

THE MASTER MIND

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THE GAME OF LIFE.

When the proposition of the All-Goodness of God is borne in upon the thoughtful soul, one of the first questions that arises in the mind is, "Then, why should there be so much evil? If God made all things good, where did the evil come from? What is the origin of evil?" This has been called the riddle of life and many have been the attempts to answer it to the satisfaction, not only of oneself but of all.

The Hindu sage declares that before one can hear the answer, one must be able to put the question correctly, that those who are intoxicated with maya are like the drunkard with whom one cannot reason, and who does not remember though he hears the answer again and again. But one discovers that the saying of the Hindu sage is like the instruction given us in our callow days, "the way to catch a bird is to put salt on its tail," for the moment you know how to ask the question correctly you already have the answer.

The sweeping reply of the one who accepts the Absolute Truth, that **evil has no origin**, while it seems bare and cold and for the most part unacceptable, is the best position in order to arrive at the most satisfactory solution of why it even appears although not real. This has been the position of the writer from the day of accepting the great Truth, **God the Good is All there really is** and to this unchanging adherence is ascribed the many and various parables and explanations that have come, to account for what appears such a marvellous contradiction to the great Basic Principle. And herewith are presented a few, for the consideration of the reader.

Before entering into that phase which I have called the play or game of life, let us deeply realize the earnestness of life. For without that knowledge, we cannot "play fair" and any attempts to make light of life become but flippancy and wearisome staleness.

"Life is real, life is earnest" sings the psalmist, Longfellow. We know that earnest Life to be God, therefore immortal, omnipresent spiritual, altogether good with naught of death, disease,

tion with the Higher Self in all, receive only the joy and none of misery that lies in it.

A small boy who was visiting in company with his mother, was attracted by a plate of what seemed to be luscious fruit, standing on a marble table just on a level with his eyes. The hostess seeing the longing look in the boy's eyes warned him: "Elmer, that is not real fruit, those peaches and pears and all the rest are soap, made into those pretty shapes. Don't try to eat it."

But Elmer did not believe her and not long after, while his mother and her friend were both out of the room, he took the peach and bit firmly into its side filling his teeth with the bitter soap. His cries brought his mother who had much to do to cleanse his mouth, and free his mind from the memory of the hard experience. Thus it has been with us in many an inviting venture, against which the inner Voice has warned us. But we have not believed it, and into it we willfully go and the Spirit lovingly watches over us while we "learn the folly of it too."

As long as we take these appearances for reality, we suffer. Only God's Wisdom can deliver us, through revealing to us first of all these three as the Real: (1) Good, (2) the One Substance—Spirit—the true Word, (3) the Divine Self or Mind; and these three as appearances: (1) evil, (2) materiality, (3) the carnal self. Then we learn to play with the things in appearance that most truly represent the real and keep our hands clean from the misrepresentations. We take the representations for what they are worth and become neither attached to nor repelled by any.

It is possible to make game of the so-called miseries that come our way, as the watchful mother springs to her child who has fallen and quickly removes the thought of injury by engaging its attention upon some pleasant thing. We know misery is temporary and soon forgotten as we remember "Only the Good is true."

If we do not know the divinity that is back of the malicious, sordid, selfish carnality, then our hearts are wrung for its victims, and despair and discouragement enfeeble our best efforts. But if we know the real men and women back of the parts they play, we shall yet see them taking new and worthier roles, as they too learn the Way through obedience to the Voice, whose utterance they may hear through our lips, if they cannot hear it within themselves.

