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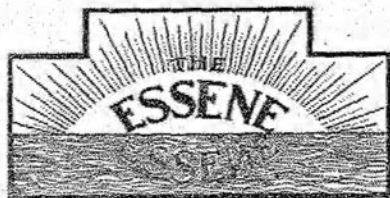


LIFE

LIGHT

LIBERTY

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A MAGAZINE OF CONSTRUCTION

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THE NEW SONG.

I come to preach the gospel of love,  
Of mercy, charity and equality,  
Of liberty and brotherhood.  
I come to call the people, for I love them,  
To show them the way that leads from sorrow and  
    bondage  
Up unto the fair city that lies in the future,  
Where the kingdom of God shall come on the earth as  
    in heaven.  
The time is ripe for the people, the common people,  
To come to their own, their heritage from the Father,  
To share it in love, as brothers, with one another.

I stand in the dawn of the later and better era  
And I hold my face turned ever unto the sunrise,  
And I hold my soul turned ever unto the glory  
Of the sun eternal, God's light in the inmost heaven.  
And the earthly light that flows from the human morn-  
ing

And the light divine that flows from the morn immortal  
Flood over me with their tides of illumination,  
Till I cry, "At last heaven's day on earth is breaking."

So I come to sing to the people a glad, new carol,  
To tell you the Old is dead and the New has arisen,  
To tell you the focal age is now at the threshold,  
To tell you the great souls have gathered out of the ages,  
The martyrs, the prophets, the workers, the seers and  
the singers,

The lovers of Christ, who have carried aloft His banner,  
The lovers of Truth, the ones who have sought it and  
taught it,

The lovers of God who have worshipped Him in the  
spirit,

To tell you these great have come in the name of the  
Master,

To help you to fight the battle of Armageddon.

List unto the call. If you are of truth, you will hear it,  
You will thrill with the summons as though you had  
heard glad tidings,

You will answer unto the word and will know its meaning.

It is this: Awake. Prepare. For the day is upon you.



### UNIVERSALITY.

As men climb the scale of wisdom, the universal grows more and more, the individual grows less and less.

This truth is borne in on us in a thousand different ways. The thing that lives in literature is not what fits a certain time or a certain locality, but that which fits all times and all localities.

Within this truth is another and more profound one. All that is worth while in any individual is that which is universal, the higher ego, the better nature, the divine consciousness which is everywhere and in every conscious being.

In other words, the thing in us that knows that I am I is an infinite and an eternal principle, which always has been, which always will be. In the light of this thought immortality becomes as certain as life.

To put it in another form, the thing which is conscious in me is the same thing that is conscious in you, is the same thing that is conscious in every other person. This is spirit—not a number of separate spirits in the way that we understand separateness—but the one spirit that is all pervading and that enters into each of us.

This makes plain the law of brotherhood, the law of unity, the law of solidarity.

A false conception of personality has been the great stumbling block of the world. It has prevented men from clearly apprehending the truth of immortality. It has degenerated into all forms of selfishness, of antagonism and of war.

When men fully realize that they are all linked together by the same divine principle, then the truth will grow as clear as light that by helping others we help ourselves and that by injuring one we injure all the rest.


• Christ was the embodiment of this universal, divine principle. He enunciated its laws in forms which the human mind can grasp. He was the perfect type and example toward which we are all to strive.



The press reports tell of a young man who can remain absolutely motionless for six hours. He is developing the characteristics of a conservative early in life.



If society cannot be Christian under the competitive system, then there is something wrong with the competitive system.



# LIFE STUDIES

BY IONE.

## THE COMPLETE LIFE.

*"And I smiled to think God's greatness  
Flows around our incompleteness;  
Round our restlessness, His rest."*

Completeness.

Unity.

Harmony.

And all is the fulfilling of the law which is love. How many times have we students been told that love is the highest law—just as though there could be any higher or lower law, just as though the law was some definable thing floating around in space with all kinds of degrees and limitations. The fact is, love is the only law; it is the constructive principle of all life, and we are living the complete life as we live and express ourselves in harmony with that law.

You cannot fix boundary lines to that which is boundless, and it seems almost like limiting or rather trying to define the indefinable when we use our weak language to express the greatness of Infinite intelligence. But we will never be satisfied with anything short of complete-

ness. We have stopped talking about perfection. The word is so big we have concluded we scarcely understand it. Completeness is the expression of harmony in the soul.

