely we hold the ideal of our God image before our

soul eyes, the more quickly will we reach it in our realization. If we love God we must love the image of God. To do this is to have unceasing aspiration to make all God qualities manifest in the world, which, when attained, will bless the world and heal it and teach it.

It is very noticeable that the people at large are becoming teachable in things spiritual. It must be due to the fact that they are entirely capable of becoming all they admire and wish they could become. Unless man could become God-like he would not be so susceptible to the beauties of a God-like character.

The wisdom such as was displayed by the men of Gotham is by process of divine law being changed to the wis-

dom of Christ. The ignorant and foolish things which we, as a race, have always done, will soon come to an end because of their failure to bring us into the haven of peace and satisfaction. It is Truth which brings satisfaction. It is through a knowledge of Truth that our divine Self will be made manifest.

Mary E. Burt in her entrancingly beautiful book, "Browning's Women," says: "There are two virtues which Browning exalts above all others in woman, courage and breadth of vision." *We* recognize that man is a dual creature, and that he is by nature both male and female. "Let *us* make man," shows plurality in God. If there is plurality in God there is also plurality in the image of God, or where is the likeness? Man is, therefore, as a spir-

itual being, both male and female. Woman is also both female and male. We admire a *gentle*-man. We respect a brave, courageous woman.

Until we become developed past and beyond the stage in understanding of the "three wise men of Gotham" we have neither "courage" nor "breadth of vision." The "wise men of Gotham" were not courageous when they put out to sea in a bowl; they were stupid. Courage sees danger but with all the wisdom it can command sets out to grapple with it fearlessly and heroically. Stupidity is so dull of comprehension that it does not see any dangers to be grappled with. "Breadth of vision" certainly can not be imputed to the "men of Gotham." As a smaller nature can not comprehend a larger

one, they did not compare the forces of the great sea with their little "bowl." The ignorant are compelled to learn through experience, but the wise learn through revelation. Evil is limitation. We are in error while we allow ourselves to remain in ignorance of that which we should know. Narrowness of vision is an evil. Narrowness of vision keeps the soul dwarfed. If one confines his vision, his thinking, his hopes and desires in the little circumference of material things he is no wiser than were the "men of Gotham."

One day during the World's Fair my sister and I were taking a rapid look through the Agricultural Building. Up in the gallery we observed a multitude of people, and not nearly all of them were women, either, patiently standing

in line and gradually moving forward. Their progress was so slow that I am sure it must have taken forty-five minutes to pass a certain point. We, of course, wondered what interesting thing was to be seen that so many people were willing to spend so much time to see. I thought to expedite matters and satisfy my own curiosity, I would inquire, so I stepped up to a pleasant looking little woman and said: "What are all you people waiting to see?" "Why," she said, "at that booth up there they are giving every body a pickle." At the World's Fair, with such a feast for heart, soul and eye as our civilization had never before been blessed with, and spending forty-five minutes *to get a pickle!!!*

Breadth of vision belongs to the im-

age of God, for God is both Omnipresence and Omniscience. It can be cultivated and must be cultivated. Man's destiny is fixed. He must become like God, for Divine Law compels the evolution of all that is involved. Breadth of vision increases as soul knowledge is attained. We no longer see our home as a place where our chief thought is to keep the rugs straight, the furniture well dusted, and so much money put away in the bank every month; but it is a place where divinity dwells and where divinity is made manifest. We are no longer careful and troubled about many things, but we love our work and we love to demonstrate that "order is heaven's first law." Home is the sacred place where the Holy Spirit abides, and its influence over us is

teaching us to put off the wisdom of
the men of Gotham and put on that
of the sons of God.

CHAPTER VII.

“ Little Tommy Grace,
Had a pain in his face,
So bad that he could not learn a letter;
When in came Dicky Long,
Singing such a funny song,
That Tommy laughed, and found his face
much better.”

Self-preservation is said to be the first law of nature, and self-preservation is the attempt to keep away from oneself all injury of every sort. This is generally understood to be regarding *physical* injury, but we have now come to know that the real self is not the physical self, but that the real self is

the divine ego, or the image of God, and that it is the consciousness of this Self that we are to preserve in our realization, or in our constant thinking, if we would have immunity from physical ill.