A little girl used to go to the theater with her parents being too small to leave at home. At first she did not notice the plays but on one occasion her parents learned to their discomfort that she was very alert to the performance. It was the old melodrama, "East Lynne." In the last scene is a dying wife who had wronged her husband but now begs a last kiss of forgiveness, which the unforgiving husband refuses. It was very affecting and the small girl thought it was real, for as the low music played and the lights grew dim, and all the house was ahush, a

childish wail rose on the air as the little one sobbed "Why don't he kiss her? Why don't he kiss her?" Her parents hurried her out of the auditorium but it was long before they could comfort her or persuade her that it was not real. Ignorance of the whole, and the wrong point of view lie back of many a sorrow. How many tragedies could be averted, what suicides prevented, what failures surmounted if sympathizing friends could but press home the whole Truth. "All these misunderstandings arise from ignorance of your True Self that cannot be wronged, that cannot fail—get the Truth and be free."

In the divine order man's work lies with things spiritual, "my Father's business," and man's play with things temporal. To take the material world and one's personality too seriously is a mistake. To make much of relative things is to lay the foundation of trouble, weariness and vexation of flesh. Divine work is akin to play and earthly work must rise to joy and even play through the free Spirit that is in man. Eliminating the false thoughts of fear and anxiety, bondage and selfishness from work it rises in this world to the play-realm; and taking away from play all that is vicious and unlovely it rises on wings of glory, making this world scintillate with the splendor of its Eden days when man's merriment is innocent and his frolic an inspiration, attune with the music of the spheres.

What is more heavenly than the laughter of a sweet child! Become as a little child in all your joys through seeing life from its view point as well as from the vantage ground of maturity and experience. To combine the two is magical, to make the work-a-day consciousness keep holiday with itself is to charm away the night of sorrow and usher in the millennial dawn.

Give place to the play of the Spirit as well as to its work and all things will adjust themselves harmoniously in your life. Then you will take in earnest only the things of Eternity and you will give appearances their true valuation letting fall from you like autumn leaves, things unworthy the children of God, and enjoying the fair reflections of God's presence in all this beautiful drama, never deceived or intoxicated by its seductions, but ever ready at the beckon of your Divinity to abandon the merry-making of the moment for the deep Soul-joy of the Life that never ends.

Through every web of life the dark threads run.
Oh, why and whither? God knows all;
I only know that He is good,
And that whatever may befall,
Or here or there, must be the best that could.

Whittier.

SILENCE.

By THOMAS TRAHERNE

Who lived and wrote about the year 1660.

A quiet silent person may possess
 All that is great or high in Blessedness.
 The inward work is the supreme: for all
 The other were occasioned by the fall.
 A man that seemeth idle to the view
 Of others, may the greatest business do.
 Those acts which Adam in his innocence
 Performed, carry all the excellence.

Those outward busy acts he knew not, were
 But meaner matters of a lower sphere.
 Building of churches, giving to the poor,
 In dust and ashes lying on the floor,
 Administering of justice, preaching peace,
 Ploughing and toiling for a forct increase,
 With visiting the sick, or governing
 The rude and ignorant: this was a thing
 As then unknown. For neither ignorance,
 Nor poverty, nor sickness did advance
 Their banner in the world, till sin came in.
 Those therefore were occasioned all by sin.

The first and only work he had to do,
 Was in himself to feel his bliss, to view
 His sacred treasures, to admire, rejoice,
 Sing praises with a sweet and heavenly voice,
 See, prize, give hourly thanks within, and love,
 Which is the high and only work above
 Them all. And this at first was mine; these were
 My exercises of the highest sphere.

To see, approve, take pleasure and rejoice
 Within, is better than an empty voice.
 No melody in words can equal that;
 The sweetest organ, lute, or harp is flat
 And dull, compared thereto. And O that still
 I might admire my Father's love and skill!

This is to honor, worship and adore,
 This is to love Him: nay, it is far more,
 It is to enjoy Him, and to imitate
 The life and glory of His high Estate.
 'Tis to receive with holy reverence,
 To understand His gifts, and with a sense
 Of pure devotion and humility,
 To prize His works, His Love to magnify.

O happy ignorance of other things
Which made me present with the King of Kings!
And like Him too! All spirit, life and power,
All love and joy, in his Eternal Bower,
A world of innocence as then was mine,
In which the joys of Paradise did shine:
And while I was not here I was in Heaven,
Not resting one, but every, day in seven,
Forever minding with a lively sense
The universe in all its excellence.

