

THE MASTER MIND

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THE GREATER WORKS.

"Of a truth, of a truth, I declare to you, that he who believes into Me, the works that I do, he shall do also and greater works than these shall he do."—Jesus Christ.

The whole Christian world is astir as never in its history before over the meaning of the words and works of the mighty Christ and some are filled with alarm and some are just waking up to the facts of that marvellous message and the possibilities of its fulfillment in this age and generation. Those who are alarmed point to the depletion in church-membership and the failure of the old methods to replenish the ranks; even one was heard to cry in a Conference "Christianity is on trial—on trial for its life!"

They do not know that it is dogma that is before the bar of judgment and churchianity, while true Christianity was never so firm, so powerful and so acceptable to the world at large.

"When the Son of man cometh shall he find faith on the earth?" asked the Master at one time when they were falling away from him in such numbers that even he questioned the most loyal of the twelve "Will ye also go away?" Never was there sweeter assurance that the universal coming of the Christ-consciousness will find us alive with a working faith and an absolute confidence in our Leader Jesus of Nazareth than now; nor so many that can say with Peter from their hearts, "Thou hast the words of eternal life!"

Now we are understanding the significance of that word **Believe** so often repeated by our inspired Guide. He knew the power of mind and how everything that came into our lives was according to the nature of our thinking, our heart-thinking more than our head-thinking.

By these words, "he that believeth in me the works that I do shall he do also" (John 14:12) Jesus Christ gave the sign by which we might measure the height and depth of our believing. How many of those who profess to believe in Jesus Christ can do even the least work that he did?

Can you heal every sick person that appeals to you? Can you raise the dead? Can you command the elements and they obey you? Can you walk upon the water, and feed thousands with a few loaves and fishes? Why not ask ourselves candidly these questions and if we cannot give truly the full affirmation to these, why not acknowledge our believing as but in its beginnings, and, in meekness and lowliness of heart, earnestly seek to take our faith beyond its surface character, out of mere theory into the depths of the Christ-mind and the practice of the master-lover of humanity the great Shepherd of the world.

We have hardly touched the hem of the garment of true Christianity and yet see what wondrous healing of body and soul has followed, and as we are ready to put on the whole garment of the Christ we shall begin to see fulfilled to our earthly senses the noble prophecy: "Eye hath not seen, nor ear heard neither have entered into the heart of man the things which God hath prepared for them that love him" (I Cor. 2:9).

Because it is just beginning to enter into man's imagination, what may be the divine intention towards the children of men, we are now giving our minds to meditation upon what are some of the Greater Works that the followers of Christ may expect to do and so train our faith to break the boundaries we have placed upon it and be prepared to respond to the demands that reason and the new life shall make upon us as we go forward to the New Age, the Promised Land, the hope of the yearning centuries.

"Have the faith of God!"

"All things are possible to him that believeth."

"If ye have faith and doubt not ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed and be thou cast into the sea; it shall be done" (Matt. 21:21) are some of the words of the Teacher who never thought it presumptuous of his pupils to expect to do the same works, but like every efficient tutor he felt it to be a glory to him and an honor to his method to have his pupils excel their instructor. When Peter wished to walk the sea to his Master, Jesus encouraged him; when the disciples asked why they were not able to heal a certain difficult case he told them in all simplicity "Because of your unbelief" and made no compromise with their inability or rather belief in inability.

What is this **Believing** that is required in order to do the greater works? It is a combination of all the positive constructive faculties of heart and mind; it begins in the acceptance, as possible, of all the things which Jesus Christ did, whether one has come to that acceptance through a childlike faith, a satisfied scientific reasoning or an intuitive understanding of the ways and workings of the Spirit with man. But the true Believing does not stop there, but goes on getting knowledge and putting into practice that which has been received until there begins to take place literally what is described as "believing into Me," or "having the same mind that was in Christ Jesus" (Phil. 2:5).

This means having the same wisdom, able to think God's thoughts and power to exercise the same mastery.

We realize that we have the Mind of God and our thoughts and mental powers are not limited by the size of our brains, nor the circumscriptions of body and physical associations. As far as we can think our influence extends and all that we have thought about or recognized, and will yet know, constitute our mental atmosphere, and under the control of the I AM abiding on Its throne at the center. The Christ-self is one, the same in all and by It all the greater works are done.

We are to do these greater works, not because we know more or have more power than Jesus, who really never did all that he could, on the same grounds that a trainer will not outrun a novitiate whom he is teaching by example, but will curb his own powers that he may not discourage those who as yet can only walk. We have great advantages over Jesus because of what he gave us, a living proof that these things could be done, that they were legitimate, and the revelation of the Way by which they can be done, besides the constant help of himself and his angelic host, a privilege that was given only to very advanced candidates in the days preceding the coming of the Messiah. Now any one who wills, the poor, the common, the sinner, the ignorant, all can be taken where they are and in this one incarnation be led to the heights of their own Divine Self and its powers by studying, loving, obeying and identifying oneself with the Christ in Jesus.

Let us now give play to our imagination as we consider some of the greater works that are to be done through us by the power of the Christ within.

One of the works that Jesus did, **healing** individuals, many of us have been doing for years, increasing in power and efficiency as we continue in and live the Truth we have received, hardly an instance in the brief history of the New Testament, but has been paralleled by modern Christ-healers. What greater work can be done than healing a man born blind? Shall we not, by the God-power within, heal those born deformed, without limbs, minus certain organs, idiots and Calibans? Is the arm of the Lord shortened that he cannot save?

Once Jesus healed ten lepers with one command. Cannot the same power work through us to break up an epidemic and stay a plague? There is record in the spiritual experiences of certain of us that this has been done in an epidemic of la grippe. "Who hath believed our report? and to whom is the arm of the Lord revealed?" (Is. 53:1).

Jesus prevented people from dying; this has been equalled in the experience of almost every modern healer who has continued any length of time in the divine work. They have called back the dying whom physicians have given up, when the last signs have come and hope had fled. Also the dead have been raised by inspired devotees, with no more effort than speaking

the Word as in ordinary healing. "But has anyone raised one who has been four days dead?" you may ask. The reports are not all in—perhaps this writing may bring forth some authentic accounts. But, because I have not heard of any nor you is no sign but there may be numbers who have equalled this work of the Master.

If one can be brought back who has been sepulchred four days and "the silver cord has been loosed," would it not be a greater work to bring one back who had been dead as many months or years, and longer? May not the days of the final resurrection be ushered in by as orderly and scientific procedure as now, with sanitary ways and means, they clean up a malarial district and banish certain disease tendencies? Already thoughts are working in the minds of philanthropic and scientific doctors that resuscitation is possible in many cases where no effort has been made heretofore, just as with the drowned there has been restoration to life after persistent treatment of many—sometimes forty—hours. The true thoughts that work secretly in the spiritually-minded break forth in the mentalities of others as discoveries and inventions, and surprises lie ahead of us because of these imaginations that we allow free course through our being.

Jesus fed thousands through knowing a law whereby he could multiply a few loaves and fishes. He knew that nations would be healed of famines in the same way that he was feeding the fainting multitude. Like a modern saint in England who has been known to feed a number of unexpected guests to their perfect satisfaction with a small quantity of rice, the good missionaries who suffer so at the sight of the misery and dying of the natives in famine-smitten districts, could, by the Christ-law of blessing and thanks increase their small store so as to deliver the starving victims.

Jesus commanded the winds and the waves so that the storm ceased and the sea stood still at his word. May it not be for us to stay the cyclone, to arrest the earthquake. According to the first chapter of Genesis, God made an edict appointing man to rule over all the earth. Who is taking his throne? Because one man has done so, all men can do likewise. He who sits on his throne in the heavens has said "To him that overcometh will I grant to sit with me in my throne." (Rev. 3:21).

All quietly is this faith extending itself, not fanatically nor without understanding. The wise do these things, but in a way not "to be seen of men"; as the Holy Spirit works, so they minister, impersonally.

The fair day that has come so timely and with such relief to the distressed may be traceable to some lowly instrument of the Holy Spirit who uses a plentiful and substantial faith stored up, to bless the nations in due season.

It is good for us to meditate upon these greater works and hold ourselves ever in readiness to let our heavenly Father work

His will, which is ever for the-good-of-the-whole, through us for the salvation of much people.

As an illustration of what such believing can do in a practical way for the needs of an afflicted people, the following instance is presented for your broad and faith-full consideration:

In the Spring of the year following the earthquake in California, towards the last of the regular rainy season there came long and continuous rain that produced most disastrous floods throughout the state. Farming lands were overflowed, whole orchards being swept into the raging rivers; islands were submerged, families rendered homeless and other disasters, best not to enumerate, were almost overwhelming the people with despair. Remembering that once before under similar affliction our little congregation had spoken the word for deliverance with almost immediate results, I began considering the advisability of again breaking the storm-clouds so heavily freighted with waters. But the still voice whispered "Have you the faith that can arrest the Falls of Niagara?"

And I had to confess that my faith stopped short of such a work, and thus did the Spirit reveal to me what would be required of us at that moment to stay the wild and violent down-pour. Then, with a prayer that the Spirit would reveal to me the hour when our faith would be equal to the work, I dismissed all care concerning the weather.

Not many days after, while still the clouds surged and poured and there was no prospect of a cessation from the weather-bureau's view point, it came to me on a Sunday morning "This is the day to speak the word and to continue in it, until its power shall demonstrate!"