If this Self were always kept before our soul vision, and remembrance of what it is held constantly in thought, we would never know sadness, poverty, disease, nor death, but we would sing with David,

“In thy presence is fulness of joy.”

When David was conscious of his overshadowing Self—his Lord—he experienced great joy, and was very cheerful; but when he got his moping spells he was like all the rest of us are sometimes when we forget our birthright—cross and fretful and selfish.

Divine Law which is steadfast, omnipotent, immovable, and irrevocable, says we must, every one of us, come into conscious unity with God. We must know this omnipresent Principle and see it face to face. We can fight against it if we will, and thus gain our knowledge through hard experience; or we can coöperate with it and find the yoke easy and the burden light. We can choose which we will serve. Our choice, yours and mine, is for coöperation, and we find that to cultivate the habit of cheerfulness is one of our greatest aids.

“Cheerfulness is the very best tonic one can take.”

Many a doctor of *materia medica* holds and increases the size of his practice by just simply being cheerful. The

cheerfulness that he brings into a sick-room is what cures his patient. It is not the medicine that does it. Many people who take much medicine remain sick for years, while no one can possibly remain sick if he will persistently cultivate cheerfulness.

To cheer is to cause to rejoice, and to be full of cheer or cheerful is to be full of rejoicing or to rejoice fully.

Now, you say, one can not be full of rejoicing or full of cheer unless there is something to be cheerful about.

No, he can not; that is a fact. But has not every one something to be cheerful about? and does not dejection come because we do not perceive the things that we have to be cheerful about?

What have we to be cheerful about?

Well, there is one thing which, if we understood, we would not, because we could not, be otherwise than cheerful every moment.

And what is that one thing?

THE TRUTH OF OUR BEING.

The fact that man is, in his real being, the exact and true expression of God, is enough to sustain us every moment, for this means that God's image is as eternal as God is eternal, as intelligent as God is Intelligence, as omnipotent as God is Omnipotence, and as omnipresent as God is Omnipresence. This is as true as God is Truth. If we perceived and realized all this to be true we would never be despondent, would we?

Then the cure for despondency and

the prescription that will bring cheerfulness is to get acquainted with our real Selves, is it not?

Do you ask, If all this is true of us in reality, why are we ignorant of it?

We are not really ignorant of it; what seems to be ignorance is that we are simply asleep to the truth of it, but will awaken and gain our proof to our self-consciousness, so that we shall know that we are what we are.

It is only our sense about things that makes them seem true to us.

I heard once of an old soldier who was living at the expense of the state in an institution which had been provided for disabled and indigent soldiers. He was one day sweeping a path when a messenger came and informed him

that he had been made heir to a number of thousands of dollars.

Now he was heir to this money when he began to sweep the path, but he had no knowledge of it, and his sense about himself was that he was a pauper; therefore the only change that this message made in him was a change in his sense knowledge of himself. He was the heir just as much before he was conscious of the fact as after. It was proven to him only when he became conscious of it.

We are, in our real being, at this present moment, the exact image of God. We will only be conscious of the truth of our being when it is proven to us. The only way we can prove it is to identify ourselves with it and then *live* it, and so prove to our own con-

sciousness that we are Godlike. To learn to know the doctrine of Truth we must do the will of Truth. The learning and the proving are in the doing.

What we *are* is fixed and changeless because we are eternally the effect of our Cause, which is changeless Principle. Our God is Principle, which is unchangeably Good and can never be moved.

We have not the God of the little girl who, when she prayed to have herself and all her relations cared for during the night, said, "And, dear God, do try to take good care of yourself, for if anything should happen to you we would go all to pieces."

Because our Cause—that which surrounds us, sustains us, upholds us and overshadows us — is eternally and

changelessly Good, we have forever cause to be happy and cheerful, and we have no cause to be other than happy and cheerful always. We often think we have reason to be other than cheerful, but this is when we judge according to appearances instead of according to righteous judgment.

But even granting appearances as facts, which they are to us until we have outgrown them through knowledge, do we gain anything when we descend from cheerfulness into despondency and anxiety? Even under the most trying times, when perhaps what looks like disaster or affliction threatens us, what good comes of despondency or fear? Is any trouble ever averted by anxiety regarding it?

Is any character ever strengthened by despondency?

Is any illness ever overcome by fear?