We are here to live the complete life. Our work is to manifest our lives in harmony. How can you help other people to harmonize if you can't manage yourself? And the beautiful part of it all is that nothing impossible is required of us. We can do anything we want to when we have learned non-resistance to the law, as we shall learn when we understand our relation to it, then all power is ours.

All the differing rates of vibration in the universe are brought into action in the creation of a human soul; consequently a man is an exact correspondence of the universe. Don't you see, then, he has in himself every force in the universe and the power of using that which is within himself? That is the object of our sojourn here. That is what we are working and studying for—simply to understand our relation to infinite things and to fulfill our part of the divine plan.

We shall not feel any separateness when we perceive our relation to real life. Do you know the sense of separateness is one of the gravest dangers of the growing soul? It is utter delusion. Because a man has awakened to faint consciousness, he is apt to think he knows more than other people. Because his opportunities for gaining strength financially or mentally are

greater than his brother is no reason why he should feel that he is different in any way. But when he is stronger in any way, then his responsibility is to use all his superfluous energy in helping others. Do you think anything belongs to you that you cannot or will not use?

How are we using our opportunities when we who should be the lovers of all living things use our God-given energies to destroy, or to blight with the spirit of condemnation, our brother whose every heart throb is our own. Ah, if we realize that truth, all sense of separateness will soon leave, all fear will soon be only memory. The man who has love without fear, or let us say who is love, can walk unharmed through the jungle and untouched by the opinions of men.

It is in the detail of life that our endurance is tested. Some of us think that if we only had a big chance, or some prominent position, or if some big thing would happen we would rise to the heights and prove our ability. Of course we would. When a great thing happens we bend all our energies and focus the mind to that point—we concentrate and master. Very small minds can rise to great things occasionally, but it takes a great mind to do the small things. The real strength of the soul is tested in the little things where there is nothing to arouse attention or to gain reward and approval.

So never mind if the things you have to do seem trivial. It is the way you do them which makes them

complete. It is not so much your particular kind of work, but the mind force that you bring to it, the training you get from it, which counts.

Have you never heard an artist say he could not lower his standard by lending his talent unless he had a high price for his work, and even then could only work in a way he considered high art? I heard a musician say once he would not play an accompaniment or take any second place, he was an artist and must do solo work or nothing. By and by when he knows something and really is great he will know that he cannot lower his standard by helping in any way and radiating his music everywhere.

If you have any gift, any genius, it belongs to all. It is your privilege to give it to all. The sure way to destroy your talent is to suppress it by using it selfishly. The complete life gives so freely that it has always an abundant, fresh supply of pure inspiration which is always so free for the unselfish soul.

Suppose people do not understand you; that does not matter so long as you understand yourself. You only have to live the complete life without any thought of the result, because the result will always be harmonious eventually if you are living in the law—just do what you can to help everybody, and even if you get abused for it at the time, the results will take care of themselves in ultimate harmony.

To be harmonious on any plane you must polarize

yourself with the force of that plane. The physical body will not disintegrate so long as it is kept in touch with the infinite forces which animate it. The soul will never discard the body so long as it is its most useful instrument of expression. It is only when the body refuses to manifest harmony and becomes unbalanced that the soul leaves it.

It is a beautiful thing to live a long time in the body. If you really make use of time you will find that growing in age is really coming into everlasting youth. But you cannot live in an atmosphere of emotion if you want to hold the body in poise. You cannot live in the past or in the future. You must be conscious of the ever-present now—the complete and full present moment. Then the body will respond to the soul's demands. It will polarize itself to the present, and this thing we call growing old will not be something to dread, but will be the completion in strength and beauty of our journey on this planet.

All strength, all power, is in the soul. It is really a waste of time to look for it outside. Every man has his own position in the universe and must view life from that position. As he sees all things from his own viewpoint he must evolve from the plane of his vision or consciousness.

No man can live for you. No man can die for you; and yet each man is necessary and dependent upon the whole. When you develop from within outward, grow-

ing in strength and completeness, you become more and more the individual, and more and more one with all other individuals. In strengthening yourself you strengthen the whole. Sometimes we come in contact with one of these strong souls, one whose mind is under control, who is absorbing God's greatness. How we are uplifted by his radiation, strengthened by his presence, although we may never exchange one word!