So, after a strong discourse upon the Greater Faith before the congregation of the Alameda Home of Truth, I asked all who had faith that the greater works could be done to remain after the Service, and, lest some should remain simply to show their faith, I added, "Even though you have faith, if it is not convenient and you cannot feel to give the time, do not remain. Let only those who can comfortably and happily stay, keep their seats."

There were about seventy-five who formed that little nucleus of faith. Drawing near to them I told them the purpose of my request: that they might be God's instrument for the good of California to stop the floods that were so devastating our beloved State. I then told them of our experience some seventeen years before when a like condition prevailed; how our people who had gathered to the Sunday Service in spite of the storm all joined me in holding the words found in Solomon's Song of Songs, 2:11,

"For, lo, the winter is past, the rain is over and gone."

and how there was a wonderful realization of power, and before the Service was over the sun burst forth, the first sunshine in many days, and that was the last rain of that winter! And, I

added "today can be the last rainy day of this winter by the power of God working through us to rule these elements."

Then I spoke the treatment aloud, assisting the faith of the weak by showing them how our thought rising there could be like a great umbrella to push the clouds into the upper air so that they could go over the great Sierra Nevada range and water the vast American Desert so thirsty for its refreshing presence.

With a mighty consciousness of God's presence and power with us, we were thrilled and awed as we knew that "our word would not return unto us void." And before dismissing the congregation I gave them instruction that each one should send into every black cloud this thought:

"The sun of Christ has risen in you with healing in its beams" until not a cloud should remain in our fair sky. **That Sunday was March 24, 1907, the last rainy day of that awful winter.**

But there are several interesting facts that came afterward in which you may be interested.

The next morning, as I sat in the beautiful saloon of one of our ferry-boats that ply between Alameda and San Francisco busily sending forth silent messages into the black lowering clouds that threatened every moment to deluge us, I overheard the gloomy words of some old sea-captains near by, weather-wise with their wonderfully accurate sense of the elements:

"Well, we're in for it worse than ever. See those black clouds up north? It never fails to pour when they come from that quarter. Well, we've had fire and earthquake, plague and flood, and now we need only a famine to complete our woes."

I silently denied their worldly wisdom and continued to send forth the Word to the black mass at the North: "The sun of Christ has risen in you with healing in its beams!" and to watch those clouds break up and dissipate while not a drop fell.

The next day every old Californian knew that the winter was past and the rain was over and gone and the following came out in one of the San Francisco papers of March 27th:

"At 5 o'clock yesterday morning the storm circle that for more than a week past brought so much wind and rain to all parts of the Coast had passed through Colorado and over the Rockies and now the cause of the local troubles having vanished, Weather-Forecaster McAdie predicts warm spring weather and the song of birds. During the last 24 hours the barometer has gone steadily up and the forecaster says it will continue to go higher. The rain will cease, the wind will tear up no more sand dunes and there is nothing at present to prevent the sun from shining the rest of the year. Also there will be a cessation of floods at Stockton and along the Sacramento for in the mountains yesterday the thermometer registered 18 degrees above zero and this is causing all the tributary streams that feed the flood to freeze. The cold wave in the mountains however will not descend upon San Francisco and although for some time yet cold nights must be expected, the days will be warm and McAdie enthusiastically declares that there will be no more winter."

As the rainy season in California does not usually end until the first of May, these two instances of utter cessation of rain in

the month of March are unusual and to those, who can believe, more than coincidences.

When Thought like a great hand can smooth mountains into the sea as children play with their sand-piles on the sea-shore; when with his word man can clear lands of noxious growths and cause "the deserts to blossom as the rose" then shall we understand how the curse of hard labor shall become as a dream of the night and all the earth shall be at peace.

When shall these days come? When you and I shall each do our part and **believe**, not with a blind credulity, nor theoretically nor unreasonably, nor in ignorance, but because we listen to the Voice of the Lord within and do the almighty Will of our own Divine Self who knows no faltering nor failure until the whole "earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

THE SONG WITHIN.

Dear Friends: Long, long ago—long before I came into the Truth, or in fact dreamed of its existence—a message came to me, and I am taking the liberty of sending it to you. It came, as I send it, clothed in homely language, yet its strength sustains me often.—A. W. H.

As I stood one night at my window,
And gazed at the gray, threatening sky,
The world seemed all bathed in sorrow,
And I thought of my troubles. But why?

Why? The answer came with such force,
That the words were cast on my tongue:
"In your own little self, my daughter,
"Is planted a verse yet unsung."

"Unsung, for with it comes joy,
"No thoughts but the happy and kind!
"Life is just as we choose to make it,
"And the secret we find in each mind."

"Just hark for the voice within you,
"Which tells you of right and of wrong;
"Do as your Maker would have you,
"For 'twas He who planted the song."

Anita Winant Hewes.

BREAD FROM HEAVEN.

^a For the bread of God is he which cometh down from heaven, and giveth life unto the world.

Making the words of Jesus Christ your own by learning, mentally repeating and meditating upon them is to come into identity with Jesus Christ so as to think with his mind, love with his heart and work the same works that he did and does today.

LIGHT.

- Jan. 1, 1912: ^b I am come a light into the world, that whosoever believeth on me should not abide in darkness.
- Jan. 2: I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.
- Jan. 3: He that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God.
- Jan. 4: While ye have the light, believe in the light that ye may be the children of light.
- Jan. 5: Ye are the light of the world. A city that is set on a hill cannot be hid.
- Jan. 6: Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.
- Jan. 7: Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

JOY.

- Jan. 8: ^c Your joy no man taketh from you.
- Jan. 9: Your sorrow shall be turned into joy. Blessed are ye that weep now: for ye shall laugh.
- Jan. 10: Rejoice because your names are written in heaven.
- Jan. 11: I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.
- Jan. 12: Well done thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.
- Jan. 13: These things I speak in the world that they might have my joy fulfilled in themselves.
- Jan. 14: Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven.

WORK.

- Jan. 15: ^d I must work the works of him that sent me. * * *
This is the work of God that ye believe on him whom he hath sent.
- Jan. 16: Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life.
- Jan. 17: Wist ye not that I must be about my Father's business?
- Jan. 18: The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest.
- Jan. 19: Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.
- Jan. 20: My Father worketh hitherto and I work. * * * The Father that dwelleth in me he doeth the works.
- Jan. 21: My meat is to do the will of him that sent me and to finish his work.

HEALING.

- Jan. 22: ^e And heal the sick that are therein and say unto them, The kingdom of God is come nigh unto you.
- Jan. 23: Daughter, thy faith hath made thee whole; go in peace and be whole of thy plague.
- Jan. 24: Behold, thou art made whole: sin no more, lest a worse thing come unto thee.
- Jan. 25: Receive thy sight: thy faith hath saved thee. Bles-
sed are your eyes for they see.
- Jan. 26: These signs shall follow them that believe; In my name shall they cast out devils; * * * they shall lay hands on the sick, and they shall recover.
- Jan. 27: Go ye into all the world, and preach the gospel to every creature. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.
- Jan. 28: Woman, thou art loosed from thine infirmity.
- Jan. 29: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.
- Jan. 30: Believe ye that I am able to do this? According to your faith be it unto you.
- Jan. 31: This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

^a John 6:33.

^b John 12:46—John 8:12—John 3:21—John 12:36—Matt. 5:14—Matt. 5:15—Matt. 5:16.

^c John 16:22—John 16:20, Luke 6:21—Luke 10:20—Luke 15:7—Matt. 25:21—John 17:13—Luke 6:23.

^d John 9:5, John 6:29—John 6:27—Luke 2:49—Matt. 9:37, 38—John 14:12—John 5:17, John 14:10—John 4:34.

^e Luke 10:9—Mark 5:34—John 5:14—Luke 18:42, Matt. 13:16—Mark 16:17, 18—Mark 16:15, Matt. 10:8—Luke 13:12—Matt. 11:5—Matt. 9:28, 29—John 11:4.

PROSPERITY

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

LESSON IV.—INSPIRATION IN WORK.

“Whatsoever thy hand findeth to do, do it with thy might.” Ecclesiastes 9:10.

“Not by might nor by power but by my Spirit, saith the Lord of hosts” [Forces]. Zech. 4:6.

Every human being is a dynamo of concentrated, creative energy, ever seeking avenues of expression. And when the right avenues have been found and there is nothing that prevents the free and full manifestation of that energy, then heavenly joy is realized, and continues as the fruits of that work return and glorify their source.

Work is divine and everyone who is normal in mind and body loves work—not labor, but work, for there is a distinction between work and labor. The first is the creative activity of God, congenial, united with love, inspired, one with play and one with rest. True work is subject to our choice, never obligatory, nor limited by time or space. It is done from the heart and there is no curse upon it for the worker obeys the inner Voice and ever seeks Its sanction in all he does. But labor is work mixed with false thoughts and feelings and therefore its fruits are not happiness and freedom.

It is ignorance of one's divine origin and unspiritual living that brings man to the place where he must labor in the sweat of his face, become a slave to others, and have imposition, cruelty and injustice heaped upon him. To escape the misery and degradation of undesirable and brutish labor, man must get knowledge about himself and his fellow-beings, and above all know the true God and the reason of Jesus Christ's coming and the Way to live his Life.

Men may change their environments and their masters, may seek new work and make new laws, but as long as they are content to sit in spiritual darkness and ignore the God within, the problem of labor will go unsolved. Social and economic systems grow out of men's views of life and the passions that dominate them. If these are radically wrong then the systems are false and only as Christ-ideals are held uppermost in mind and human passions are turned from earthly power and money—the passions of the poor as well as the rich—can new systems rise, true laws be enacted and the curse of the old order pass away.