In "The Greatest Thing in the World" Henry Drummond, under the name of "Ill Temper," gives a very pointed lesson to the people who show a lack of cheerfulness. He calls it "the vice of the virtuous," and indeed there is far more religion, far more grace and love in one soul that resolutely sets about being cheerful from day to day, under all circumstances, in the face of all appearances, from principle, than there is in forty ordinary Christians who wear long faces and preach the beauty of affliction.

There never was in all history a greater hero than the one who honestly and patiently and conscientiously tries

to be cheerful when all appearances indicate that there is nothing to be cheerful about.

We are sure that but comparatively few people have yet awakened to see that the cultivation of cheerfulness is a vital necessity.

Cheerfulness is in itself a magnet which will draw to the soul which practices it all good, both of internal realization and outward demonstration. It is a necessary soul quality which makes every other constituent or element of the soul stronger and richer and more powerful.

Cheerfulness under opposing circumstances will give the soul a greater lift than will any other one virtue. It is a character strengthener of the first water.

As cheerfulness is cultivated and increases, faith is strengthened, hope is fostered, love is developed and good will is absolute, while fear dissolves, despondency dies, selfishness melts away, and anxiety is laughed into oblivion.

Cheerfulness breeds hospitality and generosity.

It makes "The Golden Rule" easy of accomplishment.

It lightens labor and burdens of every sort.

There are ethical reasons why we should cultivate cheerfulness. There are therapeutic reasons why it should be cultivated and there is a divine reason why we should persistently, patiently, lovingly and heroically cultivate it.

All who have spiritual aspirations

are intuitively impelled to strive for cheerfulness.

The so-called chronic invalids would be restored to health *surely* and perhaps speedily if they would go into the "cheering up business."

Cheerfulness is catching. One merry heart can furnish the infection for a whole family.

Cheerfulness tends toward honesty in affairs and righteousness in thought, word and deed.

Cheerfulness is a Christian grace of vast magnitude. "God loveth a cheerful giver," says Paul.

An Eastern proverb says "Food without hospitality is a medicine." The deeds that we do will carry with them slight blessing unless we do them in cheerfulness.

The words that we speak will lack healing quality or soothing power unless they are spoken from a loving, cheerful heart.

When I speak of cheerfulness I do not mean hilarity, levity, or mirth, but that calm, steady, peaceful, unchanging, contented quality at which condition the soul has arrived from either an intuitive perception, or else an absolute knowledge that all that really is, is good.

When things that appear to us to be evil are understood to be what they really are—of no reality—then they will no longer hold any power over us. They will no longer frighten us nor cause us to be anxious.

Because of the fixedness of Divine Law there is no escaping its conse-

quences. God-purpose is that each and every one shall become conscious of the truth of his being. There is no escaping, evading, or disobeying this purpose in the ultimate, for Law is unchanging and irrevocable. We can coöperate with this Law and in cheerfulness and content consciously know that day by day we are growing in realization of our unity with God; or we can load ourselves down with fears, cares and anxiety till, to our sense-consciousness, our lot is a sorrowful one and our cup bitter and hard to drink.

Madame de Stael said: "Search for the Truth is the noblest occupation of man. Its publication is a duty."

There are many noble souls to-day for there are many in search of Truth.

The search for Truth is becoming the one great and important and all-absorbing theme. Some say it is the search for bread that men are engaged in, but we who know that bread *comes* to him who is in search of Truth know that all are seeking Truth even when they do not know what it is they are in search of.

Let us who know the Truth publish it with such cheerful hearts and countenances that we will be a proof to all the world that when a candle is lighted it *can not* be hid, but gives light to all who are in the house.

"The field is the world, and too many can not scatter the seed nor garner the harvest." Let us each speak that which we know, and as we speak more and more will be given to us.

In patience let us *possess* our souls, knowing that all things are ours now, and that they will be ours to our consciousness just as soon as we have lived the life well enough to have proved the doctrine.

To preach successfully the gospel of cheerfulness is to live a dignified, noble, happy, peaceful, godly life.

Its consequences will be knowledge of Truth, healing power, souls gained, daily supply, and ever and ever increasing love in the heart.

When we fast from yielding to sorrow, sickness, fear and anxiety, let us anoint our heads and wash our faces that we may appear not unto men to fast, but unto our Father which is in secret. Our Father which seeth in secret shall reward us openly.