Buddha says, "There is no higher duty than to work for the good of the whole world." Surely the ever-present daily duty is the work for the whole world. It is doing that duty completely and with all our strength and more. You can always rely upon the guidance of your own soul. It knows its requirements, and will point the way with unerring accuracy if you will only listen and follow the guiding voice.

Don't be afraid of doing things. How we do enjoy people who do things! It is a good plan to decide on some line of action and then follow it out. Concentrate upon the thing you intend to accomplish, and then work to that end. "Be sure you are right, and then go ahead." It is not necessary to do much talking about it or to tell people what you are going to do. They will find it out soon enough when you do it. The awakened soul finds its only rest in change of action. Its true repose is in work for the uplifting of the world as well as its own.

When the soul feels itself growing too strong to be

shaken it has a sense of broader action, more fullness of life. It feels the conscious oneness with all life, and a sense of harmony with that life. But what does it mean for the soul to become too strong to be shaken? It means that the divine in us is master; that the animal passions are under control; that the man is polarized, and responds to the spiritual forces instead of to the objective and relative conditions.

It is so easy to allow conditions to rule the man instead of the man ruling the conditions. When he is submerged in riches, ambition, passion and selfishness, then in the divine mercy and justice come pain, sorrow, defeat, despair. Then comes suffering, that great friend of humanity, to point out the delusions, to purify, and to bring him back to consciousness. "What does it profit a man if he gain the whole world and lose his own soul?" Was ever there a greater warning than those mighty words of the Master?

You are wasting your force when you are sorry for people because they suffer. It is the divine economy of all nature. All things must be purified and raised in their vibration. Gold must be tried by fire. Rather give them the true sympathy which helps them to overcome the cause of the pain. If anything hurts you, it is because you are capable of being hurt. There is something in you which needs a change of polarity. You need to raise the vibration of your sensitiveness to the higher

vibration of sensitiveness to truth, where you will respond to the real instead of the unreal.

"The Father knoweth what things ye have need of before ye ask Him." Isn't that beautiful? What is the use of all this worry, when by simply trusting and conforming to the law the way is made so plain? There is no pain in harmony, but until we have harmony there is always more or less disturbance. The disturbance hurts, and it is a blessed thing for us that it does hurt. In overcoming the hurt we find the cause and stop the disturbance, otherwise we should be lost in the depths of our own selfishness.

Spirit never plays tricks. There is never any divinely ordained inharmony. Sickness is always injured nature, the result of incompleteness. What we call sin and poverty, another kind of sickness, is the result of ignoring nature's laws—ignorance, perhaps, of some natural function, whether physical, mental or spiritual. In reality what we know as spiritual and natural cannot be separated. It is only relatively that we speak of separateness.

Our work and our love belong to this present life, otherwise we should not be here. We are just exactly where we belong and attracting just what we need for the completeness of our lives. Let us make use of our present opportunities. They are all we have and the only thing we can lose.

He whose heart is filled with universal love is taking

a sure path, whether we approve of his methods or not. One has true love when he forgets self and strives to live for the good of all without thought of reward, letting all men live in freedom, and doing what his own soul-consciousness approves.

Love and labor. Labor and love. By and by there will be a broader field of labor, a more complete love. To live in the Eternal now doing what we can is the sure path to the complete life? Deep in every soul is the child-soul of Hope, of Faith, of Love.

"O Son of Spirit, I created Thee sublime, but thou hast made thyself powerless; therefore ascend to that for which thou wast created."



Who sings a song and lets it go its way in the world to charm the sorrow out of some heart he will never know, is the true poet.



Who does a good deed, not thinking of the reward, or even of the results, but who loves the deed for the deed's sake, is the true man.



Fear is the falsest and most debasing thing in the human mind. The new prophet of the new day must be absolutely without fear.

*STRENGTH.*

The really strong man is gentle. To those he loves he has good fellowship, tenderness, thoughtfulness. He is never loud and avoids brawling. He is slow to anger and will bear much. But in the crises of life he is iron.

Such a man may seem timid in ordinary times. His diffidence is sometimes almost painful. It is only on the greatest occasions that all this is thrown aside, that his soul rises to its full stature and the man stands forth as he is. When others have lost their heads he is calm. When sorrow, hardship and trouble appear in his path, he never swerves or flinches. With a patient tenacity that never gives up, he goes forward with his work. He may be defeated for years and years, but he never quits the struggle. Ill health may drag him down, but he never becomes soured or discouraged. He follows what he believes to be right, in spite of the world and in the teeth of all consequences. His heart is filled with love for his fellows. He tries to spread sunshine and to make the world better.