Every one has a congenial work; it is that which men can do most happily and successfully; wherein they can feel themselves in tune with their own soul and the souls of their fellow-beings.

The most direct way to that work is by **The Rule of the Word.**

To the novitiate in spiritual methods this will need explanation and enlargement.

First of all let us understand and agree upon this that **All is Mind**; that matter and motion, the two components into which scientists classify all the parts and phases of creation, are, in other words, mind-stuff and its play upon itself—in the Highest, God-Substance and God-working.

Thought is mind in motion and every activity upon this earth began as a secret thought, and the nature of an activity has been decided by the quality of the thought that was its beginning, modified by the thoughts which followed. When a thought comes out of abstraction into the definite form of a word it is like captured electricity, and can be conserved, directed and used as its speaker wills.

As iron-moulds determine the forms of the melted metal that is poured into them, so the Word decides the outer form which thoughts are to take in the realm of appearances.

As moulds are patterned after certain ideals in the mind of their creator, so our words should be spoken from our higher consciousness, the heavenly ideals that are now true in God.

The Rule of the Word is to speak ever, in the present tense, the Truth as it is in God, using positive affirmations with the Good only, and negative statements as to evil. It is to look to the Word as the God-appointed means of bringing into the visible our Good which still seems invisible to our earthly senses.

There is a direct line between you and the work you desire to do, the position which you can best fill. That line remains ever the same and you move along it by the power of your True Word and the Truth you speak is that which applies to your divine Self which is ever in its right place and doing its ever-harmonious and happy work.

Following this Rule you declare:

“I am now in my right place.”

“I am now doing the work I love to do.”

According to appearances these words may seem untrue. But you are not speaking from that view-point but from the realm of the Real. “But,” you may say, “if words are such powers will not such statements keep me in my present position and work which are both so undesirable?”

Not unless that position and work are quite transformed, and become truly representative of your heavenly state and activity. This sometimes takes place under the Word.

As you continue gathering spiritual thoughts, and ruling your silent mental speech as well as your audible words according to the highest ideals, you may discover that you are where you are, to redeem certain traits of character that militate against your spiritual advancement, and therefore interfere with your earthly prosperity also. Then you will be wise to cast yourself

fervently upon the Divine Presence, to move you and to place you, just when and where the Supernal Will decrees, while you still hold the True Word.

By so doing one saves oneself many unnecessary even painful experiences, the result of the unregenerate nature interfering.

Often one does not know just what work would be most congenial or may even feel that one is not yet fitted for the work that would most appeal; in either case the Christ-abandonment to the Divine Will is wisdom, and perfect trust in the love of our heavenly Father the surest road to that wherein lies our supreme success.

Eliminate every false thought from the work in which you are now engaged, and whether you be employer or employee often meditate upon such thoughts as these:

I cannot grow weary in well-doing. I cannot be overworked. No mortal can enslave me. No person or institution can bind me. I am fearless and free. No false system can use me or abuse me, I am God's free man, I am God's noble man.

I "labor not for the meat that perisheth but for that meat which endureth unto everlasting life which the Son of man shall give unto" me. Nothing is laborious to me. I am not an hireling. Money is no object to me.

I serve the Lord in All, lovingly, faithfully, abundantly, and I trust the Lord in All to serve me richly, honorably, truly.

I am redeemed from every curse of labor. I am not duty-bound.

In secret as well as openly I do my best. All my work is on honor.

Competition is nothing to me. Another's success cannot take my success away. My own comes to me. I have no rivals. I know no enemies. I rejoice in my neighbor's success.

Slander cannot hurt me for I envy no man. Bitterness and strife have no place in my affairs. Only the elements of harmony can enter into my business. I draw to me those that love truth and honor.

I fear no lack for my Loved Ones. They attract prosperity even as I do.

I gravitate to the highest, most valuable, most useful and happiest position and work which I can now fulfill to the honor of man and the glory of God.

Emerson says in **Spiritual Laws**: "Each man has his own vocation. The talent is the call. There is one direction in which space is open to him. He has faculties silently inviting him thither to endless exertion. He is like a ship in a river; he runs against obstructions on every side but one; on that side all obstruction is taken away, and he sweeps serenely over God's depths into an infinite sea. By doing his work he makes the need felt which he can supply. He creates the taste by which he is enjoyed. He provokes the wants to which he can minister. By doing his own work, he unfolds himself."

When one has no position at all and everything is crying out in him and through those near and dear to him for the sustenance that he still feels must come by the law of cause and effect as he seems not yet to realize the Absolute, what then?

The same Rule of the Word applies to him as to others, but more than anything else let him attend to the Spirit of rich service and divine guidance within him.

Perhaps there has been too much running to and fro and whipping oneself into strenuous search after work with, all the time, a sense of the uselessness of it. Then it is wise to stay, like Mary of Bethany, "still in the house" until the inner message is brought "The Master is come and calleth for thee." An illustration of this in a Truth-student's experience will serve best to convey the instruction intended:

A man whose wife had been healed of a severe case of rheumatism had long been out of work because of his appetite for drink which had not only caused his discharge from many good positions but had drawn upon him most bitter invectives from his last employer, who had suffered certain losses through his failing. This "Captain" (he was called) swore at him and told him never to show his face in his (the Captain's) place again.

But the man had been wholly healed of his intemperance through his wife's spiritual treatments and all appetite for liquor had left him forever. Nevertheless as he went to and fro through the City looking for work, no one would take him because as they would say, "You said before you had sworn off and would never drink again. We cannot trust you."

The wife was trying to help with her word, but she was young in the thought and needing more instruction came to me to ask what to do next.

"He has gone everywhere he knows," she said "and is ready to go more, although he feels it will not be any use and that there must be another way."

Since he was beginning to get this impression I said:

"Now he is ready to stand still and see the salvation of the Lord! Let him not go out of the house again for work unless he has a strong impression from within, but let him speak the Word: 'I have my true position, I am now in my right work.'"

He did so. It required fortitude and strength of character to abide by it. But he knew enough of the principles of Truth to wait and trust.

In a day or so, the mail brought a letter from that same Captain, to whom he had not presumed to go, after the terrible dismissal he had received, couched in polite language saying that he had heard that he (the man) had been looking for a position and that there was an opening in his old place if he desired to come back. He took the old position where he remained many years after, until he finally went into business for himself.

Fill the heart and mind with desire to serve regardless of whether there be recognition of your value or just recompense

for your good work, and there will gather within you a rich quality which can always be sensed by a man of large outlook, making him respect your application even when ignoring ordinary demands. A successful man in Vancouver who was attending a Prosperity Course which I was giving in that city furnished me with an example of the success of this method in his own experience as an employer: A few days before, as he was loading or rather superintending the loading, as stevedore, of a great number of barges with lumber, two men came to him one after the other asking for work. It was not uncommon and would have passed by unnoticed as he told them he had all the men he wanted, but for two incidents. The first was that each did the same thing though strangers to each other. After receiving the short quick dismissal of the stevedore who was exceedingly busy with a "rush" order, the first man went and sat on a pile of lumber to watch the workers; the second did the same thing, sitting down near the first one. As a great load was being swung round by a derrick, it began slipping and the stevedore shouted for the other men to come to the rescue. Some were excited, some were slow, and as the stevedore called for more, the man who had been the second to ask him for work sprang forward with the rest and gave his best, not only then but continued working on for the rest of the day. At the close of the day the stevedore touched him on the shoulder and said "Come tomorrow my man, I want men like you!" and he gave him the position next day with the thought that he would keep an eye on that man. While the first applicant was lost to him as a pebble dropped among many others.

Further points to be considered in obtaining employment will be brought out in our next lesson, which will also be devoted to the way out of debt and to aid others to pay their indebtedness to us.

Through all the success that comes to us in our worldly business let us never forget that we came to this earth on one **Special Errand** alone and in as much as we accomplish that charge are we really successful. Truly there is but one Business in all God's world, that is, to prove our own divinity and the Godhood of the whole race, in proving that God is All there really is.

What matter smile or frown
If angels looking down
Shall each to other talk of thee
In tones of love continually
Until the name on earth but seldom heard
Shall get to be in heaven, a household word.

THE STUDY OF THE BIBLE.

Preparatory Notes.

IV.

21. **The two natures** in man [see note 17] are represented in the Old Testament by two brothers, often twins, like Esau and Jacob, also Cain and Abel who also, tradition says, were twins; or two closely related like King Saul and David or the prophet Elijah and his gentle successor Elisha.

In the New Testament, they are called the natural man and the spiritual man, 1 Cor. 2:14, 15.

22. **The following list** is given for study and Bible research, serving as examples of a feature that runs in various forms throughout the Old and New Testaments:

1. The Natural.	2. The Spiritual.	3. Bible References.
Cain.....	Abel.....	Gen. 4:1 to 4
Ishmael.....	Isaac.....	Gen. 16:15 and 17:19 to 21 and 21:3, 8 to 13, 20, 21
Esau.....	Jacob.....	Gen. 25:24 to 27 and 27:11
Ishmael's 12 Sons....	Jacob's 12 Sons.....	Gen. 25:16 and 42:32
Elijah.....	Elisha.....	1 Kings 19:19, 2 Kings 1:8
John Baptist.....	Jesus Christ.....	Matt. 3:4, 11, John 3:30, 31
First Adam.....	Last Adam.....	1 Cor. 15:22, 44 to 47
Child of flesh.....	Child of Promise.....	Gal. 4:22 to 31
Jesus of Nazareth...	The Christ of God.....	Mark 16:6, Matt. 16:15, 16
Our earthly name....	Our heavenly name....	Rev. 2:17
Moses (the Law)....	Jesus (Grace and Truth).	John 1:17
The Old Dispensation.	The New Dispensation...	Gal. 4:25, 26, Rev. 3:12 and 21:2

23. **The Natural Man** is symbolized as the eldest son. He is rough (Esau was an hairy man and Elijah and John Baptist wore rough garments. See Zechariah 13:4). He lives an outdoor life; is a hunter or tills the ground; or he is a dweller in the wilderness or the desert.

