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IMMORTALITY IN THE FLESH.

If a man die, shall he live again?—Job 14:14.

I shall not die but live and declare the works of the Lord.—Psalms 118:17.

Through instruction into Eternal Truth, man comes to the absolute assurance that no human being really ever dies, in the sense of ceasing to be an individualized consciousness; that immortality is absolute verity and cessation of consciousness, at the very most, is but a temporary appearance and, when understood, is always, not a cessation, but a removal from one set of cognitions to another. The Soul which is the real consciousness never sleeps, never dies, never ceases to be.

Real success in this life is coming to the realization that one is immortal Soul, one with God, and absolutely exempt from **disease, sin** (failure and making mistakes) and **death**.

To know yourself to be Soul, not flesh, is to enter into eternal bliss here and now; is to prove yourself walking in heaven, overshadowed by its peace and harmony, even while you appear on the earth mingling with its confusions and discord. The first knowledge of the Soul-Self may be fleeting and come only at intervals but this taste of the Lord is healing multitudes and starting them on the Way even though their advance is slow and interrupted by the delusions of carnal sense. But a persistent holding to the Truth already received finally brings them to the Highway, where every step is from one victory to another—glory and happiness, endless, surprising, ecstatic.

Health is demonstrated in the flesh. Old chronic diseases pass utterly away, new diseases cannot get any hold; the devotee may be in the midst of virulent epidemics and yet is wholly immune; no contagion can touch him, the very air he breathes grows the purer for passing his lips and no poisonous thing can find lodgment in the cells of his body. He knows with Job (vide 19:26) "When my skin (the protection of the Lord, Genesis 3:21) shall compass my body, then **in my flesh I see God.**" (Young's translation).

Holiness is demonstrated in the flesh, a joyous reality to the devoted lover of God. He cannot make a mistake. Becoming so fully obedient to the Voice of the Spirit within, every step is justified by the noble fruits that follow and he walks consciously the Way of Holiness, the path of roses that Canon Farrar describes in the words "All the Way to Heaven, is Heaven." It is said that Mary Magdalene became so one with her Soul-Self that she entered into the most virgin consciousness of purity while yet in the flesh, and the old errors were wholly forgotten as though they had never been.

Immortality is demonstrated in the flesh. Every form of corruption disappears. Every cell of the body grows fine and fluid instantly responding to the spiritual thought. What ever enters into the body meets the white heat of Divine Love and is converted into its purest primitive element. This corruptible puts on incorruption, this mortal puts on immortality for mortality is swallowed up of life and "death is swallowed up in victory." (I Cor. 15:53, 54 and II Cor. 5:4).

The conquest of death is the same as the overcoming of disease and sin. For, in order to heal all diseases, one must master the sins that lie back of so many chronic conditions; and annihilating sin results in destroying its wages, death. "For the wages of sin is death," Rom. 6:23. By arresting both disease and sin, death is stayed. This is shown in the life and ministry of Jesus Christ the mighty conqueror of Man's last enemy. He so taught that errors were exposed and shown as errors, and men changed their minds, going out of the broad road that leads to death into the way of immortality; he destroyed disease which if continued would produce death; he destroyed death in many, even when they had been dead several days; and finally he destroyed death in himself.

Jesus Christ proved that he had full power to escape death, by using this power in numbers of instances, as when an angry mob tried to push him over a precipice, they could not for he mysteriously "passed through the midst of them" (Luke 4:30); when again they tried to stone him, he disappeared (John 8:59); and at another time they tried to sieze him but could not hold him (John 10:39). Not until he chose to give himself up was he finally arrested and executed. "No man taketh it [my life] from me, but I lay it down of myself. I have power to lay it down and I have power to take it again" (John 10:18). He proved this by holding back the soldiers who came to take him, until he had exacted a promise from them not to harm his disciples (John 18:6, 8); and finally by bringing his body back from the grave, and holding intimate conversation with them—hundreds of them—for forty days, before removing his body completely from sight at the time of his ascension.

How long it has taken the Christian world to believe in this wonderful doctrine of the Master, that man is called to conquer death! It was not a new doctrine that he presented to the world

for the patriarchs had seen it done through Enoch, and it was held by Roman and Greek mystery-teachers one of whom it was claimed never died but simply retired from sight, Apollonius of Tyana who also raised the dead; it was ancient doctrine with the Hindus and the Chinese, the latter bearing record of the translation of their great mystic, Lao Tsze.

The great and new contribution of Jesus Christ was his plainly pointing out the **way** for a man to live and think and love so as to put every enemy under foot. Enoch left no instruction—how brief his history: “And Enoch walked with God: and he was not; for God took him,” (Gen. 5:24) and Elijah made no revelation of the Way, but Jesus Christ left a record of all the important points, declaring at the same time, “If a man keep my saying, he shall never see death” (John 8:52) and “He that believeth on me the works that I do shall he do also” (John 14:12).

The great principle of immortality is **Life is God**. And since Life is God, it has neither beginning nor ending and there is in it no mixture of death. It is a mistake to think that death is either the end of life or the beginning of life. Death is only an incident but certain ones are never sure there is a continuation of consciousness until they have passed through the experience of death, and, so overjoyed are they to find that they still live that a great burden drops away from them, “who through fear of death were all their lifetime subject to bondage” (Heb. 2:15) and it is no wonder that they impress the mentalities of the sensitive of the race with the thought that death is the gateway to life, and that after death you just begin to live. But it was not death that brought the relief, but **the Truth that after all they had not died**.

We turn from the Psalmist whose words: (Ps. 90:10) “The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow” which have so long hypnotized the race into expectation of death from seventy on, to the words of Christ (John 5:24) “He that heareth my word and believeth on him that sent me, hath everlasting life and shall not come into condemnation; but is passed from death unto life” which plainly meant that such are already in the Way to demonstrate immortality if they but “continue in my word” (John 8:31).

How are we to demonstrate immortality in the flesh? Are we to continue on indefinitely in this appearance? Does it mean that this flesh shall be immortalized?

First it means that our thoughts shall be clear and true concerning death for thought is the primal cause of all that appears. Instead of fearing death and hating to think about it, or on the other hand having sentiment, awe and superstition about it let us see it in its right light, even the illumination of the inspired, who have written about it: “Death came by disobedience” (Milton) and “sin entered into the world and death by sin” (Rom. 5:12)

and "in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17) the words of the Lord within Adam announcing a result to him, not a decree or an edict from God but simply one of the consequences of being disobedient to the Inner Voice.

It is a mistake to think of God as sending death. This is as it appears to the man (even some of the great men of the Scripture) who has such untrue views of God as that He can be offended, grow fearfully wrathful, and wreak a terrible vengeance upon poor, weak, ignorant humanity. But the greater Ones of Scripture hear the Lord saying,

"I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Ezekiel 33:11.

"My people are destroyed for lack of knowledge" Hosea 4:6.

"Suppose ye that these Galileans [whose blood Pilate had mingled with their sacrifices] were sinners above all the Galileans, because they suffered such things? I tell you Nay: but except ye repent [change your mind] ye shall all likewise perish" (Jesus in Luke 13:2, 3).

By these last words we understand that it may not be flagrant sin that lies back of a death, but ignorance, simply not-knowing and not changing the mind from the old error-thinking.

The false idea about God and about man lies at the door of death. "The knowledge of the commandments of the Lord is the doctrine of life, and they that do things that please him shall receive of the fruit of the tree of immortality" Esdras 19:19. By filling the mind with divine knowledge and putting into practice what one knows, one can walk the Path of Life now and joy in every conquering step as each enemy to man's peace and eternal happiness is put under foot.

Immortality is demonstrated first, by one's ability to remain in the flesh as long as one may choose. This may be until one knows the work that was to be done in the flesh is absolutely complete and there is nothing mortal that has any influence over one or to which one is attached. Longevity to an indefinite extent is in the power of man and God-knowledge is even now greatly increasing the average length of human life. It will not be uncommon for the twentieth century to see many centenarians who are young-hearted, level-headed, with all their faculties alert and true, and in more happiness and usefulness than the average man of fifty today. Instead of re-incarnating every problem should be finished in this body that you have now.

Again it is possible to finish your work in a few years and when ready to go from the earthly scene to withdraw without any disease or weakness, but like one who lies down to sleep, peacefully and consciously, leaving no one in sorrow but all full of admiration of a life well-lived. Such can pass, keeping close to the Christ and thereupon immediately enter upon instruction in the invisible realm so as to escape "the second death," that is, not being reborn into earth conditions through the gateway of

fleshly parentage but waiting the fulfillment of the ages when "all flesh shall see it together" and then appearing upon the earth with the great host that come at the end of the age when all shall stand again on the glorified earth.

One of the gifts that comes to certain ones well advanced in spiritual things is knowledge of the day even to the hour when they shall have finished their earthly career. A merchant Chinaman in fine health and strength living in Seattle, Washington, one who was greatly beloved by many friends and counted to be very wise in things occult, announced to his friends, the day and hour in which he should pass away. And he made a great feast and invited all to come freely to his house to bid him farewell, in the same way that one who is about to go on a long journey might do. The day and evening were spent in happy conversation, receiving friends and entertaining them until the hour appointed drew near, when he gathered his most intimate friends about him and at the very moment prophesied, he closed his eyes and ceased to breathe.

But all this is still in the old regime and while far in advance of ordinary mortality, it is not the attainment towards which one faces who would realize full power to appear in the flesh and disappear at will. In such a consciousness the flesh is no more than a reflection; the flesh is not spiritualized nor immortalized. Immortality in the flesh does not mean immortality of the flesh. "The flesh profiteth nothing"—it is no more than the photograph thrown on the screen of a moving picture. As the mind which is back of it seeks and thinks more and more truth, the earthly body will grow more refined and beautiful and so seem to be spiritualized because of the light of the real self shining through. The globe around an electric light may grow so clean and clear that one sees only the light yet the glass never becomes the light.

The one true demonstration of immortality is that made by Jesus Christ when he withdrew from the sight of his disciples in the Ascension and left nothing of earthiness behind.

It is the goal placed before us and every vice overcome, every disease-tendency destroyed, every old-age habit and appearance counteracted by living the Christ-life contributes to that achievement. The victory may be won early, as it was with Jesus Christ. But so long as mastery is not ours, let us prolong our days, escaping accidents, keeping immune from disease, easily passing by the appointed hour of our demise, for we can rise above the law of cause and effect, of Karma, fate or our horoscope, and fill the time with rich thoughts, words and deeds that make heaven on the earth for others as well as ourselves. The advanced ages of the patriarchs shall come again, "for as the days of a tree are the days of my people and mine elect shall long enjoy the work of their hands," Isaiah 65:22.

Enter the thought-sphere of Jesus Christ who worked out every problem connected with death and realize that in him you died centuries ago and in him you now live the immortal life.

Die daily to the old false life and rise daily to the life that is true and pure, joyous and free.

Paul had a vision of certain ones continuing in this earth-life on to the consummation of the old order of things and the ushering in of the new.

Great days lie ahead of us, greater than the earth has ever yet known and hearts and hands and heads consecrated to the service of the Most High in wisdom and in love will be among heaven's richest gifts to a needy world.

All the angelic forces conspire to make you "more than conqueror" and to be the fulfillment of the desire of all the lovers of humanity throughout the ages.

"And the very God of peace sanctify you wholly. And I pray God your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 2 Thess. 5:23.

THE STUDY OF THE BIBLE.

Preparatory Notes.

III.

14. **The Laws of Correspondence** between the natural and the spiritual realms must be understood to give the **Spiritual interpretation** and these are revealed by the Holy Spirit. This knowledge is the reward or result of faithful concentration and meditation upon the things of God.

All spiritually-minded people are familiar with certain correspondences between natural things and spiritual. The poet, philosopher and sage use the same general metaphorical and allegorical language. Example: The lily, with them all, is symbol of purity, the sun is symbol of truth, the oak, of strength, the violet, of modesty and there is seldom any confusing of symbolism.

No rules are given by which correspondences are discovered except the commandment which we have had from the beginning: "Seek first the kingdom of God and his righteousness." "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." Job 32:8.