No other thoughts did intervene, to cloy,
Divert, extinguish or eclipse my joy,
No other customs, new-found wants, or dreams
Invented here polluted my pure streams,
No aloes or drugs, no wormwood star
Was seen to fall into the sea from afar;
No rotten soul, did like an apple near
My soul approach. There's no contagion here.

An unperceived donor gave all pleasures,
There nothing was but I, and all my treasures.
In that fair world, one only was the Friend,
One golden stream, one spring, one only end.
There only one did sacrifice and sing
To only one Eternal Heavenly King.

The union was so strait between them two,
That all was either's which my soul could view:
His gifts and my professions, both our treasures;
He mine, and I the ocean of His pleasures.
He was an ocean of delights with whom
The living springs and golden streams did come:
My bosom was an ocean into which
They all did run. And me they did enrich.

A vast and infinite capacity
Did make my bosom like the Deity,
In whose mysterious and celestial mind
All ages and all worlds together shin'd,
Who though He nothing said did always reign,
And in Himself Eternity contain.

The world was more in me, than I in it.
The King of Glory in my soul did sit,
And to Himself in me He always gave
All that He takes delight to see me have,
For so my spirit was an endless Sphere,
Like God Himself, and Heaven, and Earth was there.

THE STUDY OF THE BIBLE.

Preparatory Notes.

V.

25. **Contradictory passages** in the Bible are revealed in their true meaning by the Spirit of Truth within you, which reconciles texts which seem quite opposite in meaning.

Compare Isaiah 45:7 with I John 1:5*

Compare Genesis 22:1 and James 1:13, 14.†

Compare Jonah 3:10 with I Samuel 15:29.

26. **There is God as God is** and God as He appears to mortals to be. The Lord God of the Old Testament is the Divine Law of the Good as it appears to be operating in mortal affairs.

Divine operations viewed with mortal eyes take on the aspect that is peculiar to carnal thinking, as the landscape takes on the color of the spectacles one wears; if they are red then every object is modified by that shade, and the whiter or more innocent of color it is, the redder it appears. Thus it appears that Deity kills, deceives, tempts, is angry, whereas it is man's attitude towards Deity that causes these appearances. See Psalm 18:25, 26.

27. **Satan is the reversed side** of God, called in the Bible the anger of the Lord, or the wrath of God. See II Samuel 24:1 which is the same narrative found in I Chron. 21:1 wherein Satan and "the anger of the Lord" are synonymous. Compare Psalm 7:11 with Luke 6:35.‡

Moses spoke face to face with God but his **vision** did not rise higher than a wrathful Deity, the reversed side or "back" of the Lord. Read Exodus 33:18 to 23.

These Notes Continued in March Issue.

AN INTERPRETATION.

Mark VI. The Beheading of John the Baptist.

14. And king Herod heard of him [Jesus Christ] (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

*For the interpretation of these, consult **Primary Lessons in Christian Living and Healing**, by Annie Rix Militz, Page 59.

† *ibid* Page 147.

‡ *ibid* Page 146.

16. But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

17. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18. For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19. Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20. For Herod feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21. And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee;

22. And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23. And he sware unto her, Whatsoever thou shalt ask me, I will give it thee, unto the half of my kingdom.

24. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison.

28. And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

When about to seek the interpretation of a certain part of Scripture, it is well to read it carefully and then enlist the aid of such secular history and other forms of knowledge that may be at hand. Reference books to the times and contemporaneous history of Jesus Christ will supply helpful suggestions. Bible Dictionaries, such books as "The Life and Words of Christ" by Geikie, Commentaries and modern "Notes" can furnish material for enlightenment.

Let us briefly scan the subject for our interpretation in this lesson and then take up the text, verse by verse.