24. **The Spiritual Man** is the younger brother who dwells in tents and tends to the sheep and finally comes into the inheritance, favor, blessing and power which natural law says belong to the natural man.

The final work of the Spiritual Man is the reconciliation of both natures in one. Ephesians 2:14 to 16.

These Notes Continued in February Issue.

AN INTERPRETATION.

Matthew III. The Ministry of John the Baptist.

1. In those days came John the Baptist, preaching in the wilderness of Judea,

2. And saying, Repent ye: for the kingdom of heaven is at hand.
3. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness. Prepare ye the way of the Lord, make his paths straight.
4. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.
5. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,
6. And were baptized of him in Jordan, confessing their sins.
7. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?
8. Bring forth therefore fruits meet for repentance.
9. And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.
10. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.
11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:
12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Jesus Christ came to the world to teach the **Way** back to our Godhood, the **Life** to live on the earth so as to make no mistakes, and the **Truth** that is absolute.

He knew that in order that one might be prepared to receive his message there must be a special presentation which would be largely negative in its character and even seem contradictory, yet would receive his endorsement as the vestibule into the Great Mystic Way for which he stood.

John the Baptist embodied within himself the essence of the Law and the Prophets and represented the very best part of the Jewish dispensation, the orthodox religion of the day. This messenger is within us as some religion, or form of ethics, some philosophy or code of morals that has been making us ready to hear and receive the absolute Christ-Truth.

1. The wilderness of Judea where John preached is the wildness in the realm of our spiritual state that is now to enter into cultivation through the understanding and application of the moral law.

2. "Repent ye," literally "change your mind" from the old false way of thinking. "The kingdom of heaven is at hand," the same message repeated by Jesus Christ: Heaven is here; heaven is within you, not far away.

The preaching of John the Baptist is the highest from the old view-point but it does not carry you into the full Truth. It is the old dispensation of repentance and sorrow for sins and the putting away of vice. It comes to its fullness when the Herod-mind is accused and convicted of its errors; then it decreases—John is thrown into prison and is beheaded—as the full message of our Divine Perfection increases when Jesus Christ begins his ministry.

3. A quotation from Isaiah 40:1 to 8, which the student should study as a key to the character of John's message.

4. "John had his raiment of camel's hair," rough and harsh emblematic of the ascetic expression of this ministry; for this is the way of penance and fasting, of hardships and affliction, of the sorrow and tears of the penitent.

5. Jerusalem (city of peace) Judea and the region round Jordan—these were the strongholds of the Jews who stand for our moral ideas seeking uplift and deliverance from a terrible judgment declared to be coming from the wrath of God.

6. "Baptized of him in Jordan." Immersed in the cleansing flood of right denials of self, of sinful ways and material deceptions. Jordan means "the river of Dan"; interpreted, the flowing of judgment.

This act of John's is a step in the great Initiation called "Born-of-Water." Moses received his name from this Degree, as it means "taken out of the water," while Confucius, who has been called the Moses of China, received the appellation "Son of the essence of water," for, tradition asserts that as a babe he was bathed in a stream that bubbled up from the floor at his birth. "A unicorn came to his mother and presented her with a tablet: 'The son of the essence of water shall succeed to the withering Chow and be a throneless king.'"

This degree has also been called "The Son of Woman" or "The Son of a Widow," as woman symbolises the great Negation. It is to this stage of unfoldment that Jesus refers when he says "Among them that are born of women there is not arisen a greater than John the Baptist." The next degree is the Son of Man, the great Affirmation, the "yea and amen." The third degree is The Son of God. It is to the latter Jesus refers as being in the kingdom of heaven as he adds to the words quoted above "Notwithstanding he that is least in the kingdom of heaven is greater than he." Matt. 11:11.

7, 8. Seeing many of the orthodox Jews whom he reads in their pretentious piety, and complacency as "Abraham's children" listening, he violently exposes their viperous characters and counsels them to "bring forth fruits meet for repentance" to begin to do the right things in their lives so that their minds may be unloaded from spiritual pride and selfishness and injustice and thus be open to the change needed.

9, 10. This great light sheds its searching rays upon the folly of looking to one's ancestors as cause for either good or evil. "Now is the ax laid unto the root of the tree" in ourselves and whatever in us is not bringing forth fruit fit for heaven shall be brought to naught. We who review the Baptist's words in the light of the Christ can find healing in that prophecy, for the trees in us that bear disease and poverty as well as vice are threatened, and the words carry hope and not doom.

11. "He shall baptize you with the Holy Ghost and with fire." Holy Ghost and Holy Spirit are the same and the latter

is the preferred translation. The Christ identifies you with the Whole Breath, the Spirit of God and with the Fire of God's Love; and inspiration, power and joy are the fruits.

12. As the oriental winnower fans away the chaff from the wheat, so does the Christ-consciousness separate the useless or evil part of one's human nature from the true and gather up what is lovable in the personality into the garner of the Spiritual being while the unlovely passes wholly away in the unquenchable fires of Divine Love.

FOR FURTHER STUDY.

Continue the Study of John the Baptist, his disciples and ministry, using the notes appended as aid in your reading and interpretation.

SCRIPTURE REFERENCES TO JOHN THE BAPTIST.

1. The Fore-runner: Isaiah 40:3 to 8. Malachi 4:5, 6.
2. The Annunciation: Luke 1:5 to 25.
3. Birth and Infancy: Luke 1:57 to 80.
4. Ministry: Matthew 3:1 to 17. Mark 1:1 to 14. Luke 3:1 to 20. John 1:6 to 8 and 15 to 34. John 10:40, 41. Acts 1:5, 22. Acts 10:37. Acts 13:24.
5. His testimony about Jesus: John 3:23 to 36. John 5:33, 36.
6. Jesus' testimony about John: Matt. 11:2 to 19. Matt. 17:10 to 13. Matt. 21:24 to 27, 32. Mark 11:30, 32. Luke 7:17 to 35. Luke 20:4 to 6. John 5:32, 35. Acts 11:16.
7. Close of Old Dispensation: Matt. 4:12 to 17. Mark 1:14, 15. Matt. 11:12, 13. Luke 16:16. Acts 13:25.
8. Death of John the Baptist: Matt. 14:1 to 13. Mark 6:14 to 31.
9. John's Disciples: Matt. 9:14 to 17. Mark 2:18. Luke 5:33. Luke 11:1. John 4:1, 2.
10. John's Disciples become Jesus': John 1:35 to 41. Acts 18:24 to 28. Acts 19:1 to 7.
11. Confusing John and Jesus: Matt. 16:14. Mark 8:28. Luke 9:7, 9, 19.

Interpretation Notes: The established church (Elisabeth) has become very old, even beyond any hope that it will bear the fruits that are the gift of God (healing, inspiration, etc.) but her priesthood (Zacharias) is faithful and in such a moment as they least looked for it comes a ministry of power hard upon whose heels comes another, the promised Messiah. All quietly but mightily in the deserts of orthodoxy the child-ministry is growing until it shall come forth an irresistible power to cause men's hearts to change in preparation for the coming of the universal Christ.

All forms of resistance to evil belong to the ministry of John the Baptist. Sacrifice, deeds of penance, fasting, mortification,

suppression of desire, celibacy, self-denial are preparatory to the coming of the whole Truth. But great as these ways are, the one Way of non-resistance to injury and non-recognition of evil is greater.

John the Baptist typifies the old dispensation, Jesus Christ the new. The former is severe, austere, rigid and denunciatory, the latter is full of grace. The first comes as the servant of God, clothed in the garments of asceticism, the last as Son of God, clothed as they "who dwell in king's courts."

The old dispensation of repentance and sorrow for sins and the putting away of vice must come to maturity, and then decrease as the new gains ground in the heart. When John is imprisoned then the full doctrine comes forward in power. (See Hebrews 6:1, 2, 3.)

John is our natural man as high as it can rise without the consciousness of the **indwelling Christ**. The most that it can do is to announce the advent of the "Spiritual man" but its recognition of him varies and it does no miraculous works.

The prophets took the kingdom of heaven by violence (Matt. 11:12). They wielded the sword of the Word that pierced men's hearts: they denounced; they preached the wrath of God: they called down fire from heaven to consume their wicked thoughts: they did little in redeeming and converting the wicked, but cut off the heads of those thoughts and traits and desires that worked iniquity. Jesus says: "All they that take the sword shall perish with the sword." The words of John the Baptist were swords as were also those of the other prophets and they all with few exceptions died violent deaths. It was this spirit of the old prophets in Jesus that made him still denounce, and eventually it pierced his own heart with the sword. But it was the Spirit of the Lord upon him that made him victorious over even that deadly thrust.