Such a man cannot be kept down. He is greater than his fate. He is superior to his environment. Even though he does not achieve greatness in the eyes of men, he is a success. For he has the gem without price—Character.

The real self is invisible. It is above the physical, it is even above the intellectual, it is spirit. It is the inner fountain of nobility, the source of character, the hidden

mainspring of motive. The world cannot see it, except as it is reflected in our actions, in our faces and in our lives. This is the real man. It is more than the tawdriness of dress, than the accident of form, or even than the acquirement of learning. It determines all these and yet is independent of them. It is the divinity within us—a part of the immortal spirit-principle that pervades and dominates the universe.



### *PLENTY OF ROOM.*

Wouldn't it be beautiful if all the teachers and writers on New Thought lines could realize how much room there is for workers in the Lord's vineyard? All kinds of room, all kinds of work. So many laborers required, what is the use of giving this one a little slap, of pulling aside your robes from the other one or criticising another one's work?

When a man says he has a message to give to the world, you may count on it that he has, also that there are plenty of anxious and hungry souls needing his message whether it just suits our view or not, otherwise he would not have it to give.

When a person is seized with what Nancy calls Divine recklessness, you might just as well get out of his way and let him work according to his God-given impulse—because something is going to happen.

And how much bigger and better and altogether

more effectual would each and every message be if we would only hold out the hand of fellowship for all and greet all these inspired souls in love.

It blights every possession you have when you are selfish about it. There is a man in our village of Denver who doesn't allow folks to walk on his side of the street if he can help it for fear they might step on his unfenced lawn. He is not a bit polite in his objections either, and do you know that although his lawn has more attention than anybody's else it isn't nearly so pretty and fresh and happy as are the others.

There is so much to be done. Do let everybody in who wants to work. It will make it so much easier and happier for us all. Many of us have almost lost courage and been driven out of the field entirely by the abuse of those who should have given us a glorious welcome. And the pity of it is that they hurt themselves far more than they do those they attack.

This lovely Sunday morning I was down town when the Salvation army came by. They stopped where I was standing waiting for my car, and I forgot all about the car as I stood looking at those rapt faces and watching the brave work. A woman whose beautiful face and strong sweet voice attracted my attention was kneeling on the dirty pavement beside me with an attitude of devotion that was most touching. My first thought was, What a pity such a voice, such consecration, should be wasted here; when suddenly the full meaning of her

great work came to me, and I read the mighty lesson which came to me through her.

Not much waste in this blessed soul's expression—and I said to Ione: "Would you soil your dainty skirts by kneeling there? Have you the courage to raise your voice and sing this inspired song to these crowds?" and Ione very promptly answered, "No, I wouldn't; my message is different and for different people." Ah, yes, Ione, you have a heap to learn maybe, and your way of working is different, and possibly your viewpoint is not from your knees in the street—but who knows which is the highest point of view, which is the grander work.

Oh, let us feel our oneness with it all, let us give our love, our sympathy, our help in all ways to *all* the workers in His great cause. My way can not be your way; your way cannot be mine, but there is room, so much room, for us all.

G. M. B.



The cause of liberty does not move backward. Having attained some measure of political freedom, the next step of the people will be in the direction of industrial freedom.



Who plants a tree for future generations is the true philosopher.

*THE NEW DISPENSATION.*

(Extract from the Address of J. A. Edgerton, in announcing the Church of the Living Christ, Denver, Sunday, May 4, 1902.)

If I ever wished the presence, power and guidance of God, it is now. I want all that is said to be of God, nothing of my own.

This is a blessed hour; more blessed perhaps than any of us realize. To me it is especially blessed because I feel that I am among my own family and can say the things that are in my soul.

Freedom is the gift of God to man; it is the dearest thing in the world. All the deaths of martyrs and heroes have been for the sake of freedom. And the new faith, which is but the truth of the old faith, will be based upon the law of perfect freedom—absolute mental liberty.

There are not so many of us here, but I would rather speak to a dozen who yearn for the truth and love their God than to speak in the greatest temple of Denver to the average audience. I hope that a prayer may go up from all of us for a spiritual baptism of consecration to life's work.