This king, Herod Antipas, was the second son of that Herod who sought the life of the infant Jesus. He succeeded to the throne because his eldest brother, Philip, had displeased his father and had been disinherited. Herod had married a daughter of Aretas, the king of Arabia, but once, while the guest of his brother Philip, he became infatuated with Philip's wife Herodias, an ambitious unscrupulous woman. Thereupon, by the power he had as king, he divorced his wife and sent her home to her father in Arabia; then he divorced Herodias from Philip and married her. His father-in-law Aretas resented this insult and went to war against Herod, badly defeating him. It was while preparations for this war were in progress, that John the Baptist was beheaded.

After this murderous act upon the part of Herod his life is one series of false steps and misfortunes. The ambitious Herodias persuaded him to go to Rome to petition the Emperor for the title of King, for this Herod was not king in reality but only a tetrarch. But such bad reports followed him from the oppressed Galileans that even his tetrarchy was taken from him and he was exiled to Lyons, France. From there both he and Herodias were banished to Spain where Herod finally died an ignominious, friendless death.

In this historical parable, Herod stands for Will, for the Will is the ruler of man; and Herodias stands for the Passions; and her daughter, Salome, for Sense-gratification; and John the Baptist for the Law and for Conscience.

Herein is depicted the results when the Will is weak, the Passions unbridled and perverse. Then through Sense-gratification, the passions sway and rule the will, and though the will is inclined toward spiritual things, yet being dominated by its feelings, it hushes the voice of Conscience, and thinks that by breaking the letter of the law and destroying it that it will come out from under is ruling.

But resistance and defiance of the Law can never set one free from it. Finding the good intended by the old Laws of "Thou shalt not," and, when the voice of Conscience (John the Baptist) lashes you, seeking to "agree with thine adversary whiles thou art in the way with him," as Jesus taught, you will soon pass from that ministry into the next which places you above the law.

The Conscience is like the balance wheel to an engine, and the little governor that regulates its supply of steam. Herod by killing John threw out of his government the principal balancing and regulating power and so hastened his own destruction.

Now let us take up the text of the lesson verse by verse.

14. The Truth (Jesus Christ) pervades and penetrates all one's being so that at last the human ego (Herod) must take cognizance of it. But its verdict is that it is the same old teaching (John Baptist) revived and come back in a new form.

15. Certain ones go back into ancient history for the origin of this new teaching and content to tabulate it with many other presentations of Truth (prophets) miss its special import to themselves. Reincarnation, mediumship, evolution are some of their explanations, for they do not accept Truth's own testimony as to its origin: that it comes from the Spirit only, from the heavenly Father and is not the result of man's development.

16. Herod is that ego (intellect or will) that has had a great respect for its religion, even though it has been but a code of ethics, or a stoical philosophy, or some form of science. And even though he has done violence to that former belief in neglecting it or abandoning it through degeneracy, yet he feels the

immortality in it and were it not for his weakness would embrace it again.

17. It is always the unregenerate **feeling-nature** that leads us astray whether it be the rampant passions (Herodias) or a mild curiosity (Eve). Only as our reason (the man) turns to the Divine Feminine, instead of the carnal, can we keep in the Way of Life.

18. "It is not lawful for thee to have thy brother's wife," is the brief statement of the mighty denunciation of Herod's conduct. It was not the mere matter of relationship to which John referred—if Philip had not been his brother the error would have been expressed: "It is not lawful for thee to have thy neighbor's wife." Jesus describes Herod's crime in the words: "Who-soever putteth away his wife and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery" Luke 16:18.

19. Again and again has the carnal man stumbled at this stage of his development. Here is where David left the road. But David listened to Nathan who denounced him with the same fearlessness that John had, and David recovered in a measure but not so that he could build the temple.

20. The race-Herod is coming to judgment today on that same question and when the old orthodoxy will rise up in power so as to stir men's hearts with changed views as to the relationships of the sexes then we may know the Christ ministry, in newness of spirit, is not far away. But the old methods will be cast into prison; they must decrease while the new increases, John 3:30.