Two ministries are now before this generation. The one preaches from the standpoint of the wrath of God and warns its hearers of a hell-fire to come, and with pleadings and groanings exhorts its hearers to repentance and to preparation to meet their God. It is the ministry of John the Baptist. Though baptized by the water of repentance, most of its followers ignore the baptism of the Holy Spirit, and indeed, many of them "have not so much as heard whether there be any Holy Ghost." Acts 19:2.

At times this ministry rises to the heights of inspiration and recognizes the Divine Son and again is cast into the prison of doubt and cannot recognize the Christ though he work right in their midst. Their preaching is ever for the future and "John did no miracles."

The other ministry is full of grace. It preaches the Eternal Now, and that the kingdom of heaven is here amongst us and is in manifestation this very day. It seeks to do all the works that Jesus Christ did. It preaches man's real nature, that he is Spirit,

not flesh, that he is divine in his origin, the Son of God and exhorts him to return to his Father's house, his original purity and nobility.

These ministries seem quite different and to some quite antagonistic, but **Wisdom is justified of all her children**, and the true disciples of each find no difficulty in breaking down "the middle wall of partition"; and all make their entrance into the kingdom finally through one Door alone, the Christ understanding of oneself.

THE YOGI'S VISION.

BY HENRY VICTOR MORGAN.

From his new book of poems, **Songs of Victory.**

The Yogi dreamed—was it a dream?—
About all nature's Causeless Cause,
The seeming calling itself Real,
The Real on sleeping wings
Undreamed, unknown.

And, as he dreamed, shaps of all imaging there came—
Beast, bird and things unclean for him to name—
And he, beholding all, uncertain stood
Until a voice within his soul pronounced the Magic Name of Good;
Then at that name all things unclean spread wings of light,
Laved in the cleansing flood.

Then said the Tempter's voice, "If Brahm is good, and all is
good, leap thou within the night."
On awful height the Yogi stood and looked within the depth.
Ten million leagues he looked, then laughed and leapt into the
night;
And Brahm was there as Light.

The waters came—before his eyes the waters piled,
Until the mountain height was reached,
And all but he were drowned.
The Yogi laughed and leaped into the flood,
As leaps a child when mother's arms are found—
And Brahm was solid ground.

Once more with fervent heat the earth was swept;
Nearer, more near, the fiery monster came,
The mountains melting and the seas aflame—
The Yogi laughed and leaped into its depth,
Naming the magic Name,
And Brahm was known as Flame.

The Yogi woke and played the game called Life,
Walking the ways of men—
Oft lost amid the shadows,
Calling at times the shadows, Real—
Yet never lost from out his soul the Vision of the Deep—the
Flood—the Flame,
But stilled Earth's sorrows when the billows rolled
By mention of the Name—the Name, the Ineffable Name!

IN GOD'S TIME.

In God's good time, I shall arrive!
No matter how the storm cloud's drive;
Or what the trials I must bear;
Or what the aspect days may wear.

Mistakes I make—and suffer for,
On life's long way but sign-posts are,
That show how far I have progressed,
Or how the law has been transgressed.

If of my faults I make a crutch,
They cannot hurt me overmuch;
And if I daily yearn and strive—
"In God's good time, I shall arrive."

Ethelind Lord.

THE MASTER MIND

Edited and Published by

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EDITORIAL OBSERVATIONS.

About the Magazine.

We have been requested to make some special holiday prices for MASTER MIND Subscriptions so here they are for all who send before January 31st:

Two subscriptions.....\$1.50; Foreign \$2.00.

Three subscriptions..... 2.00; Foreign 3.00.

They can be sent to separate addresses and your cards (Christmas, New Year, or visiting) can be enclosed. We will provide the card if you wish.

Always when sending to us your change of address, please give the old one also.

An enthusiastic reader and lover of THE MASTER MIND asks that this request be published in this issue:

TO THE READERS OF MASTER MIND:

Let us all join together and each evening when we hold our Silence add these words for a Christmas gift in thought to The Master Mind: The Dear Lord prospers and blesses you a thousand fold this coming New Year.

For seven days after you receive this copy hold that thought. Too let us resolve to get all the subscribers we can.—A. C. P.

And then this is added, to which I heartily concur: "And let us bless all true publications that they shall increase in usefulness and circulation and that those in authority will under-

stand and have a reasonable conception of them so as to aid and not to hinder the benefits that they can confer."

And your words shall not return unto you void.—A. R. M.

The Word of the Editor.

To all who read:

May this Christmas Tide carry upon its crest the richest, holiest, most joyous gifts that your Life has ever known.

And may this New Year behold all things made new to you, New Bodies, New Prosperity, New Friends, New Revelations and a Life all New through and through, re-created by Him who said:

Behold I make all things new.

THE HOME MINISTRY

GUIDING NOTES.

VII. Information on the way to begin public **Sunday Services** will be found in the October Issue of **THE MASTER MIND**, 1911 and the way to conduct **The Healing Meeting** in the December Issue of **The Home Ministry**.

VIII. There is no fixed order in which to bring forward one's ministry of this Truth, therefore, the first service that one might render could be to the little children and a Sunday School could be formed composed of your own and such of the neighbors' children as are in sympathy. This will be enlarged upon in the February Issue.

IX. Sometimes a circulating library is a good nucleus for your work. Write to **Unity**, 913 Tracy Ave., Kansas City, Mo. for information about this, or to **Nautilus**, Holyoke, Mass. Catalogues and Bulletins of books can be obtained of Purdy Pub. Co., 27 E. Randolph St., Chicago, or Rogers Bros., 429 6th Ave., New York City.

THE BIBLE CLASS.

Two or three can meet together and begin an orderly study of the Bible in which each can aid the others by bringing something obtained by research. A lesson a week or at most two lessons can be held in the beginning—later when a definite course is laid out to be finished in a certain time, the meetings can be oftener.

One of the two following plans can be adopted:

1. Study the Sermon on the Mount found in Matthew, 5th, 6th and 7th Chapters.
2. Study the International Sunday School Bible Lessons.

If the first plan is adopted you can receive assistance from the interpretations given in Sermon on the Mount by Annie Rix Miltz, obtained from H. F. Stone, Stapleton, N. Y., also Sermon on the Mount by James M. Pryse, 3411 E. 7th St., Los Angeles.

One should not think to go through these verses rapidly. I heard of one Bible Class that was upon its second year in studying that Sermon. It was conducted by that excellent healer, teacher and writer Aaron Crane, Boston, Mass. Perhaps he may have something that will help you. Write to him and enclose stamps for reply.

If the second plan is adopted, then you might study Charles Fillmore's fine interpretations in **Unity**, Kansas City, Mo. Charles Prather used to have interpretations in **Power**, Denver, Colo., that were most helpful. January will be a good time to begin, as, for six months the subjects are from the life and teachings of Jesus Christ. Other helps in the study of the Int. S. S. Bible Lessons are Peloubet's Notes and Martha M. Tarbell's Notes; either can be obtained at almost any bookstore.

As an accessory to your **Study Course**, be sure to include the Preparatory Notes in The Study of the Bible now running in THE MASTER MIND.

SUNDAY SERVICES. SUBJECT: THE OIL OF JOY.

In explanation of the Song Books used see the December Issue.

1. **Opening Music**, instrumental. Audience in silence.
2. Let us open our Services with **singing** Hymn 5 (or 338).
3. We now enter into the **Silent Prayer** as practiced by the Master Jesus Christ, and taught in the words "When thou prayest enter into thy closet and * * pray to thy Father which is in Secret." We go into the Secret place of His Presence and remember the Truth as it is in God and invoke its manifestation to be evident in the eyes of humanity. Let us now believe that what we say is true and we are giving it opportunity to express in our earthly life:

It is right and it is true for me to have fullness of joy. And now I consecrate all my thoughts, feelings, words and actions to expressing heaven's joy here among the children of men.

4. Complete **silence** for a few minutes, closing with a musical selection softly played or sung.

5. **Scriptural Reading**: Nehemiah 8:5 to 12, drawing attention to the reasons for joy, "This day is holy unto the Lord" and "the joy of the Lord is your strength" and "great mirth because they had understood the words that were declared unto them." Read also **Acts 16:16 to 29** the story of the unjust imprisonment of Paul and Silas and how they sang praises so magically that all their chains fell off and the prison doors flew open as when the walls of Jericho fell before the trumpets' blast.

6. **Hymn 3** (or 150).

7. **Announcements** and Offertory.

8. Then follows the **Discourse**:

THE OIL OF JOY.

Text: "The Spirit of the Lord God is upon me; because the Lord hath annointed me * * * to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isaiah 61:1, 2, 3.

There is no truer indication of the Christ-message than the joyousness that it imparts to its hearer, from the serene stillness and deep peace of those who are passing through earth's shadows, to the rapturous transport of angelic joy that clothes, as with the sun, the devotee who is in absolute identity with God.

The message has been called the "glad tidings," the "good news," the gospel (the "good spell" or story) because it is the power of God to change mourning into smiles, sadness into rejoicing, pain into joy; to banish all sorrow and sighing; to wipe away all tears; and to bring in songs, the happy laugh, and "the merry heart that doeth good like a medicine."

As our elder brother Jesus, "the Man of Sorrows and acquainted with grief" came to himself under the inspiration of the Most High, he announced that prophecy of Isaiah's "The Spirit of the Lord is upon me" to be fulfilled in himself and that the Messiah, the One Anointed with the oil of joy had come in him to give to men that same joy which should never, never leave them.