Swedenborg, the seer, gives much help with his correspondences. A dictionary of them has been compiled and it can be obtained at any large book-store. It is advisable not to follow Swedenborg too closely as there is much of dogmatism and personal opinion mixed with his interpretations.

15. **There are two correspondences** to everything material: positive and negative. (1) The Positive is its good meaning and to be affirmed in its highest sense. (2) The Negative is generally used in its evil sense (though negation is not necessarily evil) and represents that nature which is to be denied, or placed upon the negative side.

Example: A **stone** interpreted in its good and real nature represents firmness, reliability, Principle, foundation truths, etc., the unchangeable, eternal, immovable substance of God. "Stone" should be interpreted in this way in Dan. 2:44, 45* and Matt. 21:42. In its negative sense it represents prejudice, condemnation (as in John 8:5, 59) a hard, sordid thought, perversity, obstinacy, a senseless and lifeless doctrine (as in Matt. 7:9 and Luke 4:3).

Another illustration: A **mountain** in its positive correspondence means an exalted state of mind and when we read of the law being given on a mount and of the prophets going into the mountains to pray we understand that the word signifies the high consciousness one must be in to commune effectually with God. In its negative correspondence it signifies a burden, obstacle, a barrier, a hard problem; so it can be interpreted in Mark 11:23.

16. **Personalities correspond** to dominant ideas in men's minds. **Every personality** mentioned in the Bible can stand for two ideas, one to be denied as evil, the other to be affirmed, as the true, or, speaking scripturally, one to be crucified, the other to be glorified. This is even true of every personality outside the leaves of the Bible. Though he does not appear in the printed Bible, yet his name and life are written in the Great Scripture, the Universe of God. For the heavens and the earth are the great Bible. The firmament is a prophetic scroll that the Christ-mind can read aright. Every human life is a parable. Though we should close the Bible we could ever be reading a larger Book, which, too, must be interpreted aright, else it also becomes a weary jangle, meaningless and dull.

17. **The Application of the Bible-text.** All scripture has two applications. (1) To the world at large, the macrocosm, and, (2) to the individual man the microcosm or "little world."

Wherever it has been the common custom to apply a certain text or parable to the world at large, it is good practice for the student to apply that passage to the individual, and conversely, when the inclination has been to apply the scripture to individuals to apply such to the universe. Thus, the "end of the world" (Matt. 24:3) commonly means to the Bible student the end of the planet but it is good to see one's own human mind as that world and that the end of the old state of mind in us is referred to. On the other hand, the term "son of perdition" (John 17:12) is applied usually to just one individual whereas it means the false one in the whole human race.

18. **Learn to apply all Scripture to yourself first**, and then you will know how to apply it to your neighbor and to the world at large. Everything in the Bible will apply either to the false self or to the true.

*The student must not neglect to look up every Biblical reference and to meditate upon each.

19. **The false self** in appearance is the "old man" in each of us, variously called the first Adam, the "son of perdition," the child of the devil, a "wicked and adulterous generation," a "faithless and perverse generation," the carnal mind, the natural man etc. All that is said about this one refers to our material and carnal nature, which must become the servant of the Lord.

20. **The true self** or the "new man" is variously called Jesus Christ, "He that is sent of God," "He that doeth the will of God," "He that hath ears to hear," "children of your Father which is in heaven," the Son of God, children of light, of the resurrection, of the kingdom etc.

All that is said of this One, refers to your true and spiritual Self which is proving itself the Son of God.

Example: Study John 8:42 to 47 and see that it is the truth (Jesus Christ) speaking to our lower nature (the unregenerate Jews) the sinner of us. In verse 47 the words "He that is of God" mean the true One in us all, that was in those very Jews and to which Jesus refers when he calls them Abraham's seed. Read carefully from the 31st verse to the close of the chapter and in each verse discern where the false one is spoken of or to, and where the true one is spoken of or to. Thus you will see how the Truth may seem to address both natures in one man and the text be so interwoven with the two that only the single eye can follow its weavings and trace the distinct threads.

These Notes Continued in January Issue.

AN INTERPRETATION.

Matthew II. The Visit of the Wise Men from the East.

1. Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2. Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3. When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet;

6. And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8. And he sent them to Bethlehem; and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9. When they had heard the king, they departed: and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. When they saw the star they rejoiced with exceeding great joy.

11. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when

they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The coming of the Magi from among nations called heathen by the Jews, was significant that God had not confined his revelations to the Hebrews, but in every nation whoever has turned his whole heart to study God has received divine instruction. Just as Isaiah (Isa. 9:6, 7) and Micah (Mic. 5:2) and Simeon (Luke 2:25 to 35) were inspired about Christ, so were these Eastern Magians.

Among the mystic lore that these men were versed in, was astrology, for all the seers and sages believed that the sun, moon and stars ruled the days and nights of men in more ways than the physical and that God's decree, "Let them be for signs" (Gen. 1:14) caused the Zodiac to become a great scripture or book of prophecy. They said that every man born into the world has his "Star" and the position and influence of it indicated the fate or destiny of the man. But some of these wise astrologers did not know how **the Christ rules the stars** and that there is a Law that over-rules natural law and the law of destiny. But others knew and declared this dominion as we read from Hermes Trismegistus, "**He that knows God is free from the law of destiny and is not subject to the evil one.**"

Those whose internal vision is opened often see beautiful lights, which remain with them days and even months. They are symbols of spiritual ideas, just as this star was to the Magi a symbol of the Messiah. These lights move and rest and are independent of the firmament stars and far more brilliant. This star was of that nature for it moved to a certain point and there it rested, which cannot be said of the planets.

"At about this time there was a remarkable conjunction of the planets Jupiter and Saturn and some accept this rationalistic explanation of the phenomenon. But this conjunction could not point out any particular place, for it was far off in the heavens at an altitude of fifty-seven degrees and so could appear to stand over any house or object in the immediate neighborhood of the observer."—Cook.

What one studies, one attracts to oneself, and the faithful student of the Bible may expect to gather historical facts and traditions, scientific data, and mystical lore and let them all aid him in uncovering the spiritual meaning of the Bible. Thus even that remarkable conjunction carries import to the astrologer, as significant of the destiny and character of the native.

Again, though the Gospel does not specify the number of wise men, tradition says there were three, the number of the root races said to have sprung from Shem, Ham and Japhet, the sons of Noah. The descendants of Shem settling in Asia, those of Ham dwelling in Africa and those of Japhet occupying Europe. Lew Wallace in his wonderful book **Ben Hur** carries out

the symbology of the Gentile nations meeting in these three men and bringing their gifts and homage to the Christ. Bede, the ancient chronicler, gives the names of the three, Melcher, an old white-haired man, Caspar, a beardless youth, and Balthasar, a middle-aged, strong and swarthy man. According to Wallace, the first was from Asia, the second from Europe and the third from Africa. Another tradition is that the Magi were twelve rulers from the lands of the Parsee and Hindu, followers of Zoroaster and worshippers of Brahm. The number twelve signifies completion in humanity; the spiritual Jacob had twelve sons and Jesus' chosen disciples were twelve; so also were the sons of the wild Ishmael, offspring of Abraham by the slave Hagar, twelve in number (Gen. 17:20) and Ishmael and his descendants (certain of the Turks, Syrians and Egyptians) have been like their ancestor (Gen. 16:12) wild and warlike, especially towards the Christians, the spiritual, if not literal, descendants of his brother Isaac. When the Gentiles are spoken of in connection with the number twelve it means a rounded full expression of the wild man, his readiness for a new step as it is prophesied by Jesus (Luke 21:24) and Paul (Rom. 11:25).

The Hebrews were not the only nation that lived in expectancy of the manifestation of God upon the earth. The Japanese, Chinese, Hindus and Parsees all looked for it. Confucius prophesied the appearance of such a deliverer. Zoroaster (800 B. C.) declared that in the latter days a pure virgin should conceive and that as soon as the child was born, a star would appear, blazing even at noonday with undiminished lustre. He gives his followers directions to follow this star wheresoever it leads them. "And adore the mysterious child offering your gifts to him with the profoundest humility. He is the Almighty Word which created the heavens."

Verse 1, "Now when Jesus was born," when the-truth-that-heals comes forth it is in obscurity and is not recognized by those who ought to be the first to know it. This is the history of the beginnings of every new form of truth.

Nevertheless, there are always the-taught-of-God ready to acknowledge it and give it due place and homage; "wise men from the east," the deep, true nature that comes with us from our very birth—"the east," as the place of sun-rise typifies the source of truth.

The student can apply this interpretation to his own entrance into light or the coming to the present time of the message that will save the world from its diseases and sorrows. One may even be quite explicit in the application and yet not interfere with the universal, impersonal interpretation. Thus, if the United States is seen as the cradle of the new presentation of Christ's message, its obscurity as a world-power when first the message was formulating would fulfill the description of Bethlehem "little among the thousands" for so was the United States esteemed until after her victories in the Spanish War when she quickly sprang into place as a world-power. But it was while

she was yet looked upon as young and untried in 1893, that "wise men from the east" gathered at The Parliament of Religions and began to render homage to the evidences of spiritual, intellectual and physical might which, the wisest among them acknowledge, must yet capture and subdue the earth. As "the wise men" without doubt kept watch over the young Master, so also the Orient keeps its subtle perceptions alert towards the Occident, believing that their own salvation as world-powers lies in cultivating their youths along American and European lines and with their principles. And this deference could not be, if there were not a recognition of a presence and power in the midst of us greater than our earthly skill and prosperity. So much, as an illustration of a national interpretation.

Applied to your own inner spiritual experiences: when the Truth was born to your consciousness then began a gathering together of your former philosophical, religious, ethical and psychological ideas bringing gifts to the new thought. As kings and magi they are our earthly talents, abilities, learning, riches and loves. These bow down before the Christ within and give all their substance and power into His life and spirit and acknowledge Him, Lord of all.

Verse 2, "Saying, Where is he." Well for us when the best in us begins "to seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us" (Act. 17:27).

Naturally there is a turning to the intellect (Herod) and thereupon begins that foolish contention between the carnal nature and the spiritual, foolish because the carnal always is defeated in the end.

Verse 3, "And Herod * * was troubled." The carnal nature fears it will lose some of its pleasures if spirituality gets the upper hand.

Verse 4, 5, 6, "the chief priest and scribes" our religious training and knowledge may be able to give us the letter of the Scripture as to truth, but not until the inner guide, the star which the magi had seen and followed for nearly two years, again takes up the lead do we come to the truth in its simplicity.

Verses 7, 8, "Herod * * said, Go and search * * and when ye have found him bring me word again, that I may come and worship him." Sometimes the carnal nature thinks it is in earnest and desires to be one with truth but the test comes and shows that it wants only its own will and way and thereupon with doubts and antagonism it begins to destroy all the budding spiritual ideas—the persecution through which new religions and young converts so often pass. But the Christ-Idea cannot be destroyed.

Verse 11, "And they presented unto him gifts; gold and frankincense and myrrh." Here were the first Christmas gifts, presented from the heart to the Christ-child—the only way to give at Christmas-time.

Gold signifies the **Good** in its purity and most precious expression. This gift was offered to the Christ as **King**.

Frankincense, one of the most valuable gums of the East and burned in the censers of the temple, was offered as the symbol of prayer to the Christ as **God**.

Myrrh, used in embalming the dead is the emblem of the **resurrection** and the transmutation of the corruptible into incorruptibility. Therefore it was offered to the earthly manifestation of Christ, the **Man**.

A good exercise for the student is to search the Old Testament for prophecies as to the Christ, for light is often given on the Way of the manifestation of Truth on the earth by interpretations of peculiar references by the law-givers and prophets when they are speaking from Vision.

Let us take some of the Old Testament references to the early manifestations of the Christ and meditate on them. Remember to find the meanings of the proper names when you need aid in interpretation, and to consider the context also, but not to belabor the intellect—if the meaning does not come easily, put the text aside mentally and go on to the next.

The place of the advent: Micah 5:2—Numbers 24:16, 17.

The Virgin birth: Isaiah 7:14—Jeremiah 31:22—Genesis 3:15.