A cheerful individual has a most astonishing influence in a sick-room, especially with little children. They are so susceptible to the thoughts and feelings of those around them that they will believe they are sick or well just as one thinks of them. One reason of the great mortality among children is that their elders, who are always so frightened about them, influence the little ones to be afraid also.

I remember once visiting a friend whose remarkably strong and happy child was taken suddenly ill. In her sympathy for the child and her anxiety regarding him, she seemed to feel that pity for him and for herself was what would soothe them both. She would bend over him for several minutes at a time, saying: "Poor baby is *so sick!*"

Poor baby is *so sick!*" The dear little fellow would put up his pale lip in the most injured way, with a despairing little wail that went to one's heart. The doctor said he could not understand why a child with such an iron constitution as this baby always seemed to have, could not be made to rally; and when, after several days of this kind of treatment, the baby died the doctor said he had never been so disappointed in all his life.

Now, if "Little Tommy Grace" had been pitied according to the way of anxious mothers, he would have been a very sick child, no doubt, and poultices and plasters would have occupied the attention of the combined family through the wee, small hours of the night; but, instead, cheerful little Dicky

Long came in singing such a funny song that, presto! our little Tommy laughed and found his face much better. It is cheerful sympathy that should be given to children. Doleful sympathy aggravates their condition every time.

Our dear husbands and brothers and fathers who usually think they are at death's door if a little fever accompanies their cold, or if a slight headache remains over thirty minutes, should never be given doleful sympathy. Courageous, cheerful sympathy must be a characteristic of those who endeavor to woo them back into the realization that they are strong and well.

Divine cheerfulness will be characteristic with us only when we have really learned the truth of our Being.

CHAPTER VIII.

“A man of words and not of deeds
Is like a garden full of weeds;
For when the weeds begin to grow,
Then doth the garden overflow.”

A little boy whose father had prayed that the Lord would supply a certain poor family in his community with bread said: “If I had as much wheat in a barn as you’ve got, papa, I’d answer that prayer myself.”

Of what use is Christianity unless it is made practical? It was because Jesus *did* things that we have faith in him. He was mighty in both word and

deed. Theory without works is vain.

Abstract Truth becomes valuable to us only as we make it the concrete.

It is only they who are ignorant of divine law that would dare speak words they do not mean. "A man of words and not of deeds" is evidently one who does not have the motive and intent to measure up in his doing to the words which he speaks. This man is piling up for himself burdens that will be grievous and heavy to be borne. "Every idle word that men shall speak, they shall give account thereof in the day of judgment." "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." When the motive is pure one does not feel tempted to speak idle words. Purity of motive is a shield that will protect us from harm.

It will also guide us into the paths of righteousness.

When mankind awakes to know that every word is a living thing which is sent into the universal as the archer sends his arrow, and that it is sure to hit *somewhere*, they will be more careful what words they speak. Our arrows are either tipped with poison or blessing. They either hurt or cure. Since like attracts like just the same arrow-tipped words that we send out will come back to us. Deceitful and hypocritical people are greatly to be pitied, because they do not know that they are making sickness and sorrow and disaster which will become actual experiences to them.

A thought is a silent word. It is just as powerful as an audible word.

When people think one thing and speak its opposite they are making opposite conditions for themselves. They are sowing tares with their wheat, mixing germs of sickness with those of health, germs of misery with those of joy. Unmixed good can only come to him who thinks and speaks and *feels* what is really true. There is nothing that will give us a more helpful and speedy lift into understanding and realization of Truth than to act or do just the very thing that we see we ought to do from the standpoint of divine Principle.

To see that we ought to do a thing and then not do it is to weaken our character and keep away from ourselves realization of Truth. "Good thoughts are no better than good dreams unless

they are put into execution." There are many people who ask very earnestly to know the Truth, but do not put into practice what little they do perceive. Doing becomes a channel for more light. The very best way to know the doctrine of God is to do the will of God. You learn how to do a thing through personal experiment. He who undertakes to practice the Truth religion in his thinking and doing will have scientific religion revealed to him. "All truly great souls spend themselves in selfless service," says Walt Whitman. They become great through doing in accord with what they perceive they ought to do. Our ideas are born of intelligence. We demonstrate our ideas by doing that through which they become manifest.