In heaven there is nothing but joy. "In thy presence is fullness of joy" sings the Psalmist and accepting this as a true statement of our All-Good God and adding to this the truth that that presence is Omnipresence itself then logically we must reason that the Joy of the Lord is everywhere, that in that Joy we live, move and have our being. This Truth is now anointing us with its healing oil, and calling forth the One in us ordained from the foundation of the world to carry the blessed unction to every creature upon the earth "beginning at Jerusalem" our own spiritual center.

Oil is the symbol of peace and was used to signify God's appointment and approval of one as a vehicle of His blessing and power, it being poured upon the heads of kings, prophets and priests when entering into their great offices. It was with this understanding that the disciples anointed the sick with oil, as those who had received God's favor in the form of healing and forgiveness. Jesus himself did not anoint with oil nor baptize with water because he knew that the forms are not necessary to those who can apply the reality.

The real Oil of Joy is the heavenly consciousness which we are called upon to pour forth for the healing and the uplift of the nations. To this end we were told by the Teacher of teachers never to have a sad face (Matt. 5:16 to 18) no matter what de-

privations and trials we were going through; that when we were being maltreated because of our trueness to principle, to open up the wells of rejoicing within us and overflow with silent prayers of praise and thanksgiving; to remember the comforter within us by which we can fulfill Paul's injunction, "Rejoice evermore."

By this self-emanant sunlight, our own healing comes quickly especially when the smiling face is reinforced by cheery words and bright actions.

When one entertains beliefs in the reality of evil there is produced the corroding and rusting that disturb the harmony of this wonderful machine our human body. Friction in mind makes friction in body; acidity of thought shows forth in the organs and blood as certain diseases which the physicians trace to predominance of acid where it should not be; and the finer and the more sensitive we are the more easily are we thrown out of equilibrium if we are not true.

Let us often invoke our Christ-Self to save us from the gloom and melancholy, doubts and mental distresses, the criticisms and sarcasms that spoil our joints and muscles with rheumatism and overwork our organs and glands in their efforts to restore order and balance. And let us perpetually remember "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

The radiance of the joy-spirit often heals others by just Being, just as when the cold traveller comes into the house and catches his first glimpse of the glowing coals in the grate, says "I have seen the fire and I am warm."

Loyalty to the Truth of Heaven here on earth demands that our manner and our faces be kept as those who hold their peace under every provocation and temptation, even the subtle one of propriety and decorum that would have us even assume a sadness, on occasion, that we do not feel. Nothing is so becoming in times of distress and fear and panic, as the serene countenance and calm spirit which one can always have even though the movements be rapid, the interest vital, and the consciousness, keen and alert.

"What a healer, what a strength-giver is joy in the world!" says George Macdonald, "Will not holy joy at last drive out every disease in the world? Will it not be the elixir of life and drive out death?"

The Christ in us comes healing the inharmony in families and communities by the Wisdom that knows just when and where to pour forth the oil of joy on troubled waters, like the sailors who have learned to smooth the stormy waters round about their vessels by pouring forth oil that floats on the surface and changes every wave that meets it into calmness and quiet.

Perhaps nothing so justifies sadness as the sight of the misery and poverty of our brothers and sisters, ground down by greed, and the victims of ignorance and sin. And brave are those who

will face these problems and not "go by on the other side" like the priest and the Levite of the parable. We know that as long as we justify putting these things out of mind because they are so real to us, we are not healed of the liability of their being forced upon us either in our own body and affairs or those of our loved ones. Only as we meet these conditions with Truth, that introduces knowledge and ways and means of annihilating the causes as well as the results of these states can the sights and sounds and memories of them, truly pass out of mind.

Settling this in our hearts that no selfishness or other belief in evil shall make us ignore the needs of our neighbors, we hold ourselves ever ready to serve and to do our best by pouring into our neighbor's wounds the oil of joy and pressing to his lips the wine of the glad news of the power in himself to heal the situation and rise above the slavery and degradation that have held him so long in their toils.

It is a mistake to think we are helping our downcast neighbor by mourning with him. When one's sympathetic nature is still entangled with belief in the reality of evil, then condolence becomes a burden, and poor is the comfort that is extended. Are you helping men out of the pit when you jump in and sit down beside them to bewail their fate? or begin to berate those that cast them in? Do you help along the times by crying out against them in despair, and casting in your lot with the miserable and the weak? Not if you enlarge upon the evil and look for help and relief to any one less than the Most High God.

Then, when you look to that only One, your language and your attitude, to be successful in invoking that One in all men, must be consistent with your first principles: that Good is the only real Power, that Good is All there really is, in the high and the low, the poor and the rich alike. Then shall follow that steady irresistible Reformer of the times and the laws, the status and the activity of the people, whose Spirit is indomitable victorious Joy that never knows lapses into gloom and despondency, cannot recognize failure and who wins because the ally and co-worker with the mighty Sun of Righteousness that has brought forth every permanent Good that has come to the race.

Let us embrace Joy with all the fervor and devotion that the martyrs of old clung to the blessed Christ. Let us give ourselves to It in the same spirit, because we know there is no difference between the "Christ which strengtheneth me" and the Joy of the Lord which is our strength. As fidelity to one you love means that your whole being shall be given to the acknowledgment and honoring of that one, so our fealty to Joy means that we shall put aside all the trappings of sorrow, the mourning clothes, the visiting of graves where our loved ones **do not lie**, the observance of anniversaries of bereavement and every other sign of acknowledging another presence than God's Eternal Joy.

Faithfulness to our divine commission to give the oil of joy for mourning demands that we lay up treasures of joyousness

in the silent watches of the night and that the bright days shall not find us forgetful of our privileges. And if your measure of bright-spiritedness seems small and insufficient to carry the blessings that you feel your world needs, go, like the widow whose pot of oil the prophet Elisha increased so that every vessel in her house was filled and then she borrowed all the vessels she could of her neighbors and the oil was stayed only when there were no more vessels—go and borrow of your neighbors their merry hearts, their sympathetic natures, their optimistic philosophies, see that all around you men and women have measures to fill up with joy, and, with the power of the mighty prophet within you give them the secret of the joy that never ends itself but puts an end to all that is not of God's goodness, until not a soul upon the earth or in the planes invisible but shall sing its song of joy learned at the throne of its own God-Being.

SILENCE.

9. **Hymn 54** (or 472).

10. **Benediction:** By the power of the Holy, Indwelling Spirit which is your life, heaven's own joy works in and through you, to heal all earth's woes, and reveal to every human being the true light within, the light that lighteth every man that cometh into the world.

11. **Recessional Music.**

Build on resolve, and not upon regret,
 The structure of thy future. Do not grope
 Among the shadows of old sins, but let
 Thine own soul's light shine on the path of hope
 And dissipate the darkness. Waste no tears
 Upon the blotted record of lost years,
 But turn the leaf, and smile, Oh smile, to see
 The fair white pages that remain to thee.

Wondrous is the strength of cheerfulness, altogether past calculation its power of endurance: efforts to be permanently useful must be uniformly joyous: a spirit all sunshine, graceful from very gladness, beautiful because bright.—**Carlyle.**

AGRAPHICAL SAYINGS OF JESUS CHRIST

There are a number of the sayings of Jesus Christ which are not in the New Testament but are quoted in some other documents, were more or less authentic, of the early Christians. Some were discovered by Egyptian explorers in 1897 and 1904 on old papyrus in a mutilated condition. Those who have translated them have supplied words which they think would fit in the broken places; these are indicated by brackets. There are about 80 sayings that have been collected. The following are among some of the deepest.

1. I am come to end the sacrifices and if ye cease not from sacrificing, the wrath shall not cease from you.

2. Become experienced money changers, who are able to reject the false coins and keep only the genuine.

3. [Christ answers a question as to when His kingdom will be realized, saying:]

“When ye return to the state of innocence which existed before the fall.”

4. “Jesus saith, Let not him who seeks * * * cease until he finds and when he finds he shall be astonished; astonished he shall reach the kingdom and having reached the kingdom he shall rest.”

5. “Jesus saith, [Ye ask. Who are those] that draw us [to the kingdom if] the kingdom is in heaven? * * * the fowls of the air and all beasts that are under the earth and upon the earth and the fishes of the sea [these are they which draw] you and the kingdom of heaven is within you; and whoever shall know himself shall find it. [Strive therefore?] to know yourselves and ye shall be aware that ye are the sons of the [almighty] Father; [and?] ye shall know ye are in [the city of God?] and ye are [the city?]”

6. Jesus saith, Everything that is not before thy face and that which is hidden from thee shall be revealed to thee. For there is nothing hidden that shall not be made manifest, nor buried which shall not be raised.

7. Over the great gate of Akbar's City of Victory [Fatehpur Sikri, India, twenty-two miles from Agra] is inlaid the famous inscription: “Isa [Jesus] on whom be peace, said: The world is a bridge. Pass over it but build no house on it. The world endures but an hour, spend it in devotion.”

8. [Take no thought] from morning until even nor from evening until morning either for your food what ye shall eat or for your raiment what ye shall put on. Ye are far better than the lilies which grow yet spin not. Having one garment what do ye [lack]? * * * who could add to your stature? He himself will give you your garment. His disciples say unto him: When wilt thou be manifest to us, and when shall we see thee? He saith when ye shall be stripped and not be ashamed.

9. He that is near Me is near the fire: he that is far from Me is far from the Kingdom.

10. Beholding one working on the Sabbath, He said unto him, Man, if thou knowest what thou doest, blessed art thou;

but if thou knowest not, accursed art thou and a transgressor of the law.