Prophecy of the advent: Deut. 18:15, 18—Is. 9:6, 7 and 11:1 to 5 and 35:3 to 6 and 42:1, 6, 7 and 55:4—Gen. 49:10—Haggai 2:4—Jer. 23:5, 6—Mal. 3:1.

Adoration of the Magi: Ps. 72:10, 15—Is. 60:3, 6.

FOR FURTHER STUDY.

Begin the study of the history of John the Baptist, the Forerunner of the Christ. He stands for the preparatory state of mind that precedes the great Illumination (Christ). Meditate upon the parentage of this messenger that makes straight the path of truth.

AN OUTLINE FOR INTERPRETATION.

Luke 1:1 to 17 **The Parentage of John the Baptist.**

Read the text carefully and search for all the marginal references. Pay particular attention to Genesis 18:11 to 14 and Gen. 25:21 also Gen. 30:1, 22, 23; Judges 13th chapter; Malachi 4:5, 6.

Luke 1:5, Zacharias (find meaning of name) stands for **the faithful mind**; Elisabeth (find meaning of name) stands for **the established church** or for **the body**.

6. This pair, **the former church and its priesthood** or the **human mind and body** are living the highest they know, in justice and devotion to the letter of the law.

7. "Had no child," **without the fruits** such as healing and other divine powers. "Well stricken in years" **nearly finished with the temporal**.

8. **The faithful mind** that gives itself to the ceaseless pursuit of truth comes to the hour of miraculous illumination.

9. "To burn incense when he went into the temple of the

Lord," the faithful mind **making its union with God in the flesh.** "Know ye not that ye are the temple of God" and "that your body is the temple of the Holy Ghost."—I Cor. 3:16 and 6:19.

10. "Whole multitude," **all the thoughts and feelings** seeking the union with the Highest.

11. "An angel of the Lord" an **illumination** of the Soul, "standing on the right side," in **executive position** and power.

12. The human mind though faithful may be ignorant and so unprepared. A great spiritual experience will then overwhelm it and fear and doubt may arrest further revelation and application of the heavenly vision.

13. "Fear not" is always the message from the realm of Truth and Love. Thus the angel spoke to Joseph, to Mary, to the shepherds and to the women at the tomb. In the heavenly consciousness there is no room for fear.

14. Every child trails into the earth some of the heaven whence it has come.

15. "Drink neither wine" **in the freedom from appetite;** "filled with the Holy Ghost" full of the **real wine of inspiration.**

16. "Shall he turn," he comes in the **power of conversion.**

17. "The Spirit and power of Elias," Elijah is the name in the Old Testament. Read about his (1) garments (2) His slaying the prophets of Baal (3) His life in the wilderness of Beer-Sheba (4) His denouncing of Ahab and Azariah. "To turn the hearts of the fathers to the children" to bring respect and unity between **the old and the new.** "To make ready a people," to **prepare the thoughts and feelings** for receptivity to the full absolute Truth.

"One ship drives east and another drives west,
By the self-same winds that blow;
'Tis the set of the sails,
And not the gales,
Which tells us the way to go."

"Like the winds of the sea are the ways of fate
As we voyage along through life.
'Tis the set of the Soul,
That decides the goal,
And not the calm or the strife."

BREAD FROM HEAVEN.

^a Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. And the word which ye hear is not mine, but the Father's which sent me.

The sayings of Jesus Christ are the spiritual milk and honey, strong meat and wine of the diet by which the wise one who is in the way of regeneration is nourished through repeating them day by day.

THE WILL OF GOD.

- December 1, 1911: ^b Thy will be done in earth, as it is in heaven.
- Dec. 2: It is not the will of your Father which is in heaven, that one of these little ones should perish.
- Dec. 3: I seek not mine own will but the will of the Father which hath sent me.
- Dec. 4: If any man will do his will, he shall know of the doctrine.
- Dec. 5: I will; be thou clean.
- Dec. 6: For I came down from heaven, not to do mine own will, but the will of him that sent me.
- Dec. 7: And this is the Father's will which hath sent me that of all which he hath given me I should lose nothing.
- Dec. 8: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

CHRIST THE WAY.

- Dec. 9: ^c Every man therefore that hath heard and hath learned of the Father, cometh unto me.
- Dec. 10: I am the door. * * * Knock and it shall be opened unto you.
- Dec. 11: I am the way * * * Seek and ye shall find.
- Dec. 12: If thou wilt enter into life, keep the commandments.
* * * Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and Thou shalt love thy neighbor as thyself.
- Dec. 13: No man cometh unto the Father, but by me.
- Dec. 14: Enter ye in at the strait gate * * * because straight is the gate and narrow is the way, which leadeth unto life.

Dec. 15: And him that cometh to me I will in no wise cast out.

GIVING.

Dec. 16: ^dFor when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee.

Dec. 17: Give Me to drink * * * I was thirsty and ye gave Me drink.

Dec. 18: Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Dec. 19: If thou knewest the gift of God and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water.

Dec. 20: Give and it shall be given unto you; good measure, pressed down and shaken together and running over, shall men give into your bosom.

Dec. 21: Freely ye have received freely give * * * for with the same measure that ye mete withal it shall be measured to you again.

Dec. 22: If ye then being evil know how to give good gifts unto your children how much more shall your Father which is in heaven give good things to them that ask him.

Dec. 23: Ask and it shall be given you * * * for everyone that asketh receiveth.

THE HEAVENLY ORIGIN.

Dec. 24: ^eI came down from heaven.

Dec. 25: To this end was I born, and for this cause came I into the world that I should bear witness unto the truth.

Dec. 26: I am from above * * * I am not of this world * * * they are not of the world, even as I am not of the world.

Dec. 27: Love * * * bless * * * do good * * * and pray * * * that ye may be the children of your Father which is in heaven.

Dec. 28: I am the Son of God.

Dec. 29: I know whence I came and whither I go.

Dec. 30: I came forth from the Father and am come into the world.

Dec. 31: Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God * * * that which is born of the Spirit is spirit.

^a Matt. 4:4—John 14:25.

^b Matt. 6:10—Matt. 18:14—John 5:30—John 7:17—Mark 1:41—John 6:38—John 6:39—Matt. 7:21.

^c John 6:45—John 10:9, Luke 11:9—John 14:6, Luke 11:9—Matt. 19:17, 18, 19—John 14:6—Matt. 7:13, 14—John 6:37.

^d Luke 14:13, 14—John 4:7, Matt. 25:35—Matt. 25:40—John 4:10—Luke 6:38—Matt. 10:8, Luke 6:38—Matt. 7:11—Luke 11:9, 10.

^e John 6:38—John 18:37—John 8:23, 17:14—Matt. 5:44, 45—John 10:36—John 8:14—John 16:28—John 3:5, 6.

PROSPERITY

A Course of Six Lessons on the Power of Right Thinking to bring Success.

LESSON III. CONFIDENCE THROUGH TRUTH.

“Be sure you’re right, then go ahead.”

“Because thou hast asked this thing * * * I have given thee a wise and understanding heart * * * and I have also given thee that which thou hast not asked, both riches and honor.” I Kings 3:11, 12, 13.

One of the most essential concomitants to prosperity is confidence, self-confidence and confidence in others, trust in the outcome of an undertaking and assurance that one is in the right and bound to win. Without this deep and interior faith, one cannot draw the confidence of others and so have the co-operation of all those whose aid and abetting can give actual standing in the business world.

Everything works for and to the credit of those who “know in whom they have believed” and who have great principles for the foundation of their confidence in themselves and in their enterprise.

Credit is one of the greatest business factors if not the greatest in the world today. It would be impossible to carry on the commerce and trade which are so general, active and immense throughout this world if it were not for the great credit system. There is not enough money coined to be the medium of exchange necessary and equal to the ratio of business transacted even in one day, nor is there time or facilities to affect the exchanges that even the banks would require if suddenly all credit were removed from affairs.

So potent is Credit that even the touch of the hem of its garment has been known to save a man from financial death. A story is told of the power that the Rothschilds yield in the realm of Credit, that once a man whose business was on the very verge of ruin but who with a little restraint put upon his creditors could pass by the crisis in his affairs, appealed to one of the great Rothschilds who knew him but slightly yet believed his story, for a word, an endorsement, a loan, that would pilot him through the dangerous straits. The giant-financier said to him:

“My friend, I have an errand down the street, just take my arm and walk with me.”

And so as intimate business friends they passed among the brokers of Paris. It was enough. His creditors stayed their claims, the crisis was passed and the man’s business was saved. It was Thought that did the work, the greatest power in the world.

To know when to place your confidence, when to have it and how to retain it, these are some of the questions. There are those who are not succeeding because of an undue caution and a lack of trust. Or in giving credit, they have lacked judgment or dealt with a slack hand or get into bondage because of fear.

Then there are those who think they cannot trust anybody, that all men are dishonest and they will trust no one until he or she has been proven trust-worthy. Experience has been their hard and bitter teacher.

In this world of appearances there are two kinds of trust, a positive and a negative. The latter is the trust of the ignorant and unless there comes wisdom and understanding theirs may prove even a false trust which will and must finally pass away. Innocence can trust and be justified, for innocence is divine. Ignorance and innocence are not synonyms as some suppose; there is no perfect innocence that is not based upon intuitive knowledge. It is when the innocent one begins to mix with worldly knowledge that failure follows. Then their trust in people becomes a mere looking to the mortal and their trust in God is in a being who is far away with partialities and of uncertain character. And presently their faith is tried and it cannot stand because their knowledge being of a worldly nature is according to appearances and has not real foundation.

True Trust, the positive confidence that nothing can take from you, is trust in the Godhood of everybody and everything. You trust yourself, because you let your Divine Self guide you. You know that the Lord in you can do everything and you let It's wisdom direct you and give you skill and insight, inspiration and understanding. You may need to remind yourself often of the One in whom you trust, if you have hitherto lacked confidence. Or, if your old confidence was a kind of self-conceit, brazen yet weak, as you pass, like the apostle Paul, from the old boldness to the new meek yet fearless confidence, it will be good to say "I can do all things, through Christ, which strengtheneth me." Phil. 4:13.

This is the Wisdom of which Solomon sung and wrote, whose price is above rubies "For the merchandise of it is better than the merchandise of silver and the gain thereof than fine gold" Prov. 3:14. It was this understanding that brought to that king all his riches and honor. With it, you cannot be poor. Mines of rich ore are discovered by it. Timely inventions spring forth from it. Secrets of nature come with it. Business foresight, judgment as to human efficiency, right valuations as to land and commodities are some of its gifts. The category of advantages that accrue with divine understanding is too long and universal to be written about in these lessons—only taste and see.

By this light you look for the divinity in everyone, even the dishonest, and that One will come forward. By having your eye single to that One you will also be able to discern as to the errors that hide it and there will be no confusion in your mind as to

human nature. You'll not put your "trust in the flesh" nor "in princes" but ever in the One that is trust worthy.

Be sure the Lord is on your side, your sense of righteousness is keen enough for that. Business ethics are not different from others. Business is not business with the Spirit left out. It is only a dead and cold Moloch that in the end will consume the fairest and dearest that you hold in life. If you abandon scruples and conscience you must not sink, but rise on the wings of your Godhood, a law unto yourself, and the Supreme Benefactor of the whole human race.

Certain good people fear to be rich, lest they should fall into the snare of riches and miss their way into eternal happiness. Learn to pray that you be not led into the temptations of any God-gift. The Spirit can protect you from every liability, if you but remember. "How hard it is for them that trust in riches to enter into the kingdom of God" (Mark 10:24) applies to the poor as well as the rich, for many are the poverty-stricken who labor under the delusion that they would be completely happy if they were only rich. It is our attitude towards riches that determines whether they are a stumbling-block or not. Good people! search the Scriptures and gather together the many texts that show that riches belong to the righteous. No longer deceive yourselves into thinking Jesus was poor. At any moment he could have had all the wealth of the world at his command. Compare two statements which Paul makes about the Master as to his poverty and his sin, that both were but an appearance:

"For he made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21.

"Ye know the grace of our Lord Jesus Christ that though he was rich, he became poor that ye through his poverty might be rich. 2 Cor. 8:9.

It is not money that is the root of all evil but the **love** of it. Let money be nothing to you; and let us not talk of wanting to be rich because of the good we could do, but let us see we wish to be rich because it is right and it belongs to the daughters of the King and the Princes of God.