When a man once gets the light of the truth of his divinity, he cannot go backward in the cause of humanity. He must press on and show the light that is in him. When you have that light, you cannot "put it under a bushel," or it will go out. When you have that

light, you must live it, speak it, show it forth everywhere in your life, and if necessary die for it. If only those here would thus live, we would become a lever that would move the world.

There is need for teachers of genuine Christianity. All those who have this light of love feel themselves crowded out of the regular institutions of worship. There are millions of them, true believers in Christ. They have a right to a place of worship in which they will feel at home, where there is no taint of mammonism, where they can go to their Maker direct. Such a work is necessary in the world, and we hope to start it.

I want you to forget everything except the spirit. My soul is to talk to your soul. We are to think of each other as souls; that the great Over-soul is around about us, and we are to open our own thought into it.

You can go to churches where you will hear the finest singers that money will hire, where there are beautiful stained glass windows and where you can listen to eloquent preachers. None of these things will you find here; but if you come to me I will try to awaken your souls, to bring the new birth, the acme of all things. This I want to say from my heart: I love you. I love all men. If I did not I would not try to speak or write to help them. It is because of that love that I am here. The real love is that which goes out to others, which would sacrifice its own desires for others. Any other love is only selfish. This Spirit of Love is abroad and

we should open our hearts to receive it. This is the new birth, the reality for which we live. I am not going to split hairs on theological propositions. The new birth is an actual, tangible fact in experience. I would rather help you to get that new birth than to try to tell you what it is.

I have not come to establish any new church or sect. There are too many in the world as it is. I have come to testify of the existence of the Church that has been here ever since Jesus of Nazareth—the real Church of Humanity, the Church of the Living Christ, the inner temple. Any one is a member who has the consciousness that he is at one with the Father and is intelligently trying to help Humanity. In no other way can he become a member. This church is as wide as the world and as high as heaven. All men may come in. There is no creed in it. A creed is an attempt of one man to bind the soul of another. You have no right to do that. Each man should go direct to the Throne.

God's home is in the temple, and the temple is within you. All the windows of this temple face inward, for the light comes from within and flows outward till it reaches the most external self.

The world is moved by men who are led by God, who are inspired. It always has been so and always will be so. The object of our movement, if we may call it a movement, is to unite those who are in this conscious-

ness of spiritual love, to make them feel a unit, as they always really have been a unit.

This is indeed a place of worship; we have no priests or professional preachers, but come as equal souls. I have no criticism to make of the preachers. Many are honestly following their highest light, but they are bound by old forms and are handicapped. Instead of receiving their call from God in many cases they receive it from their own necessity. Too often they get their revelation from a theological seminary rather than from on high. This is not a harsh criticism, but the plain truth.

I have consecrated myself entirely to the work of the Father, have said, "Thy will be done;" and if it is His will for me to speak to the people, I will never take one cent of money therefor. It shall be a labor of love. I do not say what others shall do on this point. The whole idea of commercialism in connection with worship is revolting to me. I was born and raised a Quaker. I love the simple old forms. The only trouble with the Quakers was that in getting away from formalism they went to the other extreme and the result was an iron-clad formalism worse than the other. Pay no attention to externals. Make your worship purely a spiritual worship. The only thing in the universe that is worthy to be worshipped is God. The only thing which is worthy of being worked for is the manifestation of God, which is Humanity.

I think we ought to have a real genuine revival, such as Geo. Fox used to have. He was a man inspired of God as much as any of the prophets of old. We are like a family gathered here for spiritual communion. Many of us will speak. We are all free and equal. I simply bear witness to the truth that is in me, and each of you has the same right and obligation. Jesus said: "For this was I born and for this came I into the world, to bear witness unto the truth." Our business is to follow Him and by our words, by our works and by our lives, which are the highest expression of religion, to show forth the truth that is in us.

I believe in trusting to faith. Whatever this movement may be, it is founded wholly on faith. A little over a month ago we first gathered a few of us and with silent prayer sought to know the highest good we could do for humanity. So far this is part of the result. It depends on you whether this work shall go on and to what end. If you think there is need for a place of meeting for those not satisfied with the old forms, work with us. I have had a feeling that this is not my movement, or that of any one of us, but that we are only pawns on the chess-board, moved by God. I don't know whether or not these are the few who will start the religious revolution greater than the reformation of the 16th century; but I feel there is need for that now. We are going on as best we see, trusting to faith for the

means. All must be done under guidance of God. We are to come here and speak direct from the soul.