11. When the two shall be one and the outside as the inside, and the male with the female, neither male nor female—these things if ye do, the kingdom of My Father shall come.

12. Thou hast seen thy brother, thou hast seen thy Lord.

13. If the neighbor of an elect man sin, the elect sinned himself [ascribed to Matthias the Apostle.]

14. Howbeit, he who longs to be rich is like a man who drinketh seawater; the more he drinketh the more thirsty he becomes and never leaves off drinking till he perish.

15. Blessed is he who also fasts that he may feed the poor; for it is more blessed to give than to receive.

16. Yet let thy alms sweat in thy hands until thou know to whom thou givest.

17. But woe to those who have, yet hypocritically taking from others; who are able to help themselves, and yet wish to take from others: for each man shall give account in the day of judgment.

18. That which thou hatest, thou shalt not do to another.

19. Good things must come; he is blessed through whom they come.

20. Love covereth a multitude of sins; so never be joyful save when you look upon your brother's countenance in love.

21. Let not the sun go down upon your wrath. For the greatest of crimes is this: if a man shall sadden his brother's spirit.

22. For our possessions are in heaven; therefore, sons of men, purchase unto yourselves by these transitory things which are not yours, what is yours, and shall not pass away.

23. Cultivate faith and hope, through which is born that love of God and man which gives the eternal life.

24. As any of you sees himself in the water or in the mirror, so let him see me in himself.

25. Ask great things and the small shall be added unto you; and ask heavenly things and the earthly shall be added unto you.

26. Keep the flesh holy, and the seal undefiled, that ye may receive eternal life.

27. For the Lord has said in a mystery: Unless ye make the right as the left, the left as the right, the top as the bottom, and the front as the backward, ye shall not know the kingdom of God.

28. If you do not make your low things high and your crooked things straight ye shall not enter into my kingdom.

29. To the question of Salome: How long shall death reign? the Lord answered: As long as ye women give birth. For I am come to make an end to the works of the woman. Then Salome said to him, Then have I done well that I have not given

birth. To this the Lord replied: Eat of every herb, but the bitter one eat not. When Salome asked, when it shall be known what she asked, the Lord said: When you tread under foot the covering of shame, and when Two is made One, and the male with the female, neither male nor female.

30. My mother, the Holy Spirit, took me just now by one of my hairs and carried me off to the great Mt. Tabor.

Note by Translator: Jerome says that in the Hebrew "spirit" is of feminine gender, in our language it is masculine and in the Greek it is neuter; in the godhead there is no gender. Mt. Tabor, tradition says, is the mount of temptation and transfiguration.

31. Grieve not the Holy Spirit which is in you, and do not extinguish the light which shines in you.

32. The Lord revealed to me what the soul ought to say when she mounts to heaven, and what she should give to each of the higher powers: "I have known myself and gathered myself together, and begotten no children for the prince of this world, but have torn up his roots, and gathered the scattered members, and I know thee, and who thou art. For I also am descended from the upper world." By speaking in this manner she is dismissed. But if she is found to have begotten a son, she is kept below, until she is able to take up her children and to draw them to herself.

33. I am thou, and thou art I and where thou art there am I also; and in all things I am scattered. And from whencesoever thou gatherest me thou gatherest thyself.

34. Except ye fast to the world, ye shall in no wise find the kingdom of God; and except ye make the Sabbath a real Sabbath, ye shall not see the Father.

35. Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them; and my soul grieveth over the sons of men because they are blind in their heart.

36. Jesus saith, Wherever there are * * * [the Gods and to the] * * * and there is one * * * alone, I am with him. Raise the stone, and there thou shalt find me. Cleave the wood, and there am I.

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.

There is a substance that permeates and fills this whole earth that is a wholesome, strong, vitalizing, sweetening, enriching, exhilarating power. It has an endurance and an insistence that is awe-inspiring. It is at the root of every man's good, and the most effectual way to uncover it and give it a chance to come into appearance is by having **faith in man**. Indeed it might be called Faith itself in the same sense that Paul understood it, "Faith is the substance of things hoped for."

When we will to have faith in a man we remove veils from that character and expose the Angel there, until that good office being done so often, the Blessed One can never more be covered up. Then people marvel at the transformation.

In whom are we believing? Is it not in the Life there, which is Light of men? Is it not in the Soul that God made in which is no evil, nothing but His presence and His power.

By Faith-in-man we bring forth the Lord of the earth who heals the elements, readjusts social relations, reforms systems, and accomplishes the **Very Good** that each and every man of initiative and influence is endeavoring to bring to pass.

Universal tolerance is the key to this happy faith. We see that men are doing as they do, because, either they know no better way at the time, or they believe that to be the best for them and perhaps for the world also. Men believe in their own doc-

trines—whether philosophy or religion—because through them they have glimpsed the absolute truth and that one vision is sufficient to tincture the whole presentation with holiness. Why should we hold in contempt the vehicle which has carried them into a larger view of life or love or man or God. We may be sure they have found some precious pearl, and will stay by the form that held it for them until they know, they cannot lose it in relinquishing the dogma or the living, the ism or the practice that they have identified with the truth that they have received.

Let us begin a daily practice of silently sending forth the word **I have faith in you** to every man, woman and child that comes into our daily cognition. Let us not speak the word from appearances but from the deep soul-recognition of the One in them whom God made. And when some one is recounting the folly and wickedness of others, and expressing suspicion and bitterness and hatred and contempt, let us say to him even in his malice and intemperate denouncings **I have faith in you** and thus be able to see what he is striving to do and help him to the next step. Why should we condemn his condemnation or hate his hatefulness? Why should we dwell upon the petty meanness, the jealousy and envy, or the weak selfishness that we may see lying back of these tirades?

The more clearly we see the short-comings of our neighbors the more tolerant it should make us with their views and methods. Are any of us wholly free from pride and selfhood, ambition and greed, smallness and malice? If we were, we could not appear in the eyes of mortals—our Ascension would be inevitable. It is good for us often to ask ourselves “Were I in the same place would I do better? Did I have the same disposition would I do even as well?”

When we commune together on January 27th at the hour for our place named in the beginning of this department, let us speak our **I** in the name of **All Humanity** as we send forth our silent message to the North, and to the East and to the South and to the West:

I have faith in you to right every wrong.

Before radiating our message to the four points of the compass let us for five minutes meditate upon the following:

The Holy Spirit is now in the midst of men, inspiring each man with the Wisdom from above so as to know now just what to say and to do, to produce the most lasting Good for all humanity.

Then during the last five minutes of the half hour let us open our hearts and minds to receive the wonderful wave of **Faith-in-our Best** that is rolling round the Planet.

A special circle of Prayer is in process of forming, according to **The Herald of the New Age**, for the abolishment of vivisection or rather, the cruelties that are perpetrated in its name. The magazine **Unity** gives the prayer on page 510 of their December issue. It was disseminated by Miss Horsfall Meadow Studios,

Bushey, Herts, England and every one who is a lover of animals is asked to join every Sunday at 10 a.m. or 3:30 p.m. in prayer for the passing of pain not only from men, but from these "their younger brothers of the animal world." One beautiful feature of this movement is the injunction to all to refrain from all harsh thoughts towards the vivisectors. For, only as we appreciate the true intention of the best of these our brothers, can there come the light to them of the Way to discover and invent relief for humanity without the sacrifice of the finest and tenderest within themselves through false treatment of God's creatures.

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.

I am the temple of the living God, full of life, full of health, full of strength, full of inspiration.

Every organ of my body is filled with Life's harmonious activity, Health's vitalizing power and Strength unfailing through the Christ within.

Those who appeal for help in the healing of their bodies or their affairs (such as harmony in the family or with associates and success and prosperity) are put into the charge of Mrs. Lizetta Turner of the Los Angeles Home of Truth, an excellent healer who with the Circle that she has gathered for this special work will correspond with you and bring you to yourself and in conscious unity with your Good—the God of us all. Simply do your part by never forgetting your offering and by keeping the times appointed and reporting progress, especially your perfected healing, as sometimes people when they get well neglect even to express their thanksgiving which indicates a thoughtlessness that makes them liable to some other sickness.

Every one must come to the place where they have found their Healer within and only as they take the right attitude to the Healer without is this One revealed in perfection.

HEALING HINTS.

Take a very decided and radical stand as to the laws of heredity, refusing to accept any of these laws or causes when evil is emphasized as a power in them, or the outworking of them points to disastrous results. Whatever you may seem to have

received at your birth can be wholly repudiated even during your childhood's first seven years and your body be the out-picturing of new thoughts entirely. For the old teaching is that we are wholly changed at least once in seven years. So that if you began today to deny receiving any evil tendency, habit, disease or other error from earthly parentage, and continued for seven years you would have eliminated from your system every old cause and fruit of mortality in you. And even in less time than that, for physiologists have discovered that eleven months can see a total change and even three months. Every quick, strong, and drastic experience of disease marks an era when a whole body formed by a system of erroneous thinking was purged from the physical expression. The snake casts his old skin all at once and sometimes human beings cast out every false cell formation all at once. This is very marked in typhoid fever. Sometimes the manifestation that remains is so markedly different that it is as though one had died and risen again.

Never look back with dread lest those old experiences be repeated. Never look forward with fear of what may come. Cut off these tendencies on the part of your mentality with the thought of Trust, **Absolute Trust** in the great Good God that has brought you thus far, now guards you, and will never forsake you.