There is never any occasion in all one's life for losing faith or for entertaining doubt. The man who "doubts not in his heart" according to the Master can "have whatsoever he saith," (Mark 11:23).

Faith is persistency which is rooted in knowledge that "this good is for you and you can have it." When Jesus wished to illustrate the faith that wins he chose an example of persistency that won its way because of its own nature and not because of justice or love or any other reason. He cites the case of a Judge who neither feared God nor regarded man; and a widow came to him demanding that justice be done her in a certain cause. At first the Judge pays no attention but the widow troubles him so with her determined claims that at last he yields to the widow "lest by her continual coming she weary me."

By this analogy the Master would give insight as to a Law by which one can receive one's own, even though neither merit nor love have succeeded in bringing it to him. Another peculiar parable to illustrate this power of persistent prayer is given in Luke 11:5 to 10, "because of his importunity."

When tempted to complain and to say "I've always tried to do right and to be good, and I've never wronged anyone; I don't see why I should be so poor and suffer so!" close your lips on that utterance before it can come forth and rise in your mind above the law of cause and effect, of reward and punishment and take fresh hold of the thought:

"My Good is for me whether I deserve it or not and I can have it now and I do have it this moment in Spirit, and now it can manifest!"

Once a young woman came to San Francisco from a country town, an orphan and friendless, desiring to get work. She soon found that her lack of experience in work had handicapped her sadly. She was unattractive and without tact, silent and colorless. But she had a marvellous tenacity. At last she got a position in the U. S. Mint, a most difficult thing unless one has excellent endorsement. She remained there three years because her political sponsor was such a man of influence. Someone inquired one day as to his personal character and she replied "I know little or nothing about him beyond the brief conversations that I had with him before getting my position." And then she told her simple story of how she succeeded where hundreds had failed. When she heard that women worked in the Mint she went to the Superintendent to ask for a position. He was a polite man and answered her courteously that there were no vacancies. In a few days she applied again. Receiving the same answer she left a self-addressed envelope asking the Superintendent to let her know when there would be a vacancy. She presented herself after that numbers of times—every few days. At last the Superintendent must have pitied her ignorance and perhaps admired her simplicity for he condescended to explain to her that without "influence"—the endorsement of some statesman or other man of great public power or position she could not be accepted. She asked him to name such a man. It happened that a certain Congressman had arrived in the City that very day. She went to see him, took his specious promises in earnest and haunted his office day after day until at last to get rid of her he wrote the letter that gave her the place. It is the story of the widow and the Judge repeated.

Many a man, and woman, has succeeded by just such simple faith. It was not the mere going; nor by a bold impertinent annoyance; nor was it an ordinary aggressiveness, but a deep child-like trust that took every one at his word and knew no failure.

It is wise never to approach another with the idea of non-success. If you have such an impression either recover from that

lack of faith on your own part, or make no attempt to see the person.

Faith in the good-will of people when it is based upon your respect for their True Self, often forces them for very peace of mind and self-respect to show forth their better side. So well is the law recognized today in trade, that clerks and other employees are being educated by their employers to welcome all with a pleasant face and whether customers buy or not, whether they are polite or not, to be invariably courteous and agreeable themselves. Such is good common business-sense.

A noted merchant-prince of Chicago had the following printed and freely distributed among his patrons and employees as the ruling "Idea" of his great store:

"To do the right thing at the right time, in the right way; to do some things better than they were ever done before; to eliminate errors; to know both sides of the question; to be courteous; to be an example; to work for love of the work; to anticipate requirements; to develop resources; to recognize no impediments; to master circumstances; to act from reason rather than rule; to be satisfied with nothing short of perfection."

The finishing and sealing of eternal Confidence in your self, your fellow-man and your world lies in the realization of the Truth of these two master thoughts: 1st—That your Richness is a blessing to all creation; and, 2nd—That it is the Will of the true God that you shall be a great Success on earth as well as in heaven.

The old thought that one cannot be rich but at the expense of his neighbor must pass away and every practice that has had that thought for its basis. True prosperity adds to the richness of the whole earth like the benefit conferred by the man who makes two trees grow where only one grew before. The parasitical belief of prospering by the sacrifices of others has no place in the mind that thinks true. My benefit is your benefit, your success is my welfare should be the basis of our wealth.

It is the divine will that you shall be a self-reliant, self-supporting being, strong, upright, efficient, a nobleman of God's realm, able to command all the elements and to use and beautify all creation through knowledge of the Self and union with God.

It was in man's disobedient view of the Lord that he judged Him a harsh, austere task-master over poor slaves. Now we know that we do not honor God with such a view but we see Him as He is, the lover of all; the true God, who wills that everyone shall enter into joy and freedom while yet on the earth, by co-operating with the only Will there is, which seeks always and everywhere the Good and Happiness of the whole.

The true God-Son is Christ alone
 But every Christian must
 The same Christ be, that Son.—Joannes Scheffler.

OUR KINGDOM.

Annie L. Muzzey.

Knowest thou not
The subtle alchemy by which alloy
From Life's pure gold may be unwrought,
And heavenly peace and joy
Become our human lot—
Ah, knowest thou not?

Too fond, we linger on the perilous brink
Of an illusive, treacherous abyss
Wherein, too deeply plunged, we miss
A light that shines more closely than we think;
We look afar for guidance that is near,
We follow blindly prophet, priest and seer,
We wait for gods and angels to appear
And smite some sealéd fountain ere we drink,—
When lo! the Life we seek is hid in this,
The Eternal Good is now, and here,
And all that shall be, is.

Think not we aim to speak in mysteries.
God's being thrills us to the finger-tips
And God's breath touches our inspired lips
When, seeking light, we hush our doubting cries,
Knowing that Truth hangs in the black eclipse
Of clouds that from our sensuous thinking arise:
Only the unbeliever, sinking, grips
At ropes of mist that break when he denies
The saving power which in the present lies;
For Life's best purpose slips
His grasp who claims he lives but when he dies.

Let him forestall
The life he thinks he later may begin,
But which now is, as it hath ever been,
A silent presence, answering our call.
What said One who took on himself our sin,
Who knew the stumbling rocks whereon we fall?—
Behold, the Kingdom is within.
Seek ye the Kingdom first, and all things win.

THE MASTER MIND

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The Name, New Thought.

Did you ever know any one who found it hard to accept the name that his parents had fondly given him? So it has been with many of us New Thinkers. We have been presenting this doctrine of the Power of Mind under all kinds of names, Mental Science, Divine Science, Spiritual Science, Practical Christianity, Christian Metaphysics, Truth and any number of variations of older names because we have stood for independence and individuality, non-conformity and originality and so could ally ourselves with no fixed organization nor identify ourselves with any personality or institutional name.

But we have been drawing together and feeling so strongly the unity of us all that there is coming a reconciliation to the idea of being under one name that has been given to us for years and which has been repudiated by many of us as not applicable for, is not this Thought old—ancient as the Ancient of Days? No one of us can stand sponsor for the name “New Thought”—it came upon us from the **public** just as “The Friends” were dubbed Quakers because of their agitation when the Spirit was on them, and the U. S. O. B. I. C. S. A. whose name few people know, was called “Shakers” for the same reason.

“Why, that is a new thought!” people would exclaim when our interpretation of some old idea would be given. And “Will you tell my friend that new thought you gave me the other day” and then the friend perhaps writes to you and capitalizes the words and there you are!

And now we are yielding gracefully and accepting **Vox populi, vox Dei** as to our name, the Voice of the People to be the Voice of God in calling our blessed doctrine **NEW THOUGHT**.

Woman and Government.

California has come forward in a new role during the last six weeks and it is very interesting to watch her as she tries to adjust her new point of view. Woman is receiving a new deference that is a surprise to her, prepared as she was to face the "loss of respect" which had been dolefully prophesied would be her lot. Even young boys too callow yet to cast a vote themselves gave her on the day of her enfranchisement deferential looks as they considered her new power.

Why is it that men of this State have accorded woman the right to take part in the government? Because the majority of the Western men honor their **own intuitional nature**, the woman within them. They are allowing it to have a place in their own self-control; they acknowledge the fine interior feeling-nature as co-equal with the outer reasoning intellectual-selfhood, and therefore it was inevitable that they would let her who represents their intuition take her part in the government.

History shows a remarkable rule of government almost without exception that when women have been the **rulers**, the state has flourished in all its fine arts and industries and men of genius and literary ability have excelled. Witness in the history of England the Elizabethan era and the Victorian age and even the times of weak Queen Anne. And why is this? Is it because women are better rulers? Not so. It has a psychological reason. It is because whenever a man must look up to a woman and defer to her as having a right to rule, at the same time keeping his own strength and self-respect, he opens up his own interior feminine nature where genius and the arts lie hidden and they have a chance to come forth. Query: If there had not been a Queen Elizabeth, would our Shakspeare have found himself? Letters and arts have always thriven when and where chivalry was to the fore and great musicians, sculptors, painters grow classical when woman is worshipped even under the name of the Virgin Mary.

The State is but a large Home—the man of the Field has found his House-keeper. God grant that the Government may quickly pass into the hands of the Christ in both man and woman, so that it shall be ruled by neither alone, but by the One who even now is Lord of All.

A Blessing and a Prophecy.

From one whom we have never seen or heard from before. God grant we may live up to his noble words.

Here are my best wishes that your Mother Soul may continue to nurture your Master Mind! May the child grow to a glorious manhood! His mother was a spiritual virgin of extraordinary beauty; and this Boy of the Master Mind a miracle of parthenogenesis! Happy the mother who can bring such a Master Mind into the world. He will cause you to be highly famed, for your lofty spirituality. God blesses this infant son of yours is the prayer of

SALVARONA.

N. Y., Phil. and Reading R. R. The Hollyhocks. Langhorne, Bucks County, Pa., October 20, 1911.

TREASURES NEW AND OLD

“Every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder which bringeth forth out of his treasure things new and old.”—Matt. 13:52.

Problems are the result of our ignorance; because of ignorance we misunderstand, misjudge, condemn, resist, suffer. The individual of larger growth must necessarily have fewer problems, for his understanding has unfolded until it comprehends more. Whatever is understood, truly understood, ceases to be a problem; its nature, meaning, purpose, has been revealed; it is no longer misjudged, hence no longer condemned or resisted. In-harmony is impossible in this light. Do you not see a new meaning to these verses, “With all thy getting, get understanding,” “For understanding is a well-spring of life”?—Rev. Nona L. Brooks in **Power**.

You must trust yourself. You say you know yourself too well? If you feel so, you do **not** know yourself; you know only the weak outer husk which has fallen often into the mire. But **you**—the real you—you are a spark of God’s own fire, and God, who is Almighty, is in you, and because of that there is nothing that you cannot do if you will. Say to yourself: “What man has done, man can do. I am a man, yet also God in man; I can do this thing and I will.” For your will must be like tempered steel, if you would tread the Path.—Krishnamurti in **At the Feet of the Master**.

Serene and clear-eyed, I look upon all with love; nothing can undo me.

If I be at one with all good, wherefore shall evil come unto me?

My love hath conquered all bitterness; on whom shall I be avenged, when my brother and I are one? Shall my right hand be at war with my left? Nay, but it shall fortify it.

Having no concern for myself, every good thing comes unto me.

Within the law, and yet above the law I rest in the eternal, unmoved by birth, death, and environment.

These yearnings within, tender and untellable I welcome; they do not mystify me; when all other sensations are exhausted, they linger about me, like the aroma of wildflowers in the air, promising more of life.

O Life within the life, radiant as dawn and hope, projecting light about the uncertain, compelling belief and joy, my heart is indeed thy habitation, I am thine imperishable temple.

This is the Perfect Way, O Soul, and this the Ineffable Light, that I have no other life beside Thee and that in Thee my being and all being is forever Glorified.—From **Life's New Psalm** by Henry Christeen Warnack.

QUAINT SAYINGS.

Of the saintly Juliana, a Benedictine Nun of Carrow near Norwicz, England, to whom were granted a series of revelations in the year 1373, she being then about thirty years of age.