A physician said lately in an article in a medical journal: "I believe that close observation and long experience will teach a medical man that the greatest universal cause of disease is laziness. The next greatest cause is selfishness. Following this comes ignorance. Rid the world of the three and there will be little occupation for the physician." Laziness is inactivity, and since it is the nature of Mind to be active, one who is lazy is not carrying out in deed that which his divine intelligence dictates. Error always results in sickness soon or late. Lazy people often excuse their laziness because of their torpid liver when they should say my laziness is becoming objectified in the torpidity of my liver. Laziness is lack of divine energy, and is apt to lead to blind faith. It is to them

of understanding faith that blessings are promised.

Selfishness is one of the parent sins and laziness one of its offspring. Selfishness keeps people from doing what they know they should do and it also keeps them from seeing what they might do for the betterment of others.

Ignorance allows people to honor the Truth with their lips while their hearts are of opposite intent. They are speaking idle words. Every word which we speak and every thought we think has its day of judgment. The world has seemed to be at sixes and sevens, and many people have blamed God, for deserting His children, others have feared that the power of evil is stronger than the power of Good, and because of their gloomy forebodings

have uttered all manner of untrue words concerning the Lord their God.

If they would examine the race speech and actions they would find that the race has brought all this evil upon itself by its own errors. "The day of judgment" is every day and every hour. Every experience which we have either mental, physical or circumstantial is a judgment on our past thoughts, words and deeds. When we are reaping sorrow, pain and poverty we cast our mental eye back to the errors which we have done and thus "give account" of them. Every one is his own judge. Self-preservation compels us, after we find that the weeds have grown so abundantly that our garden is entirely overflowed with evils on all sides, to

right thinking, to right speaking and to right doing.

It may take us a long while, according to our sense of time, to become conscious of the reality of our real "self"—but we must compel ourselves to do at all times and in all ways the things which belong to that real "self." To prove that we are Godlike in nature we must do the things that are Godlike in quality.

Right thinking and speaking usher us into the kingdom of heaven here and now. We do not have to give up any work nor neglect anything that belongs to us in order to attain spirituality. It is possible to be in the highest state of realization while doing the most routine work. "There is a tradition as to how a certain saint gained renown. She was

frying fish in a convent, and was seized with a religious ecstasy, but such was her self-control she neither dropped the gridiron nor burned the fish."

We know to-day that meditation on great truths, and their realization, does not interfere with the smallest nor greatest duty of our life; rather do they who have their thoughts most firmly fastened on the truth of Being find that they do better work than they ever did before and do it much more easily. They find wisdom is constantly being added to them. They find themselves increase in ingenuity and dispatch. They grow stronger and more healthful. They realize a buoyancy that was to them in the past, perhaps, a thing unknown.

Wisdom is one of the aspects or con-

stituents of God; activity is another; harmony another; beauty another; love another. Does it not then follow that whosoever keeps his thoughts *stayed* upon God will do his work in the wisest and most beautiful way; and that he is the one who will demonstrate harmony day by day and his life be the light of men?

It is of the greatest importance that little children be taught to speak true words and act according to them from principle. They are not only apt pupils when pure Truth is set before them but they become, in turn, the best of teachers. When their reason convinces them of a thing, that is what they set out to do literally and spiritually.

I read lately of a little girl who said to her Sunday school teacher: "That

was not true what you told me last Sunday." "What was not true?" asked the teacher. "Why, you said if we would honor our father and mother that our days would be long in the land. I have honored mine all week and my days have not been a bit longer, for I have been put to bed at seven o'clock every night just the same." We must learn to interpret the language of Truth before we can teach it. "With all thy getting, get understanding," is valuable advice.

Every trial, either great or small, that comes to us in our journey of existence is the result of our own error speaking. How forcible, then, are right words! "A man hath joy by the answer of his mouth," says Solomon; and Jeremiah says: "Every man's word

shall be his burden." He also says our words are like a hammer that breaketh the rock in pieces. Paul admonishes to "Hold fast the form of sound words." "Pleasant words are as an honey-comb, sweet to the soul and health to the bones."

Let us choke out the weeds from our garden by the daily doing of good deeds. There is nothing that will appeal more eloquently to the hearts of mankind than to see one who can "clothe high thoughts in fitting deeds and lend himself to others' needs."