We will imagine ourselves back 1900 years, on a little stream called the Jordan. Someone is in the stream baptising. A stranger walks down the bank, a tall majestic man, with the most radiant face probably ever seen on the earth, a face of conscious power, yet of sweetness and self-effacement; a face that would belong to one who would bless little children. A strong masculine face His, with a supernal light in it, and hair that glistened in the sun. His was of the higher type of the Jew. We will imagine him coming down to receive his baptism at the beginning of His ministry. A carpenter's son He was, who left His tools to speak for a new faith. We follow Him until the respectable people of the church put Him to death. And I ask, Are there none now to carry on His work for humanity? To teach as He taught; to work as He worked; to live as He lived? Is there no one to stand for His real message? If not, there is a call for volunteers.

But it is not of the man Jesus I would speak. We are rather saved by the life of the living Christ of to-day than by the dead Saviour of the past. We must have a living faith now, not a dead one. The message is Now. We are in heaven Now. Christ calls to us Now. He ministers to us Now. We do not need to hold up a vision of 1900 years ago, or dream of a distant heaven, vague, shadowy and in the future. Our gospel is for to-

day. That is the reason this should be called the Church of the Living Christ. The call which came to each of the disciples then, comes to each of us now. There never was such an opportunity as there is now to do good, to go out and work. The world was never so ready for the faith of works as now. God did not cease His revelations with John. He still reveals Himself to the souls of men. My call to you is not to think of this intellectually, not to take these blessings selfishly; but to go out in some movement for humanity where you can work for brotherhood, for better things; and there give your time, means and talents, your very life to further the cause of humanity, until justice reigns in the world, and those who toil shall come into their heritage.

I have seen a vision of the religion of the future—a purely spiritual worship, stripped of theological quibbles in which each one is free to go to the Light for guidance and direction. In that time the people will be liberated from the drudgery of giving their lives in a practical slavery for those who do not need the products of their toil. In that time equality of opportunity will have come to the world and men will have access to the means of production and to God Himself. This is the religion of the future. To-day God's greatest material gift to man, the land, has been cornered, monopolized by those who cannot use it. Religion itself has also been cornered; you must go through certain forms to be even recognized as a worshipper.

In the time to be I have beheld temples in the sunlight, where men and women with the souls shining out of their eyes went to worship God in spirit and in truth. That was the most ravishing vision in the world to me.

My mind goes back now to other days, goes back to a time when we hear a voice crying: Prepare ye the way, the kingdom of heaven is at hand. The Lord is coming to His own. I see one again in the North battling against paganism and proclaiming the White Christ. Then I go to yet another scene in Northern Italy, where a monk gave up his life in the dawn of the reformation. The same forces are now at work that were behind these manifestations in the past, to spiritualize the people and bring God's kingdom on the earth. It is this toward which all this spiritual unrest is tending. In this day the preacher of this new-old dispensation emerges from the old and recognizes the new. It is the day now, the light is already here. It may take some time for its extended manifestation. It may take some time for us to come into the knowledge of the kingdom that is promised us; but at least one voice shall thunder onward until the world shall listen.

This movement shall not be confined to Denver alone. It stands for life, light and liberty everywhere and must go on and on until it is heard around the world. It is our business to preach the word, to follow the light, to heed the call. I have seen a world redeemed by the Living Christ.

We want the genuine. The world is tired  
Of things that only seem. We want the true.  
With hopes divine the hearts of men are fired  
For better things unfolding in the New.  
They want the message from some soul inspired  
That tells the kingdom coming into view ;  
That renders plain the glimpse they faintly see,  
The Christianity that is to be.

We stand beside the dying of the Old,  
The mass of forms and creeds already dead ;  
And wonder what the coming years may hold  
Of sweeter faith to give to us instead ;  
And, looking up, a light like flame and gold  
From out of heaven over us is shed,  
Revealed in which a dream divine we see.  
The Christianity that is to be."

It is a living faith, a present hope,  
A word that is revealed to us to-day.  
No longer through the darkness need we grope  
As blind who lead the blind and lose their way ;  
But, as it were, the future's curtains ope,  
And, bathed in radiance that grows for aye,  
Throned o'er a world-wide brotherhood, we see  
The Christianity that is to be.

'Twas seen of old by One in Bethlehem,  
Who yet is living and who leads us on.