Prayer. It is more worship to God and more very delight that we faithfully pray to Himself of His goodness and cleave thereto by His grace, with true understanding and steadfast by love. * * * For the goodness of God is the highest prayer and it cometh down to the lowest part of our need.

Prayer is a right understanding of that fullness of joy that is to come with great longing and certain trust.

My Lord said to me, "I am the ground of thy beseeching: first it is My will that thou have it, and then I make thee wish for it; and then I make thee beseech it. How then should it be that thou shouldst not have thy beseeching."

The Real Self untainted by sin. I saw and understood full surely that in every soul that shall be saved there is a godly will that never assented to sin nor ever shall; which will is so good that it may never work evil, but evermore continually it willeth good in the sight of God. * * * We all have this will whole and safe in our Lord Jesus Christ.

God is All. I saw no difference between God and our substance, but as it were all God.

Sin without substance. In my folly, often I wondered why the beginning of sin was not letted; but Jesus in this vision answered and said, "Sin is behovable [i. e. must be, as when Jesus says offenses must come] but all shall be well." In this naked word, sin, our Lord brought to my mind all that is not good. * * * But I saw not sin; for I believe it had no manner of substance, nor any part of being, nor might it be known but by the pain that is caused thereof; and this pain purgeth and maketh us to know ourself and ask mercy. In these same words—"All is well"—I saw a high and marvellous privity hid in God. I wondered how "all shall be well," when Holy church teacheth us to believe that many shall be lost. But I had no other answer but this, "I shall save my word in all things, and I shall make all things well." This is the great deed that our Lord God shall do; but what the deed shall be and how it shall be done, there is no creature beneath Christ that knoweth it, ne shall wit it till it be done.

No wrath in God. I saw no wrath but on man's party, and that forgiveth He in us. It is most impossible that may be that God should be wrothe. * * * Our life is all rooted and grounded in love. * * * Suddenly is the soul oned to God

when it is truly peaced in itself; for in Him is no wrath. And thus I saw when we be in all peace and love, we find no contrariousness, no manner of letting, through that contrariousness which is now in us; nay, our Lord God of His goodness maketh it to us full profitable.

The Love of God. The Lord said to me: "I love thee and thou lovest Me and our love shall never be disparted in two." The love wherein He made us was in Him from without beginning, in which love we have our beginning and all this shall be seen in God without end.

THE HEALING CIRCLE

This ministry especially stands for the Christ-healing and all who desire help from our Healers can write to **The Healing Circle**, 802 S. Union Ave., Los Angeles, Cal., enclosing an offering (checks, currency, money order or stamps), and a week's treatment, or longer, will be given you, as you desire.

THE HEALING MEDITATION.

One Substance fills my Life—the pure Essence of God. In it there is nothing that hurts or destroys; nor is it subject to disease or pain, weakness or death. This is God's Truth.

TO PREVENT "CATCHING COLD."

Now that the season of much commingling of all manner of people is at hand it is good to refresh our memories as to the only real presence and power, so that as we move through the Christmas buying and selling crowds, we shall not let any feverish thoughts or material suggestions weary us and make us open to false suggestions of disease.

One must be very alert in the Truth to avoid being hypnotized by the mass of unregenerate thoughts that seem to fill the atmosphere of a shopping or commercial crowd. Fortunately the dominant character of the buyers during the holidays is generosity and kindness and even a sweet spirituality, else the better element among the people would have banished the custom long ago as unbearable. But the dear sales-people who must work overtime and stand on their feet hours at a stretch and meet the many demands upon their patience and strength with herculean self-control—these are the ones who need our strong word of Truth both to help them, and to keep our own peace.

Whenever you have a sense of weariness or a peculiar "gone" feeling, remember to begin to assert your divinity from the very center of your being and so come forth in your positiveness and be saved from some imposition of disease—"germs." When one

begins to sneeze, people are prone to think it a sign that one is "catching cold." Whereas it is nature using her way to throw off the condition before it can get any further hold. A sneeze is a sign that nature is coming to the rescue, but as poor nature is generally much weaker than the human intellect, the latter with its positive belief in "a cold" overrules the gentle servant and the sneeze fails to cast out the intruder.

But the True Mind in us is mightier than our human intellect and by accepting Truth, all fears of drafts and germs, of heat or cold, of rain or the night air pass away from us, knowing as we do that it is our belief about these which we have consciously or unconsciously accepted from others, that affects us and not the things themselves. Then the True Mind and nature can co-operate and a perfect defense be set up.

But, perhaps, one thinks that a cold is upon him, what then? As long as one is positive in the true thought, the cells in one's body are strong and elastic like an india-rubber ball, but when there is a hollowness in that ball then one half can sink into the other half making a little cup that can even hold water. So these cells of the body through depression or weariness or some other falsely negative state of mind, flatten and hollow themselves so that they seem to hold the cold that they have "caught." But the truth is that a cold is nothing and really cannot be caught. Rouse yourself, fill your mentality with positive thoughts of your spiritual being and those cells will reflect your attitude by springing to their strong rounded form and throwing off the false appearance into the nothing whence it came.

Bring forth your realization of self-healing and God-power over disease with meditation and steadfast affirmation:

The Positive One in me now rises, Master of this house, my body, and shuts to the door upon every mortal thought. I am full of life and strength, poise and harmony and no earthly thing can take away my peace.

PLANET HEALING

SOUL COMMUNION.

The Half-Hour of silent blessing observed the 27th of every month all over the world at the same time when it is:

- 9:00 a.m.—Alaska (Nome).
- 9:30 a.m.—Hawaii (Honolulu).
- 10:00 a.m.—Tahiti.
- 10:30 a.m.—North West Canada (Dawson).
- 11:00 a.m.—Alaska (Skagway and Sitka).
- 12:00 noon—British Columbia, States of Washington, Oregon and California.
- 12:30 p.m.—Canada (Calgary), Idaho, Nevada, Utah, Arizona, and Lower California.
- 1:00 p.m.—Canada (Regina), Montana, Wyoming, Colorado, New Mexico, Texas (El Paso), and Mexico (Mazatlan).
- 1:30 p.m.—Canada (Winnipeg), The Dakotas, Nebraska, Kansas, Oklahoma, Texas (Galveston), and Mexico.

- 2:00 p.m.—Minnesota, Wisconsin, Iowa, Illinois, Indiana, Missouri, Arkansas, Louisiana, Mississippi, Kentucky, Tennessee, Alabama; Yucatan, Central America.
- 2:30 p.m.—Canada (Toronto), Ohio, New York (Buffalo), Pennsylvania (Pittsburg), The Virginias, The Carolinas, Georgia, Florida, Cuba (Havana), Jamaica, Hayti, Panama (Colon).
- 3:00 p.m.—Canada (Montreal), Vermont, Connecticut, New York (New York City), New Jersey, Delaware, Maryland, Pennsylvania (Philadelphia), Washington, D. C., Colombia (Bogota), Peru (Lima), Chili.
- 3:30 p.m.—Canada (Quebec), Nova Scotia (Halifax), Maine, New Hampshire, Massachusetts (Boston), Rhode Island, Bahama Islands, West Indies (Porto Rico), Venezuela, Bolivia, Cape Horn.
- 4:00 p.m.—Bermuda Islands, Guiana, Buenos Aires, Falkland Islands.
- 4:30 p.m.—Newfoundland (St. Johns), Brazil (Central).
- 5:00 p.m.—Greenland, Brazil (Rio Janeiro).
- 6:00 p.m.—Atlantic Ocean (Middle).
- 6:30 p.m.—Iceland and The Azores.
- 7:00 p.m.—Madeira Islands and West Africa (Sierra Leone).
- 7:30 p.m.—England (Liverpool), Scotland, Ireland, Spain, Portugal, Morocco.
- 8:00 p.m.—England (London), France (Paris), Belgium, Holland.
- 8:30 p.m.—France (Marseilles), Norway, Denmark, Germany (Hamburg), Switzerland, Italy (Milan), Algiers.
- 9:00 p.m.—Germany (Berlin), Italy (Rome), Austria (Tyrol), Tripoli, Sahara.
- 9:30 p.m.—Sweden, Austria (Vienna), Greece, South Africa (Cape Town).
- 10:00 p.m.—Russia (St. Petersburg), Poland, Turkey (Constantinople), Egypt, South Africa (Petermaritzburg).
- 10:30 p.m.—Russia (Moscow), Palestine (Jerusalem), East Africa (Zanzibar), Red Sea.
- 11:00 p.m.—Armenia, Arabia (Aden).
- 11:30 p.m.—Persia, Island of Mauritius.
- 12:00 midnight—Indian Ocean, Afghanistan.
- 12:30 a.m.—Morn of the 28th—India (West).
- 1:00 a.m.—India (Central).
- 2:00 a.m.—India (East).
- 3:30 a.m.—China (Hongkong).
- 4:00 a.m.—China (Shanghai), East Indies, Philippines, Australia (Albany).
- 4:30 a.m.—Siberia (Yakutsk).
- 5:00 a.m.—Japan (Nagasaki).
- 5:30 a.m.—Japan (Yokohama), Siberia (Okhotsk), Australia (Melbourne).
- 6:00 a.m.—Australia (Sydney).
- 7:30 a.m.—Morn of the 28th—New Zealand.

The closing week of the year is the time in which the planet receives a great spiritual treatment for the Christ-consciousness. Thoughts and words upon the Christ-child and deeds done in Its name fill the mental atmosphere and all these things are having their effect. One may well ask, "Why have not these centuries of observance had more of an effect?" Because part of those celebrating have their thoughts away in the past to the event in Palestine and part have their thoughts in the future for the consummation of the blessings sung by the heavenly host on the morning of the birth of Jesus Christ:

"Glory to God in the Highest!
On earth Peace!
Good Will to men!"

And because of these errors the observance of Christmas has almost become a dead letter to many, "more honored in the breach than in the observance." With flippancy and derision they have scoffed at the exchange of gifts and bitter protests have risen at the utter commercialism of the blessed time, celebrated in the name of the greatest Gift ever conferred upon mankind, without money and without price.

Now by the power of Truth we will change all that, and this month we will radiate our world-blessing on the wings of the

Christmas-wishing. At the soul-communion hour of the 27th of December we will first mentally turn to the North and send forth the **Oriental Blessing**:

“Let all beings be peaceful:
Let all beings be happy:
Let all beings be blissful.”

Then turn to the East and breathe forth the same words; then to the South; then to the West.

As you mentally face the North be like the headlight of a locomotive and send your rays not only to those in your immediate vicinity but as far north as you can think. Remember the lonely and the sorrowful; let the beams of purity and right, light up the sin-ridden, the sick and the poor; shower your beneficence on nations and masses of people. And in like manner bless the East, South and West.

Then when you have gone the round with the Oriental Blessing, then silently sing the Advent Angel's song which has become the universal blessing of the **Occident**. As before, turn to the cardinal points of the compass, and radiate

“Glory to God in the Highest!
On earth Peace!
Good Will to men!”

Let “Glory to God in the Highest” be an invocation to all to glorify the real God, the highest ideal of God, the one true God that is all-love and goodness, all-wisdom and healing-power dwelling within them, and, by this recognition, given opportunity to express Itself.

As you invoke “on earth Peace” let your whole soul go forth in realization of how the Divine desire is gaining ground on the planet. Surging to and fro the mighty waves of Christ-love that harmonizes and establishes peace, are washing away the false ideas about the necessity of war, and are dissolving the barriers and differences between nations.

What a glorious lesson, Chili and the Argentine Republic are giving the world with their inspired art-work “The Christ of the Andes.” Have you heard about it? How our hearts warm towards those noble countries of South America, as we read of their compact and its beautiful crown!

Nothing could have so mightily drawn them into the eye of the world, as their arbitration and its tribute to the Prince of Peace—no, not even a war, for that is common, a burst of rockets and a dull, cold aftermath, while this beautiful monument will go on and on through the years leading the van of many other nations who will raise similar tokens of the Master's work as they too fulfill the prophecy “they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more” (Is. 2:4).