It was not until John was imprisoned that Jesus came forward, Matt. 4:12, 17.

21. "When a convenient day was come," a psychological moment of choice comes at intervals—"birthdays" when opportunity is given to rise into the new birth. The higher thoughts are gathered together and entertained.

22. But being as yet unregenerate, Sense-gratification can intoxicate even to folly.

23. Rash promise! for not one part of the kingdom was his to give. Only the Roman Emperor could do that. Thus does the mortal deceive itself and its Sense-nature (Herodias' daughter).

24. But in the unregenerate man, the passions are consulted even when they work against the reason (Herod).

25. And that is put under which is worth more than all the kingdoms of the world to a man, his spiritual nature, the very strength of his life.

26. A weak will, a foolish pride, a perverse egotism are the undoing of a man who may really desire to do right.

27. The old faith is brought to naught through its own limitations. John could not rise to the height of sending to Jesus to deliver him, although this Master was even then declaring himself the One "sent to preach deliverance to the captives" and

"the opening of the prison to them that are bound." Luke 4:18 and Isaiah 61:1.

28. But John fulfilled well the part he had come to portray of the violent one who perishes by violence, of the negative ministry that is martyred by the carnal self.

29. The old Christianity that "did no miracles" and whose vision was not sufficient to know the Christ at all times, passes away, while the new, the Christianity of Christ, not only has a lively ministry of healing and miracle working but even arrays itself against the last enemy, death, to conquer it, achieving its greatest victory at the point where the old suffered its final defeat.

There is no more interesting study than the contrast between these two ministries, but the student must be skillful so as not to disparage the one in exalting the other, for both have their places and without the forerunner, the Messiah does not come.

FOR FURTHER STUDY.

Resume the study of Jesus Christ by taking the first two great events in his life, as he begins to enter into his public work:

THE BAPTISM AND TEMPTATIONS OF JESUS CHRIST.

Read and compare the three accounts of the baptism of Jesus by John found in Matt. 3:13 to 17, Mark 1:9 to 11, Luke 3:21, 22. The longest account is in Matthew, note what additions to and differences from his account may be found in Mark and Luke.

INTERPRETATION NOTES: Matt. 3:13. **Jesus**, the Truth, comes forth from **Galilee** a division of Palestine filled with people from all parts of the world constituting a small heathendom; to **Jordan** (literally, the flowing of judgment) a river of **Judea** a division of Palestine belonging exclusively to the Jews, the most strictly conservative and orthodox religionists of that age; to be **baptized** immersed saturated and identified with, **him** the pinnacle of the old religion.

14. **John forbid him** because by the Spirit within he saw the superiority of the new doctrine. See John 3:27 to 34.

15. **Suffer it to be so now**, permit this form, for thus it becometh us it demonstrates our harmony and unity to fulfill all righteousness, to endorse and complete the old dispensation of the law and the prophets as well as to begin the dispensation of grace.

16. **Out of the water**, the cleansing consciousness of freedom from error, **the heavens** the interior realm were opened illumination and revelation; **the Spirit of God descending** he is baptized or immersed in the Holy Spirit at the same time he receives the other baptism; **like a dove**, symbol of gentle, harmless, pure, faithful Love.

17. **A Voice** the universal utterance of the Spirit of Humanity (our God) **This is my beloved** the testimony of all being;

well-pleased, the only requisite for immortality is to please God. According to Ecclesiasticus 19:19 (apocryphal Old Testament) "The knowledge of the commandments of the Lord is the doctrine of life: and they that do things that please him shall receive the fruit of the tree of immortality." And of Enoch it is said (Hebrews 11:5) "Before his translation he had this testimony, that he pleased God."

THE TEMPTATIONS OF JESUS. Matt. 4:1 to 11, Mark 1:12, 13, Luke 4:1 to 13. Compare Matthew and Mark with Luke which is the longest account. Note the additions and differences.