A vision of the New Jerusalem,  
It shone to God-intoxicated John.  
And now there bursts in flower upon the stem  
Of centuries a splendid rose of dawn,  
That in fruition of the day will see  
The Christianity that is to be.

The Fatherhood of God it will unfold;  
The Brotherhood of Man it will avow,  
It will expel the modern god of gold  
And to no form nor fetish will it bow.  
It will proclaim the Christ that lived of old,  
But more, the Christ that lives and saves us now—  
His simple faith from creeds and dogmas free—  
The Christianity that is to be.

Itself in outward things it will express;  
Will phrase itself in lives in terms of worth;  
It will the social organism bless,  
Till it becomes incarnate in the birth  
Of that new era of unselfishness,  
The prelude of God's kingdom on the earth.  
'Twill manifest as love and liberty,  
The Christianity that is to be.

The time is here. Already may be heard  
The voice of one who cries "Prepare the way."  
Already comes the preaching of the Word,  
The living revelation of To-day.

Already are men's spirits thrilled and stirred  
In expectation of the coming fray;  
When o'er the wrecks of Wrong the world shall see  
The Christianity that is to be.



### THE WORK INCREASING.

Since the last issue of *THE ESSENE* a free employment agency has been added to the little movement of which this magazine is the exponent. This is under the charge of Dr. C. J. Hall and it is hoped in a short time to add to it a free reading room, free baths and similar departments for practical benefit. In September the union Sunday evening meetings will go back down town so as to be close to the folks.

For the guidance of those outside, who may be interested in taking up a similar work, it may be as well to go over somewhat in detail the various branches that have grown out of this movement:

1. The Church of the Living Christ. This was announced in a small meeting held on Sunday, April 27, this year. The first public meeting was held on Sunday evening, May 4. A portion of the address delivered that evening appears in this issue.

Since that time services have been held regularly every Sunday evening. Different persons have spoken, representing so-called different sects and giving various phases of the one truth. There has been no effort to ad-

vertise, as it is one of our ideas that a movement of this kind should grow naturally and spontaneously, without any force work, or sensationalism. Despite this fact the attendance has been from one hundred to three hundred and has held up through the vacation season.

No formal membership has been required, as it is another of our ideas that a man cannot become a member of the real Church by writing his name on a piece of paper. He can only do this by coming into the kingdom. There has been no creed, as we believe in absolute mental liberty. There has been no organization, except a general committee that has been over the entire work. The effort has been to find a really spiritual religion, with all that grows out of that, to express the living Christ, to preach and practice genuine Christianity.

2. The School of the Christ Life. The first meeting of this was held on March 28, of this year, though the school was not formally announced until about a month later. The same freedom obtains in this as in the public meeting. There is no membership and the doors are open to all who care to attend. On each evening a leader is appointed for the succeeding evening. This leader chooses his own subject, on which he holds forth for a short time, after which the discussion becomes general. Subjects have always been chosen along spiritual or humanitarian lines. In addition some time is always devoted to the Silence, for the benefit of some

particular person, or for general benefit. Silent prayer goes through all the work.

3. Free Healing Rooms. This department has been under the charge of Mrs. Galer and has been somewhat individual in character, although connected in a way with all the rest. It has been highly successful. Contributions are voluntary, as they are in every branch of the movement. It is our ultimate idea to have this a purely philanthropic work in which many shall participate. It is one of the ways of the application of the Christ-message. There is nothing narrow about it, as we regard any means of healing as divine. In the perfect system that is to come, all methods of bringing physical well-being, whether mechanical, medicinal, mental, or spiritual, will be combined. And we not only believe in healing, but in teaching others how to heal themselves, to keep well.

4. The Noon-day Rest. This did not directly grow out of our work, although connected with it. It is under the charge of Mr. Cobbett, and we intend to make it a permanent department.

5. The Free Employment Bureau, which was referred to above.

6. A number of churches and classes, which antedated our movement, but which have fraternized with it. Among these are the Church of Humanity, the People's church, the New (Swendenborgian) church, the Divine Science church, Mrs. Grace M. Brown's Monday after-

noon class, the Theosophical Society, and others. In fact, we have antagonized none. It has been our desire that this should be all-inclusive, should stand for the universal work, should be in the highest and best sense a union movement.