Briefly told, the facts are as follows: In the year 1900, these two rich and high-spirited republics of South America were on

the verge of war over the disputed boundary lines between them. Active and expensive preparations were going forward when on Easter 1900, Bishop Benavente made a fervent appeal to the people of Buenos Aires in behalf of peace and at the time proposed that some day a statue of Christ should be placed on the Andes Mountains bordering between the two countries where it might be seen by all travellers and be a perpetual reminder to maintain peace between the two republics. Aided by the able Chilean Bishop Jara, the two prelates travelled throughout their countries laboring to establish the policy of peace. They were enthusiastically helped by the local clergy and the women. The result was a treaty entered into to allow the King of England to arbitrate for them and territory was awarded to each equitably and to the satisfaction of all.

Then the two countries went further, pledging themselves to submit all disputes for the next five years to arbitration and to enter into practical disarmament.

Early in 1901 Senora de Costa, president of the Christian Mothers' Association of Buenos Aires, one of the largest women's associations in the world, proposed that the women secure funds for the creation of the statue which the Bishop had spoken about. It was done. Some three years later the beautiful work was taken to the mountain height, 14,000 feet above the sea and with impressive ceremonies unveiled.

Two bronze tablets have been placed upon it, one by the Workingmen's Union of Buenos Aires and the other by the Working Women and on one is inscribed:

"Sooner shall these mountains crumble into dust than Argentines and Chileans break the peace to which they have pledged themselves at the feet of Christ the Redeemer."*

Close your invocation for the whole world's blessing with exalted vision of Good Will (God's Will) circulating between all men. See men of influence seeking co-operation for the good of all people. See men and women working as one for the upliftment of each and the blessing of little children and the betterment of every creature. And, "blessed are your eyes," for **what they see, they shall, by that very perception, bring to pass.**

*For a picture of the statue and a full and graphic description write, enclosing stamps, to The American Peace Society, Boston, Mass.

BEETHOVEN'S TWO INSCRIPTIONS.

Taken from the Temple of Isis, in his own handwriting—framed and constantly on his writing table.

- I. "I am that which is,—I am all that is,
All that was and all that shall be—
No mortal man hath my veil uplifted."
- II. He is One, self-existent, and to that one
All things owe their existence.

THE HOME MINISTRY

Little Centers of Truth are forming in out-of-the-way places for the purpose of spiritual advancement, and ministry to those who would not know of this Message if such an opportunity were not opened for them to learn. Let each member of the group bring in at least two new hearers this month, so spreading the good news.

THE HEALING MEETING.

This gathering is for the purpose of giving silent and audible treatment to those present, and then, in concert, to give treatment to those whose names are presented for help. Remember, "Where two or three are gathered together in my name, there am I [the Healing Christ] in the midst of them," and it does not require numbers to form this Healing Meeting.

One little Circle in the State of Washington used to put the member who desired help into the center around which they sat—they were about fifteen in number. They were most harmonious and therefore their treatments were very effectual. They met once a week and soon there were few families among them that required a doctor—every disease was met in its incipency with happy results.

Singing is always good to mingle with other healing expressions and one of the best song books is **Truth in Song**, 35 cents a copy. Send one dollar to the Master Mind Magazine Co. for three copies or three dollars for a dozen.

Order of Exercises: The Leader—take turns in leading—opens with announcing a song, such as No. 2.

2. Then the Leader gives a brief talk on the words which she has chosen for the self-treatment. Let her talk be a treatment in itself.

3. The Silence of about three to five minutes.

4. A Healing Song such as No. 23.

5. Individual help to the members, and absent treatments for those whose names shall be given. This is done by the whole body of the Meeting.

6. Another Healing Song such as No. 70.

7. A few moments for testimonials and helpful thoughts to be given by any one present.

8. Closing Song such as No. 19 and spoken blessing.

Before the last song is announced, the notices of other work can be read and also the Leader named for the next meeting.

Believe that it is the Spirit that is conducting the Meeting and all will be harmonious and in order.

THE SUNDAY SERVICE. SUBJECT: SOUL PRAYER.

In this program two song books are referred to, the first numbers are in **Truth in Song**, the second in **The Song Hymnal of Praise and Joy** written by a Truth student, Mrs. Pluma Brown.

1. **Opening music**, instrumental. Audience in silence.
2. Let us join in **singing Hymn 56** (or 386).
3. "Teach us to pray" was the pleading cry of Jesus' disciples as they saw him so effectual in prayer. And today our desire goes forth in those same words. We realize that, to know how to pray is to put oneself in communion with the source of our Good in its most subtle beginnings as it is in its origin, that is, God, and to give it opportunity to externalize in our world.

Let us now in the silent sanctuary of our own souls follow the Master's direction: "What things soever ye desire, when ye pray believe that ye receive them and ye shall have them" and believe that the Spirit is teaching us to pray and let our souls declare:

By the inspiration of the Holy Spirit, I pray believing that I receive and now my wish comes to pass.

4. Continue in **silence** several minutes, letting it be closed with a softly played **musical selection**.

5. **Scripture Reading:** Matthew 6:5 to 15 and 7:7 to 11. [Let the one who ministers meditate upon the commentaries given by Annie Rix Miltz in her book "The Sermon on the Mount."]

6. Hymn 14 (or 397).

7. Read the notices and receive the collection while a musical selection is rendered.

8. The following Discourse is then read (after close meditation thereon by the Reader before coming to the Meeting) or recited, or the gist of it given with original thoughts added:

THE SOUL PRAYER.

Text: The effectual, fervent prayer of the righteous man availeth much.—James 5:16.

There is a story told by the sage Jelaleddin in his Mesnevi of a poor ignorant shepherd whom Moses overheard praying fervently, "O God, show me where Thou art, that I may become thy servant. I will clean Thy shoes and comb Thy hair and sew Thy clothes and fetch Thee milk" and thereupon Moses began to rebuke him for not knowing "God is Spirit and needeth not such gross ministrations as you in your folly have supposed." Thus put to shame, the shepherd tore his garments and fled from the prophet into the desert. But a voice from heaven spoke to Moses these words:

"O Moses, wherefore hast thou driven my servant away? Thy mission is to unite my people to me and not to drive them far from me! To each race I have given different customs and ways of praising and worshipping me. Not that I need their praises for I am far above all such needs. I regard not the words

of men's prayers but the heart that offers them. I require not fine words but a burning heart. Many and various are men's ways of showing devotion to me, but so long as their devotions are sincere, they are acceptable unto me."

The sole office of Prayer is to make man's union and identity with God a real and supremely practical and definite consciousness. To relegate prayer to times and places of religious ceremony and to use them as a kind of aesthetic piety to be indulged in only under certain fit conditions is to lose the great office of prayer and miss its real benefits.

What is the sign that our prayers are acceptable unto God? The results that come forth, the fruits not only of the soul but of the body such as life and healing and of our affairs such as harmony and prosperity.

The "effectual" prayer of which the apostle James speaks is the prayer that heals the sick, that raises the dead, that delivers a man from vice, that saves from bankruptcy, and never fails. Prayer has a law and a science to be known as definitely as the laws and science of mathematics and those who are daily uncovering the power of thought and the influence of words, silent as well as audible, feel themselves like a new Columbus landing upon areas of marvel, whose possibilities they view breathlessly and with awe, knowing that when once the good news can be accepted by great scientists and explorers that a new heaven and a new earth will spring forth as under the hand of a mighty magician.

Those two words "effectual" and "fervent" cover the whole ground of the technique and spirit of the true prayer. And when the rightly formed and vivified prayer springs and flows from the lips of the "righteous man" who shall limit their powers of fulfilling every desire of his heart? "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you" (John 15:7). "That whatsoever ye shall ask of the Father in my name [in My character] he may give it you" (John 15:16.) "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it" (John 14:13, 14).

The **intellect** as servant to your Spirit can, by its reasonable and scientific procedure, supply the right form, as Moses demanded of the shepherd; and the **intuition** of the heart, "the handmaiden of the Lord" can supply the essential fervor of devoted feeling and the fruition of this God-union will be the fulfillment of the Word, the wish come to pass.

"After this manner therefore pray ye" said the Master of prayer and then he gives the form which many have called "The Lord's Prayer" but which he did not pray himself nor command others to pray, but he gave it to serve only as the way to formulate one's requests that they may be as true seeds in the soil of that divine substance, **Faith**, out of which all manifestation is formed.

The Word is the seed, and we must plant our prayers in good rich earth of a faith that abides, it matters not how long the seed is in germinating. How ignorant people have been in this heavenly seed-planting, childishly digging up the earth, their faith, to see if the seed is growing, letting the cattle of undeveloped thoughts and feelings trample the tender shoots; and when some of the great strong seeds seem too long in coming forth, they lose courage and belief, and neglect and forget their words and receive no fruit from their efforts which were in the beginning true and fervent.

In the formula which the Lord Jesus Christ gives all the departments of the perfect prayer are presented. These are four: praise, invocation, petition, declaration, each of which may be said to have three subdivisions, thus:

Praise: Our Father—which art in heaven—hallowed be thy name.

Invocation: Thy kingdom come—thy will be done on earth—as in heaven.

Petition: Give us this day our daily bread—and forgive us our debts as we forgive our debtors—And lead us not into temptation, but deliver us from evil:

Declaration: For thine is the kingdom—and the power—and the glory forever. Amen.

Let us consider each of these departments.

Praise. We remember that prayer is not for the benefit of Deity; the heathenish thought that God can be flattered or cajoled into granting our requests is almost too puerile to be denied. The magnificent irony of Elijah as he mocks the prophets of Baal comes to mind as we turn our backs upon the old unworthy concepts of our God. We look not to the sky, nor do we slavishly bend the knee. As lover, we may bow in holiest reverence and silent awe, as we seek our Father within.

“Our God is never so far off
As even to be near!
He is within; our spirit is
The home he holds most dear.
To think of him as by our side
Is almost as untrue,
As to remove his throne beyond
Those skies of starry blue.”

We enlarge upon the divine qualities in order to lift our minds and hearts into the right place where they come under the great creative Law that can then operate upon them and use them to bring to pass our desire. The coldness of unbelief, the deadness of paralyzing doubt, the weakness of uncertain will, fear and misery all pass away with the realization of even those first two words “Our Father!” They have been sufficient to throw mystics into an ecstasy of power.

"In heaven." We are reminded whence comes the accomplishment of our wishes. **Hallowed be thy name.** We exalt the divine character. We know there is THE NAME which shall be revealed to us in due season, for we are on The Path that leads to it as we honor every name of Deity and often stir the depths of our spiritual veneration. Certain people think they have no veneration, but the truth is it is so deep and sacred that for very fear of its strange effect upon them and others, they jealously guard it and crush every incipient show of its presence with superstitious dread, until they even deceive themselves into thinking there is a void in place of that reverence, without which there is no true wisdom. Let your tender deference for things divine grow and bloom under the words "Hallowed be thy name."

Invocation. The next requisite in successful prayer is turning the thought and feeling to the **Real** and seeing it as **now**, the presence of God's kingdom come to earth, and God's will done on earth just as it is done in heaven. Lifting up your desire to its heavenly reality, you can see it already accomplished in the Divine Mind and this is the way you can believe that you have already received your heart's desire and so open the way to have it in this realm of appearance. If you are desiring a home, then keep your eye upon the heavenly state which is your real home, and mean the Heaven-Home when you pray "Thy kingdom come." If it is a garment you wish, see its reality in the heavenly light and realize that you are clothed in righteousness, the raiment that is beautiful and appropriate. Learn to translate your desire into the language of heaven and heaven will give it back to you in the language of earth. Our hearts are one with the Great Heart of God as we wish heaven to be on the earth and the blessed good Will of our heavenly Father to be done here just as it is done in heaven.

We meditate on how that Will is done in heaven. It always produces harmony and peace and joy; it brings forth health and life, not disease or death; it gives comfort and delight, not poverty and gloom. And whenever we are puzzled as to how our Good is to come to us we can always abandon it to the sweet, gracious Will of God knowing that It will bring our Good in just the right way and at the right time.