CHAPTER IX.

"I saw a ship a-sailing,
A-sailing on the sea;
And O! it was all laden
With lovely things for thee!"

Every good thing in heaven above
and in the earth beneath is for *you*.

You are God's own child and heir to
all that God is. The entire multiplicity
and variety that belongs to the nature
of God, is fully expressed in you. All
of goodness and beauty and truth are
involved in you and can therefore be
evolved from you and through you.

You have all possibility for attainment. You have all capacity for fulfillment.

“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”

All that love God shall attain conscious Godlikeness. To realize your Godlikeness will be joy supreme.

You are already, in your real being, Godlike, for you were created in the very image of God.

You are more Godlike in your heart than you yet realize. The beautiful things that are waiting for you will all come as you realize, little by little, your real Self—your God image and likeness.

Whatever you see in another that

very thing is within yourself, for like sees only like, and knows nothing of anything unlike itself.

Why do you reverence goodness in another? Because the very same quality is inherent in yourself.

Why are you a hero worshiper? Because you are yourself capable of doing the very same things that your hero has done.

Why do kindness and gentleness perfect such healing in your soul? Because you, yourself, can learn to be just as kind and gentle and merciful as another.

Why do you have such respect for knowledge? Because the same capacity for attaining knowledge belongs to you.

Why so enraptured with art? Because the same God-given talent is yours.

Why do you so greatly admire Emerson and Shakspear? Because you have within your soul all the majesty, all the poetry and all the grandeur that was within their souls.

Why does the character of the Christ hold for you such charm? Because you, too, can be a Christ.

Our God is Justice and Righteousness and respects no man's person. No one is more richly endowed than another; but all have received alike of powers, capacities and faculties.

All have not appropriated their rich gifts, hence the mystery, "the sea," that seems to lie between them and the attainment and realization now of their

soul's aspiration; but all will awaken, soon or late, to the truth of their being. Their ship is still a-sailing, and the lovely things—the realization of all that is good, beautiful and true—are contained in it.

Everything that you hope for can be realized if you will take it.

You absolutely have dominion over all things if you will learn how to exercise it.

You really can do all things when you understand that you can do them. We have and can do all of these things now according to the degree that our inherent powers have developed. But no matter how much we have misused and failed to appreciate our powers in the past we can begin *now* and do henceforth and forever according to the

highest which we perceive. "It is never too late to mend" and "every day is a fresh beginning."

Our existence becomes a joy when we perceive that we can learn and do and become more and more forever. It is the right and the privilege of every one to express that which is contained within him. Every one can bring forth to conscious realization all that is generically latent within him. This is the result of a process. It will be expressed because of the law that the subjective always becomes pictured forth in the objective. The kingdom of heaven will come upon earth when "the without is as perfect as the within."

The perfection that you perceive, hope for and admire will be attained by you step by step, degree on degree,

round upon round. Harmony will come into your life as a result of intelligent living. You will not be conscious of your full intelligence until you learn the truth concerning your origin and being, and the source from whence you sprung. Correct conclusions can only be obtained from a correct premise. You can not live a perfect life until you inform yourself regarding your perfect Source and the inherent perfection of your nature.

Because you *are* you must have a cause. Cause and effect are like unto each other. Effect can not transcend its cause, and as you have aspiration for the perfect, your cause must be Perfection Itself. Every thing good and beautiful and great that you imagine is the push of Divine Law to make

you consciously realize that effect and its cause are co-equal and alike. Already Godlike in your true nature you are gradually becoming conscious of it.

This attainment of perfection no one can give you. You must *win* it. Browning says: "Friend, what you'd get, first earn. Nature demands a full return for all it gives. Nature never writes 'I promise to pay' into her promissory notes unless she writes also 'for value received.'"

Our gifts and our blessings are both turned out of the same measure. As we give, so do we receive. We are the cause of our own blessings. Every blessing which you receive is the effect of one that you have previously given. Jesus said: "Seek ye first the kingdom of God and all other things shall be

added to you." He taught that the way to seek is to "love the Lord thy God with all thy heart and all thy soul and all thy might and all thy strength, and thy neighbor as thyself." Whoever does this will bring upon his own head all the blessings that can be conceived. Not only these, but all the blessings that ever and ever attend increasing knowledge and power and wisdom.