For the guidance of any who may wish to know, the meeting places of the various branches of the work are as follows: The Sunday evening meetings for a time have been held at the Divine Science church, but hereafter will be held downtown, probably at Concord Hall, 1548 California street. The school is held every Saturday evening at Mrs. Gregory's art rooms, 1330 Arapahoe street. The healing room and noon-day rest are at Room 406, Tabor building, corner Sixteenth and Larimer. The employment bureau has been in an adjoining room, but will be moved this month, new location not yet determined.

The movement as yet is in its infancy. It has grown beyond our dreams and with the beginning of the new year promises to grow yet more rapidly. It has been built entirely on faith and will be carried forward in the same way. Those coming in touch with it from outside of Denver have hailed it as the beginning of a universal movement. That depends on forces higher than the writer. There is behind it but the single purpose to do God's will. It is His work, not ours, and our only care is to keep it true to Him. This is not cant, but a plain and simple statement of an undeviating purpose.

We believe this movement should go beyond this city or state. Our principal object in starting this magazine was to encourage others to enter the union field. There is no formality or paraphernalia necessary. If you are interested, go to work.



### SHALL WE FAST?

AUGUST 13, 1902.

DEAR LONE—I have been reading your studies for several months, and studying everything I could find on the subject of the New Thought, and so much is said by the different teachers about fasting. In your July number you invite "questions and comments" and I am interested in your presentation of the Truth, so I would like to ask you if you consider it necessary to fast before one can attain spiritual understanding.

Very truly yours,

JULIA A. FERGUSON,

KINGSTON, S. D.

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Now my dear, of all things and of all places where it is well to have a good stock of common sense conveniently near, it is when we are considering this question of fasting. There is no subject on which people have more pronounced ideas than right here.

There are so many teachers who advocate fasting

that one must recognize they find great strength in it, but you ask for my opinion, and I must confess that it does not agree with me to fast—in fact it makes me quite unhappy. You see I have not trained my body to live on air, and it has the bad habit of getting hungry, and unless I supply its demands it gives me endless trouble and refuses to work, and as I have not time to stop I usually give it food.

Mr. Haskell in his book, "Perfect Health," tells all about the philosophy of fasting. To eat breakfast is, in his opinion, the root of most evil, and he tells about it so delightfully that you want to fast at once and try it.

Mr. Conable knows how to live on a cracker a week with a ten-mile sprint, I was going to say before breakfast—but I mean early in the morning—because I believe the cracker is not eaten before noon, so you could not call it breakfast—and he is one of the most beautiful souls I know, and full of deep spiritual strength as you know by his teachings; but as you realize still more when you come in personal touch with him.

It is always wise to follow your own inspiration—if you feel that you require a fast and want to take one, then you are safe in taking it, but if you go contrary to Nature's laws and demands you know what will suffer—it won't be the law.

Some of the most devoted souls I know are not even vegetarians and never think of fasting.

To answer your question directly—In my opinion it

is not necessary to fast to be spiritual. Your mind is your point of contact with the universal energy and not your stomach. If your mind decides you must fast, you will fast. Its action determines all results. If you want to be spiritual just control your mind, see that it vibrates in the law of love, and the rest will soon adjust itself to the one supreme condition. IONE.



#### A WORD FROM MRS. GREGORY.

DENVER, August 17, 1902.

MY DEAR IONE—Permit me to thank you for the charming little story in the August number of THE ESSENE, "One Woman's Love." As you have shown such sympathy in the work it occurred to me that perhaps your readers would be interested in knowing something of its further development and what it now means to hundreds of boys who have never had an opportunity of this kind.

Since I began the work three years ago the attendance has increased from five boys to four hundred.

Beginning with one room we now occupy a large building with well equipped gymnasium, shower baths, manual training and art departments, library and reading room.

The course of study includes mechanical drawing, free hand drawing, designing, wood carving, clay modelling and gymnasium work. Common branches: arith-

metic, reading, spelling geography, penmanship, and language.

Girls' classes will open in September, beginning at 7 o'clock; boys, 7:30.

The future work will broaden in many respects, as a permanent home will be the outcome of the present work.

Farming and Bee Culture will be one of the features of the work furnishing employment for the unemployed, and teaching them to become self-supporting.

Time and patience are required to accomplish all this, but encouraged by past results we are going forward with perfect faith that as we are ready, the way will open for the fulfilment of all our hopes and plans for the upliftment of these dear children.

With very best wishes for your success I am

Very sincerely yours,

IDA L. GREGORY.



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