Petition. Let us learn to present our requests just as we would our checks at the bank where our account is all right and our demand is sure to be honored. Yours is not a beseeching for God to change—the loving gracious One does not need to change for It pours out Its bounty from forever to forever. We as mortals are the ones that change, in order to be receptive to this bounty. The Spirit is ever giving us our heavenly nourishment; take it and you'll never lack for the earthly bread. Divine Love radiates its white light of sweet forgiveness perpetually; forgive others without stint or exception and you will know that there is no condemnation for you. And meet every suggestion that, if you receive the desire of your heart that it may bring you trouble,

with the trustful consciousness that the All-Good is leading you, not into temptation but to safety from every evil.

Declaration. For thine is the heavenly presence (the kingdom) and thine is the omnipotence of my Good (the power) and thine is all my acknowledgment and honor and praise for this gift (the glory).

Throughout the true prayer is the declaring that one's Good is now in being. Declaring it with all one's soul and heart overflowing with thankfulness, dissolving every doubt and fear with many a "I thank thee Father that I have it now, that it is done now."

And now even while we imbibe this blessed instruction as to how to pray the prayer that availeth much, we also remember that there is an attitude and a living that is the continuous response to the divine injunction:

"Pray always."

"Pray without ceasing."

It is to be in perpetual communion with God; letting every wish go towards God; seeing there is only God in everyone to communicate with; only One to praise, to love, to honor, to glorify, the same One in all being.

No more inspired definition of Soul Prayer has been given the world than that of Emerson:

"Prayer is the contemplation of the facts of life from the highest point of view.

It is the soliloquy of a beholding and jubilant soul.

It is the Voice of God pronounced His works good."

From the quiet, universal, loving, wise outlook upon the commonplace through the inspired and exultant flight upon Soul-wings to the very throne of Godhood, does this hierophant take us as we apprehend his words.

Prayer is God breathing in us the breath of life and we live by prayer whether we consciously pray or but subconsciously let the universal spirit live us, as the babe is lived by the mother under whose heart it lies.

Breathe deep and full of God's breath, consciously co-operating with His will, wishing His wishes, thinking His thoughts, speaking His words and doing His deeds. So shall your life be one long beautiful triumphant prayer of praise, an angel's song, God's own Fiat by which all things are what You wish them to be.

SILENCE.

9. Closing **Hymn** 44 (or 410).

10. **Benediction:** May the blessed Truth abide with you, that the Spirit is ever praying within you, and that you yourself are God's prayer to the world, healing it, giving it the light of life and revealing the kingdom of heaven here and now. Amen.

11. **Recessional music.**

RESTLESS HEART, DON'T WORRY SO.

Dear restless heart, be still; don't fret and worry so;
 God hath a thousand ways His love and help to show;
 Just trust, and trust and trust, until His will you know.

Dear restless Heart, be still, for peace is God's own smile,
 His love can every wrong and sorrow reconcile;
 Just love, and love, and love, and calmly wait awhile.

Dear restless heart be brave; don't moan and sorrow so;
 He hath a meaning kind in chilly winds that blow;
 Just hope, and hope and hope until you braver grow.

Dear restless heart, repose upon His heart an hour;
 His heart is strength and life, His heart is bloom and flower;
 Just rest, and rest, and rest, within His tender power.

Dear restless heart, be still; don't toil and worry so;
 God is the silent One, forever calm and slow;
 Just wait, and wait and wait, and work with Him below.

Dear restless heart, be still; don't struggle to be free;
 God's life is in your life; to Him you may not flee;
 Just pray, and pray, and pray, till you have faith to see.

—**Edith Willis Linn.**

For nothing worthy proving **can be proven**
 Nor yet disproven; wherefore thou be wise
 Cleave ever to the **sunnier side of doubt**,
 And cling to **Faith beyond** the forms of Faith!
 She reels not in the storm of warring words,
 She brightens at the clash of "Yes" and "No,"
 She sees the Best that glimmers through the Worst,
 She feels the sun is hid but for a night,
 She spies the summer thro' the winter bud,
 She tastes the fruit before the blossom falls,
 She hears the lark within the songless egg,
 She finds the fountain where they wailed "Mirage."

Tennyson **The Ancient Sage.**

BOOK REVIEWS.

"The Apocalypse Unsealed." Being an Esoteric Interpretation of The Initiation of Ioannes, commonly called The Revelation of (St.) John; with a new Translation by James M. Pryse. Illustrated. Published by John M. Pryse, 9-15 Murray Street, New York City. Price, \$2.00, postpaid.

The most satisfactory interpretation of **The Revelation** that I have ever seen. One cannot but admire this deep, scholarly and exact presentation of Mr. Pryse's even as he admires that of St. John. An exception to the average occult teacher, he accents the simplicity and directness of the spiritual cryptogram and depicts the same qualities in his own writing.

He claims that **The Revelation** is neither allegorical history nor prophecy as it has generally been held, but a manual of initiation and a portrayal of the spiritual development of the candidate for divine attainment. A most curious and interesting solution of the mysterious "number of a man," 666, is given as a key to a succession of puzzles which he holds are but variants of the first one solved. His opening up of that Cube, which was "the measure of a man, that is, of the angel" as an enfolded cross is startling and unique. He gives a new translation of the Greek text which in itself is elucidating. Altogether the book is well worth the study of those who wish to go deeply into Scriptural interpretation and the mysteries of advanced regeneration. Students of Vedante, Theosophy and Raja Yoga will be especially interested. Copies can be obtained at the Home of Truth, 802 So. Union Ave., Los Angeles, Cal. Price \$2.00 postpaid.

"In the House of the Tiger" by Jessie Juliet Knox. Jennings and Graham, Cincinnati, Publishers. Price \$1.25 net.

A charming collection of connected sketches with plenty of photograph illustrations of that most interesting race, the Chinese, their home-life, their quaint ways and traditions and many phases of their nature that could only be known by familiar association with them. Miss Knox worked among the Chinese in San Francisco fifteen years and she has a most delightful way of enlarging your mind and invoking your love for these Orientals, who after you have gone with her into their feelings and their aspirations are "heathen Chinees" to you no more.

"At the Feet of the Master" by Alcyone (Krishnamurti) Purdy Publishing Co., 27 E. Randolph St., Chicago. Price, Cloth 40c. Postage 4c extra. Leather 75c.

This is a sweetly simple presentation of the four conditions requisite in a pupil of Adwaita or The Absolute: 1. Viveka, discrimination between the real and the unreal. 2. Vairagya, indifference to the world. 3. Shatsampati, self-control. 4. Mumukshu, eagerness for liberation, given by a seventeen-year-old Hindu lad, a protégé of Annie Besant, of whom great things are expected.

"**I Choose**" \$1.00; by mail \$1.08 and "**Yet Speaketh He**" 80c; by mail, 86c. By Gertrude Capen Whitney. Sherman, French & Co., 6 Beacon St., Boston, Publishers.

These two stories are pioneers among the New Thought novels and they are a credit indeed to the thought, being of a high order of literary ability and good exemplars of the publisher's art. **I Choose** is rich in deep teaching of how lives cast into miserable, unjust and dangerous lines can shine with a pure lofty light through all. **Yet Speaketh He** is a bit of heart-philosophy twined with a pretty story, tenderly told.

The only trouble is that both books are too brief—so much is told in a few pages—yet each gives you a long think after a short read.

Man's Relation to Invisible Forces, by Mayma. Roger Bros., 429 Sixth Ave., New York City, Publishers. Price, cloth \$1.50; by mail, \$1.60. Leather \$2.00; by mail \$2.15.

An earnest and thoughtful course of ten lessons upon knowledge, thought-power and other invisible forces upon which special emphasis is laid. Beautifully bound with a fine duotone frontispiece of Christ, after Hoffman.

Kindly Light, by John Milton Scott. The Grail Press, 20th and Farnam Streets, Omaha, Neb. Price \$1.00. Orders filled at Home of Truth, 802 So. Union Ave., Los Angeles.

Every lover of poetry and exquisite prose should have a copy of this beautiful volume. It is a rare book of fine uplifting thought food for daily meditation and nourishment.

OTHER BOOKS RECEIVED.

Altars of Dawn, by John Milton Scott. Price 25c. A New Thought Hymnal.

Spiritual Law in the Natural World, by Eleve. 50c; and **Daily Bread**, by Eleve; 30 cents. Purdy Pub. Co., 27 E. Randolph St., Chicago, Ill.

The Goal of Life, by H. E. Butler. \$2.00. Also **Practical Methods to Insure Success**, by H. E. Butler. 25c. The Esoteric Publishing Co., Applegate, Cal.

HARVEST NEWS.

¶ A letter from Mr. W. Adams bears good news: You will be pleased to learn that the good work instituted by Dr. Mills in Australia some thirteen years ago has borne distinct fruit. There is now a large and flourishing Metaphysical Society in Sydney working upon sound and progressive lines, and, The New Thought Church of Sydney—the first in Australia—carried on in conjunction with the Society, has proved a successful factor in promoting an ever-widening sphere of interest in the New Thought in Australia.

¶ San Francisco has a new **Truth Center** at the Mission Dolores where Mrs. Clare Wood Shipman speaks Thursday afternoons in the home of Mrs. Denny, 1132 Shotwell Street, and holds services Sundays at 11:00 a.m. at Mission Hall, 2476 Mission street.

¶ The Society for Scientific Revelation holds a **Convention** at the Temple of Health, 12th and Washington Streets, Kansas City, from December 18th to 24th. All liberal-minded men and women are invited to attend.

¶ At the Monday Noon Meetings in Blanchard Symphony Hall, 232 So. Hill Street, Los Angeles, Mrs. Militz is giving talks on **Practical Christianity**. Invite your Ministers and your earnest Christian friends to investigate.

¶ The Higher Thought Center, 10 Cheniston Gardens (near High Street Station, Kensington) London, England, is a remarkable center under the inspired espionage of Miss Alice Callow, one whose selfless service in this cause cannot be extolled too highly. A Bulletin of its activities is issued monthly. They have two Sunday meetings 11:30 a.m., one at the Center and the other at Dore-Gallery, 35 New Bond Street, with such speakers as Judge Troward, J. Bruce Wallace, Editor of "Brotherhood," C. Brodie Patterson, Miss Louise Stacey, and Mrs. Clara Bewick Colby.

¶ Miss Rix writes: I went down to Santa Cruz last Monday, at the invitation of the Truth Students to speak for them in the Congregational Church and was delighted to face sixty very bright, earnest, zealous souls, most of whom make up the usual meetings of the week. They have been meeting now for several months under the leadership of a splendid woman who also has her business and her household (four children) to care for, Mrs. Zanoni Crittenden. One can see at once what good work **Unity** is doing in the spreading of this message. I talked to them on the "Power of the Word" for about an hour and a half and then they wanted more, and began asking good, intelligent questions. They seemed grateful and expressed the wish for any of the teachers to visit them with the message.

In all throughout the world, the men who look for the crooked will see the crooked and the men who look for the straight will see the straight.—John Ruskin.

ABOUT PEOPLE AND THINGS.

The Los Angeles Home of Truth has a social evening on the first Friday of every month, and last month we had a jolly time with games and refreshments of cider and doughnuts, as well as sweet music.

But this month we shall have quite another kind of treat. Instead of a social evening, we shall enjoy an entertainment proffered to the Home by Miss Caroline Ferris, graduate of the Expression Course of the well known Cumnock School of Oratory and now studying the Post-Graduate Course. Her reading will be the allegorical drama "Every Woman," written by Walter Browne who died shortly before it was staged. Elbert Hubbard extols it highly, saying that it is the most exquisite and beautiful drama he ever saw. We anticipate a most happy evening.

Remember the date, December 1st at eight o'clock.

The friends of Charles Brodie Patterson will be glad to hear about him. He has been in London almost a year, his address being 41 Ashley Gardens, S.W., teaching many classes and speaking at the Higher Thought Center.

The Homes in San Francisco and Alameda received a benefit fund from an entertainment given by Mr. Andrew Stone at the Valencia Theater. It was a great success, there being about 600 people present. His lecture was upon Arctic America, and as he had illustrations of the wonderful flowers and animals, as well as country of that vast region, the entertainment was unique and greatly enjoyed by those present.

Limited space will prevent my describing the Birthday of the Alameda Home of Truth, and its many enjoyable features as I said I should in the last issue. So many good things are coming to the fore this month that the magazine can hardly contain all that I want to put into it.