Knowledge is power and wisdom is better than rubies. He that getteth wisdom loveth his own soul.

If you will *dare*, you will come nearer and nearer to the doing that will be perfection. This will take patience. It will also take sacrifice. The claims of mortal sense must be put down that the truth of the spiritual man may be

put on. "He must increase, but I must decrease," was the way John put it.

To be a genius is the right of every man. Huxley says: "Genius, to my mind, means innate capacity of any kind above the average mental level." The average mental level is so low because man has not known his possibilities nor claimed them in his thinking. What the world calls a genius is one who intuitively recognizes his capability in a certain direction and sets out to demonstrate it. Acquaintance with the truth of man's being shows us that all men are equally endowed. When all awake to this truth, what is now called genius will be the rule, not the exception.

Splendid are the possibilities of man! "There are diversities of gifts," but

each "gift" is only the effect of that which has been previously cultivated. Jesus said: "He that reapeth receiveth wages."

The belief that death ends all has done much mischief. "There is no death, what seems so is transition" are true words. There is no cessation in the work of the soul.

Pope says:

"Yet not to earth's contracted span
Thy goodness let me bound."

Life is everlasting. Change of residence makes no change in the man. His loves, his desires, his hopes and his aspirations are not changed by any outward conditions nor environment. All change is within his soul. As he grows in knowledge he changes in consciousness.

Increasing knowledge can be yours from day to day. He who truly desires knowledge of Truth and its accompanying power cares nothing for the experiences which he has to contend with and outgrow on the way. "That which was but a path of thorns in the passage is changed to a path of gold in the retrospect" says Holland.

All Godlike virtues are developed from within. They are all there. All genius, all greatness, all knowledge are within man's being, ready to be evolved therefrom. It can all be done through thinking.

Very few people have yet learned how to think. The mightiest accomplishment that man can attain is to know how to think truly. You will attain this by perceiving *what* to think.

A man can think himself up to God; he can also think himself down to hell. Heaven and hell are within men. Each is created by the thinking. All genius is only the result of true thinking.

The omnipresence of Divine Law is what compels all men, soon or late, to turn to the Light and because of this we know that a ship, containing all manner of lovely things, is sailing in the invisible toward each and every child of God. Knowledge is for every one, because every one can knock at its door and obtain that for which he seeks.

Knowledge is power, therefore power is for every one. The world's inverted notion of power is that by it we can compel others to be subservient to us, and that it gives us the higher and better position in material ways and

places; but this is not what power means. The power that is for you—that which is now in your ship—is capacity and strength to do the right. Power is for the uplifting of mankind. Power is something to *help* people with. It is what makes you able to choose the good and refuse the evil.

You will strengthen your power by use. Every voluntary act that you do, or good word that you speak makes a little path for the next good deed or good word to easily roll out upon. The more good deeds you do the more you will want to do. The more true words you speak the less inclination you will have to speak error words.

Every day that you live deciding for the right you are voluntarily strengthening the meshes of Goodness and

Righteousness and Truth around you, so that you will one day realize that you are so protected by the Good that you can not even strike your foot against a stone; and that no harm of any kind can befall you. This realization will be worth any price that you will pay for it.

To whatever extent you develop yourself in this life, to just that extent of knowledge will you begin the next. To whatever you aspire and whatever you work for in one phase of existence, you reap in *results* in the next phase. "Born" musicians, artists, poets, and Christs are results of *past* aspirations. Not a single effort that you make is ever thrown away. Not a single aspiration nor good deed but will give you a

lift toward a higher and brighter consciousness.

Omnipresence is Life invisible, and every thought, word and deed is done in the Omnipresence. Growth is therefore its inevitable result. Law can not defeat itself, consequently whatsoever a man soweth, *that* shall he also reap. The more rapid your progress in things spiritual the more intense will be your desire to press onward toward the mark of the high calling.

Every thing that the soul attains it has previously reached for. Other people are influenced by you. What you reach for many others will reach for. Reach high, my friend, reach up to God. "Be ye perfect even as your Father in heaven is perfect."

Your ship is sailing toward you.
You can speed it on its way. It is laden with all God possibilities, powers and capacities in which are included love, purity, patience, charity, hope, courage, helpfulness, meekness, mercy, fortitude and all other fruits of the Spirit. These things are for *you*. Take them.

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