I have asked Mrs. Turner to furnish each month something from her rich storehouse of healing experience for the readers of THE MASTER MIND and she gave me the Healing Meditation at the head of this department and the following:

This treatment was given to one who had great mental disturbance through fear and anxiety causing a high state of fever and delirium:

You are now in the presence of Infinite Peace. The peace of the Christ. The Peace that the world can neither give nor take away.

Peace, Peace, Peace be still.

All is Peace.

BOOK REVIEWS.

Songs of Victory by Henry Victor Morgan. The Library Shelf, 850 McClurg Building, Chicago. Price \$1.00, postpaid.

A book of poems that one feels instantly has come from an overflowing heart of deep love of humanity and truth. They are full of the vital, vigorous spirit that characterizes all Mr. Morgan's work and they awaken inspiration, one of the best proofs of true poetry. In this month's issue is one of the poems, "The Yogi's Vision." The volume is in handsome form of green and gold

and naturally suggests a suitable gift to those who love the poet and his way of presenting the Message.

Christ in You. Letchworth Garden Press. Also can be obtained at the Higher Thought Center, 10, Cheniston Gardens, Kensington W., London, England.

Without any name or price declared, this little volume comes full of spiritual teaching that has been given by the Voice within. The teachings are high and strong and most excellent for the opening up to one's own interior Teacher, which is truly the same One that has given this volume. Those who would open themselves to the Spirit cannot do better than ponder the instructions found here. Send for the book. I am sure they will forward it to you and take your word for it that you will pay when you know the price.

Mental Engineering or Practice in the Kingdom of Thought. C. B. Fairchild, Author and Publisher, 853 Manida St., The Bronx, New York City. Price \$1.00 net.

A convenient manual of mental science, vest-pocket size, designed for a companion to study as one travels to and from one's work or in moments that can be given to deep meditation. It is full of substance, multum in parvo; comparisons are drawn from mechanics and the book will appeal to the logical man especially. It will interest many to know that Mr. Fairchild is no novice in literature or mechanics as well as the spiritual life, for he has been associated with the American Society of Civil Engineers and Electrical Engineers as Editor of the Street Railway Journal, but of later years has given himself wholly to healing, and teaching the science of Christ.

Love, the Supreme Gift. Henry Drummond. Unity Pub. Co., 913 Tracy Ave., Kansas City, Mo. 50 cents.

A beautiful little brochure, most artistically edited, of Drummond's inspired "Greatest Thing in the World." Just the gift for those entering into and already in the Truth.

FOR THE CHILDREN.

How the Fairies Won Their Wings. Ida Belle Elliott. Foster and ten Bosch, San Francisco. Price 85 cents in leather, 50 cents in paper.

A dainty booklet with pretty art-leather covers enclosing a sweet story of how the dewdrop learned to do a loving work.

Bunnyville Folk. Jessie Juliet Knox. Jennings and Graham, Cincinnati.

A frolic of a story about two rabbits who lived in a Bunny colony and taught them all how to celebrate holidays, they having learned when they lived with the "two-legged giants" far away from the redwood forest. Mrs. Knox is a charming writer of children's stories. The price is probably 85 cents.

Mother Owl's Rhymes. Kate Perkinson Howard. Ocean Park, California.

A collection of witty and wise little jingles "not so goosie as Mother Goose" for they weave in facts and figures with their swing and make easy the learning of some dry book knowledge.

Two new magazines are in the field: **The Column**, 2205 E. Colfax Ave., Denver, Colo., of which Dr. Julia Seton Sears, the well known New Thought teacher and writer is one of the editors. \$1.00 a year, samples freely sent; the other is by that indomitable spirit, Christian D. Larson, called **Efficiency**, 524 Union League Bldg., Los Angeles, Cal. 50 cents a year.

HARVEST NEWS.

¶ **The Second Divine Science Church** in Denver established by Charles Edgar Prather, Editor of **Power**, also Minister, Teacher and Healer, built their own church just a year after Mr. Prather's installation. They have 150 members. In January the Bible Study Class begins and continues three months.

¶ **Under the auspices** of the Metaphysical Library, Miss Reesberg, Manager, the Monday Noon Meetings in Symphony Hall, 232 S. Hill St., Los Angeles, will still continue. Beginning January 8th, Miss Rix will conduct the meetings through January and February.

¶ **One of the richest** contributions to the work in Los Angeles, has been the musical services of the Misses Mabel and Florence Johnson who on piano and violin have given the congregations of the Home of Truth such excellent music during the past months. Their withdrawal for a while will make a void not easy to fill. Most loving thanksgiving follows them and will welcome them back when next they feel to honor us.

¶ **In Seattle** Mrs. Agnes J. Galer carries on a full ministry, having built up the Divine Science Church and College. There are weekly classes given for which free-will offerings only are received. Her loving generous services have given her a high and lasting place in the hearts of a host of Seattle Truth Students.

¶ **Mrs. Hunter-Jones**, who has so faithfully and lovingly carried on the Home of Truth in Ocean Park, Cal., sailed on December 6th with her two daughters and accompanied by the Rev. Dr. Weaver, a teacher of Esoteric Astrology, to establish a center in Honolulu.

¶ **In Chicago** Mr. LeRoy Moore with a band of co-workers has an active center, making no charge for lessons or healing. Both in Le Moyne Building and the Masonic Temple, there are daily meetings and ministrations. Take advantage of the Noon-day Silence and learn further of the work.

¶ **In Seattle** another body of consecrated workers receives only free-will offerings for the maintaining of the work. They will be found at 214 Arcade Annex, Sundays 3 p.m. and evenings of Sunday, Monday and Wednesday and their name is **Unity**, a Household of Helpfulness.

THE HOME OF TRUTH.

¶ In Los Angeles, 802 So. Union Ave., Miss Harriet H. Rix will conduct a class on the Basic Principles of Health, Happiness and Prosperity, the evenings of Mondays, Wednesdays and Fridays of January beginning January 3rd, 8 p.m. All welcome. Free will offerings.

¶ The Christmas Services, December 24th, held in Symphony Hall, 232 S. Hill St., 11 a.m., will be of special interest, the discourse being by Mrs. Elizabeth Boynton Harbert of Pasadena, Cal., President of the World's Unity League and always an influence for every advance step taken by the nation. The musical numbers will be especially prepared for the occasion.

¶ On Christmas Eve in the Chapel of the Home of Truth, we shall have a spiritual uplift through a discourse delivered by Judge Henry Benson recently of Oklahoma but now a citizen of Los Angeles.

¶ The Sunday School will have its Christmas festival on Thursday, December 21st, 8 p.m. with a tree and entertainment.

¶ Instead of the regular "At Home" on the first Friday evening of January, we shall have our social time on New Year's Eve, when after a supper of coffee, sandwiches, fruit and cake, all will join in silent and audible Blessings led by Miss Rix.

¶ At San Francisco the Homes and Centers of Truth at the call of the Spirit voiced by Mrs. May Wiggin gathered together on Thanksgiving Day for a Union Service. A large audience full of devotion, messages of Truth given by Mrs. Wiggin, Miss Fulton, Mrs. Shipman, Mrs. Pell, Miss Noonan and Miss Hall, and music upon organ and 'cello and vocal selections combined to make a wondrous harmony and brought realizations of blessings long to be remembered.

¶ During the month of January, Annie Rix Militz will teach, Tuesdays and Thursdays, 8 p.m., a course on Prosperity and Sunday nights on "Healing the Planet" at the Home, 1109 Franklin St., San Francisco. Send for folders giving the subjects of the

lectures and other particulars.

In connection with the Home, 3099 California St., Mrs. Militz will give a course on **Regeneration** at Oakwood Hall, 1805 Devisadero St., on Fridays, 3 p.m.

¶ At the Alameda Home of Truth, Grand St., corner of Alameda Ave., Mrs. Militz will conduct a Course of Lessons on **Faith**, Wednesdays, 8 p.m., of January and February.

¶ In the Alameda Home, they also had beautiful Thanksgiving Services conducted by Miss Harriet Rix, assisted by special music.

¶ The Sacramento Home, 1235 I St., gladly welcomes back its founder and teacher, Miss Christine Fraser, who has been away on a visit to England. Mrs. Alice Gurney, who ably carried on the Home in Miss Fraser's absence, will continue to be associated with her in the good work.

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.
World's Advance Thought. Lucy A. Mallory, Editor, Portland, Oregon. \$1.00 a year.
The Kalpaka. Dr. T. R. Sanjivi, Editor, Tinnevely, South India. \$1.00 a year.
The Mystic Light Lib. Bulletin. W. J. Colville, Editor, New York City. 50c a year.
The Column. Column Pub. Co., Denver, Colo. \$1.00 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 Militz, Speaker.
LOS ANGELES—Home of Truth, 802 So. Union Ave. Take West Eighth St. car. 'Phones, 54392 and Wilshire 1794. Annie Rix Militz, 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.
SACRAMENTO—Home of Truth, 1235 I St. Christine Fraser and Alice Gurney.
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. Wiggin.
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, 475 N. 5th 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.
SANTA MONICA—Practical Christianity, 1223 Second St. Mrs. Elizabeth D. King.
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, 58 Washington St.
CHICAGO—Mrs. S. A. McMahon, Teacher of Practical Christianity in classes and by correspondence. Unity Noon Silence. Healing hours 12 to 4 p.m. 1714 Sunny Side Avenue.
CHICAGO—LeRoy Moore, LeMoyné 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.
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.
SEATTLE—Unity, 214 Arcade Annex. Daily at noon.
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.