The International Purity Journal, devoted to the uplift of the marital relations and the present and future benefits of the child will send three sample pages of its magazine to you if you will send postage to Int. Purity Association, 127 North 5th Ave., Chicago.

The pretty magazine covers made of art leather with the name THE MASTER MIND burnt in, with a pretty design of a bunch of grapes and the Editor's personal signature make a delightful Christmas gift to a reader. It is only \$1.00. Address Miss Fairfield, 1312 Fifth Avenue, Los Angeles, Cal.

Some fine lectures are being given by Mr. John Kershaw, upon the Art of Living, on Tuesdays and Fridays at 7:45 p.m., in the Metaphysical Library, 611 Grant Building, Los Angeles, Calif. The outline of his lectures bespeak a feast of good things.

Our friends from Oklahoma, Judge Henry H. Benson and Emma L. Benson, have taken up their residence in Los Angeles at the Rosemont Apartments, 1327 West 11th Street, where they are now ready to teach the New Psychology and practice Christian Healing. God blesses all their work.

Harriet Hale Rix of the Northern Homes of Truth and Annie Rix Miltz will exchange pulpits and ministry during the months of January and February, 1912. In our next issue will be given the subject of Mrs. Miltz' lectures.

EXCHANGES

- Power.** Charles Edgar Prather, Editor, Denver, Colo. \$1.00 a year.
Practical Ideas. J. W. Winkley, M. D., Editor, Boston. \$1.00 a year.
Bible Review. H. E. Butler, Editor, Apple-gate, Cal. \$1.50 a year.
Christian. Thomas J. Shelton, Editor, Denver, Colo. \$1.00 a year.
Das Wort (German.) H. H. Schroeder, Editor, St. Louis, Mo. \$1.00 a year.
Fellowship Messenger. Alfred Tomson, Editor, Omaha, Neb. 50c for twelve issues.
Nautilus. Elizabeth Towne, Editor, Holyoke, Mass. \$1.00 a year.
Now. Henry Harrison Brown, Editor, San Francisco, Calif. \$1.00 a year.
International Purity Journal. J. A. Caldwell, Editor, Chicago.
The Epoch. James Allen, Editor. Ilfracombe, England. \$1.00 a year.
Unity. Charles Fillmore, Editor, Kansas City, Mo. \$1.00 a year.
The Fellowship Journal. Ruth Ridges, Editor, Minneapolis, Minn. \$1.00 a year.
Washington News-Letter. Oliver C. Sabin, Editor, Washington, D. C. \$1.00 a year.
Brotherhood. J. Bruce Wallace, Editor, Letchworth, England.
Expression. Alma Gillen, Editor, London, England. \$1.58 a year.

Any \$1.00 Magazine in this list, together with THE MASTER MIND, for \$1.50 a year.

NEW THOUGHT DIRECTORY

In this list a line will be given to every Meeting place of which we know the correct address. Let us know of any omitted. If more than a line is desired, a written message with an offering will be sufficient.

CALIFORNIA.

- ALAMEDA**—Home of Truth, cor. Grand St. and Alameda Ave. Harriet H. Rix.
BERKELEY—Truth Center Meetings at old Y.M.C.A. Hall on Allston Way. Mrs. Ida Mansfield Wilson receives private students and patients at 321 Treehaven Apts., Ridge Road.
FRUITVALE—Truth Center, 2539 26th Ave., Mrs. L. G. Fisk, Manager.
LONG BEACH—Metaphysical Library, 14 American Ave., Mrs. Sarah F. Connley.
LOS ANGELES—Metaphysical Library, 611 Grant Bldg., Miss Eleanor Reesberg.
LOS ANGELES—Blanchard Symphony Hall, 232 So. Hill St. Sunday services 11 A.M. Monday Noon meeting. Annie Rix Miltz, Speaker.
LOS ANGELES—Home of Truth, 802 So. Union Ave. Take West Eighth St. car. 'Phones, 54392 and Wilshire 1794. Annie Rix Miltz, Speaker. Bible Lessons Monday, Tuesday and Wednesday, 10:30 A.M. Healing Meeting Thursday, 8 P.M. Individual Healing daily.
OAKLAND—Rest Reading Rooms and Home, 719 14th St. Mrs. Close and Miss Elliott.
OCEAN PARK—Home of Truth, 221 Ocean Front, Mrs. M. M. Hunter-Jones.
SACRAMENTO—Home of Truth, 1235 I St.
SAN DIEGO—House of Blessing, 2109 2nd St., Myra G. Frenyear.
SAN FRANCISCO—Home of Truth, 1109 Franklin St., near Geary. Eva I. Fulton.
SAN FRANCISCO—Home of Truth, 3099 California St. Mrs. May A. Wiggins.
SAN FRANCISCO—Independent Christian Science Church, 925 Golden Gate Ave. Dr. J. DeC. Hathaway.
SAN FRANCISCO—Miss Elsie M. Noonan, Room 617, Shreve Bldg.
SAN FRANCISCO—Home of Truth Union Services, Sunday 11 A.M. at Kohler and Chase Hall, O'Farrell near Market.
SAN JOSE—Home of Truth, 144 N. 5th St. William Farwell.
SAN JOSE—Mrs. Jessie Juliet Knox, 196 N. 3rd St.
SANTA CRUZ—Center of Practical Christianity, rooms 6 and 7, Odd Fellows' Bldg.
SIERRA MADRE—Home of Truth, 493 Auburn Ave., Mrs. Harriet C. Hamor and Miss Alida Hamor, teachers and healers. Sunday services 3:30 P.M. Healing Meeting Friday 8 P.M. Bible Lesson Wednesday 3 P.M.
VALLEJO—Frances J. Babcock, 803 Capitol St.

COLORADO.

- DENVER**—College of Divine Science, 730 17th Ave., Rev. Nona L. Brooks.
DENVER—Second Divine Science Church, 3929 W. 38th Ave., Rev. Chas. E. Prather.
PUEBLO—The Truth Center of Christian Living and Healing, 108 W. 10th St.

CONNECTICUT.

- NEW HAVEN**—Center of Practical Christianity, 16 Beers St.

DISTRICT OF COLUMBIA.

- WASHINGTON**—Unity Truth Center, The Brighton, 2133 California St., Mrs. Eva B. Williams.
WASHINGTON—Evangelical Christian Science Church at Rauscher's, Bishop Oliver C. Sabin.

ILLINOIS.

- CHICAGO**—The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St.
CHICAGO—LeRoy Moore, LeMoyne Bldg., 40 Randolph St.
CHICAGO—New Thought Federation, 913 Masonic Temple.
WAUKEGAN—Dr. Robert H. T. and Mathilda Nesbitt, 202 Gillette Ave.

INDIANA.

- ELKHART**—Students of Practical Christianity, Mrs. S. M. Mears, Leader.

KANSAS.

- KANSAS CITY**—Unity Society of Practical Christianity, Rev. John H. Rippe, 1620 Madison St.

KENTUCKY.

- BELLEVILLE**—First Society of Practical Christianity, Turner Hall, 910 W. Main St., Miss Emma Stolberg.

MASSACHUSETTS.

- BOSTON**—The Metaphysical Club, 30 Huntington Ave.
BOSTON—R. C. Douglass, teacher and healer, 687 Boylston St.
BOSTON—The Church of the Higher Life, 30 Huntington Ave., Rev. Lucy C. McGee.
LYNN—Mrs. Sarah F. Meader, metaphysician, No. 10 Kenwood Terrace.

MICHIGAN.

DETROIT—New Thought Alliance, 318 Woodward Ave., Henry Victor Morgan.
KALAMAZOO—Home of Truth, 506 So. Rose St.

MINNESOTA.

DULUTH—New Thought Center, 1419 E. 3rd St., Harriet R. Kraemer.
MINNEAPOLIS—The Minneapolis Fellowship, 106 E. 16th St., Ruth B. Ridges.

MISSOURI.

KANSAS CITY—A. P. Barton and C. Josephine Barton, 3332 Troost Ave.
KANSAS CITY—Unity, 913 Tracy Ave., Charles and Myrtle Fillmore.
ST. LOUIS—Society of Practical Christianity, S. E. Cor. 18th and Pestalozzi Sts., H. H. Schroeder, 3537 Crittenden St.
ST. LOUIS—The St. Louis New Thought League, 509 N. Newstead Ave., Harriet C. Hulick.

NEBRASKA.

OMAHA—New Thought Fellowship, Baldrige Bldg., 20th and Farnham Sts.

NEW JERSEY.

ATLANTIC CITY—New Thought Center, 1007 Atlantic Ave., W. P. and Nina Vera Hughes.

NEW YORK.

BROOKLYN—First Divine Science Church, 399 Classon Ave., Walter J. Vinall, 393 Lewis Ave.
BROOKLYN—Truth Center, 313a Quincy St., Mrs. Pauline Sayre.
BUFFALO—Center of Divine Love, 585 Prospect Ave., Mrs. W. K. Knight.
NEW YORK CITY—New Thought Church and School, 110 West 34th St., Julia Seton Sears, M. D.
NEW YORK CITY—Church of the Life More Abundant, Carnegie Lyceum, 7th Ave. and 57th St., Miss Villa Faulkner Page.
NEW YORK CITY—Unity Society of Practical Christianity, 305 Madison Ave., Mrs. Sophia Van Marter.
NEW YORK CITY—The Healing Ministry, 320 5th Ave., Mrs. Gertrude L. Rutter.
NEW YORK CITY—Church of the Healing Christ, 47 W. 72nd St., W. John Murray.

OHIO.

CINCINNATI—New Thought Temple, Peebles' Corner.
CLEVELAND—Eloist Ministry, 2057 E. 69th St., Walter Devoe.
COLUMBUS—New Thought Center, Robert Bryan Harrison, Lock Box 287.

OKLAHOMA.

OKLAHOMA CITY—Unity Branch Library, 727 E. 6th St., Miss Virginia Graves.

OREGON.

MEDFORD—Home of Truth Center, 132 N. Ivy St., Mrs. Frank G. Andrews.
PORTLAND—Divine Truth Center, Selling-Hirsch Bldg., 386½ Washington St., Rev. Thaddeus M. Minard, Healer and Teacher. Services Sunday 11 A.M., Thursday 8 P.M. Phone Main 4713.
PORTLAND—Temple of Truth, Maegley-Tichner Bldg., Rev. Perry Joseph Green.

PENNSYLVANIA.

PHILADELPHIA—Unity Center, Presser Bldg., 1714 Chestnut St. Rooms 408-410. Walter Weston.
PITTSBURG—Modern Mental Science, 403 Winebiddle Ave., Mrs. C. B. McLean, Teacher.

UTAH.

OGDEN—Unity Branch Library, 771 24th St., Miss Lulu E. Sharp.
SALT LAKE CITY—Unity Branch Library, Mrs. E. S. Myers, 264 J St.

WASHINGTON.

SEATTLE—Divine Science Church, Odd Fellows' Bldg., East Pine near Broadway. Agnes J. Galer, 517 Crary Bldg.
SPOKANE—Divine Science Church, cor. 5th and Howard Sts. Rev. Albert C. Grier.
NORTH YAKIMA—Truth Study Class, Mrs. J. D. Nichols, 16 11th Ave.

FOREIGN.**BRITISH COLUMBIA.**

VANCOUVER—Truth Students Meetings, No. 5 Empire Bldg., Hastings St., Mrs. Emma K. Gallagher, Box 153, North Vancouver, in charge.
VANCOUVER—Star Self-Help Club, 504 Washington Court, Margaret Wood.

CANADA.

CALGARY—Metaphysical Library, 236 8th Ave. West, Mrs. M. Mason.

AUSTRALIA.

MELBOURNE—New Thought Club, 145 Collins St., Emilie Hulett.
SYDNEY—Metaphysical Club, 56 Hunter St., Mr. W. Adams, Mgr.
PERTH—The Truth Center, Empire Bldg., Barrack St., Sister Veni Cooper-Mathieson.

ENGLAND.

LONDON—Higher Thought Center, 10 Cheniston Gardens, Kensington, W.
LETCHWORTH—Herts, 31 Leys Ave., J. Bruce Wallace.

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