Luke 4:1. **Wilderness**, that realm of our human nature that is wild, unregenerate, in confusion and tumult.

2. **Forty days**, forty is the number indicative of trial, test, examination and temptation. Moses was on Mt. Sinai, forty days and nights; Elijah in Mt. Horeb; the Israelites were challenged by the Philistine, Goliath, forty days—compare I Sam. 17:16 with Mark 1:13; the children of Israel wandered in the wilderness forty years; the flood lasted forty days and nights; Nineveh repented in sack cloth and ashes, forty days and nights. **Tempted**, to be tried, to be proven. **Of the devil**, who is the devil? Anything or anybody that questions and doubts the presence and power of almighty Good, the Spirit of God. It can be personified (as it was in Peter when Jesus called him Satan, Matt. 16:23) or one can plainly see it to be one's own doubts, carnality and beliefs in evil which is, in reality, all the devil there is.

3. **If thou be the Son of God.** Jesus Christ has just been pronounced the beloved Son of God, now comes human nature questioning and desiring proof, suggesting he use his power to gratify his appetite.

4. Jesus knows the real food. Appetite shall not rule him, but God alone.

5, 6, 7. The suggestion comes to capture the world and bring it to his feet by his own human methods of salvation. People have asked "Why did not Jesus go to other countries when he was rejected in Palestine?" This temptation was met again in Gethsemane.

8. **It is written.** Jesus quotes Scripture throughout this testing showing how extreme it was, since no original utterance comes to him. The same necessity was upon him when he hung on the cross. A good store of Scriptural sayings are an advantage when one is passing through a famine of spiritual ideas.

9 to 12. When carried to great heights in the earthly career, the temptation comes to exploit one's powers, with the suggestion that even if one fell into error, the good God would save you. But **Thou shalt not tempt the Lord thy God**, you are not to test the Divinity within you—doubt is at the root of such suggestions. When Jesus was at the height of his popularity, he met this temptation again, for he refused to be crowned their king, John 6:15.

These three were the closing tests of a long season of

temptations and are type of all the suggestions that he met and answered aright. Their appeal was to three of mortality's weaknesses, appetite, ambition and pride. They were subtle because so justifiable. They came in refined and virtuous forms for Jesus could only be tempted by what was like his own nature. He was proving himself to himself, and his simplicity, lowliness and trueness kept him close to the Spirit, so that, throughout he received its ministry, and though tested on every point of human liability he made no failure, Heb. 4:15.

BREAD FROM HEAVEN.

^a I am the living bread which came down from heaven: if any man eat of this bread he shall live forever.

Consider the words of Jesus Christ given below, as the utterances of your own Higher Self. Study them every night and in the morning while preparing for the day's work, repeating each verse as many times as there are words in it, emphasizing a different word with each repetition. Certain families are repeating them aloud at the breakfast table, following them with a brief silence of communion with the Spirit.

FORGIVENESS.

- Feb. 1, 1912: ^b Forgive, and ye shall be forgiven.
 Feb. 2: I say not unto thee, Until seven times: but until seventy times seven.
 Feb. 3: Father forgive them; for they know not what they do.
 Feb. 4: The Son of man hath power on earth to forgive sins. Son, be of good cheer; thy sins be forgiven thee.
 Feb. 5: Neither do I condemn thee: go, and sin no more.
 Feb. 6: And forgive us our debts, as we forgive our debtors.
 Feb. 7: For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses neither will your Father forgive your trespasses.

FREEDOM FROM CARE.

- Feb. 8: ^c Let not your heart be troubled: ye believe in God, believe also in me.
 Feb. 9: Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part which shall not be taken away from her.
 Feb. 10: And seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.
 Feb. 11: And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness

and cares of this life, and so that day come upon you unawares.

Feb. 12: And ye shall hear of wars and rumors of wars: see that ye be not troubled.

Feb. 13: Why are ye troubled? and why do thoughts arise in your hearts?

Feb. 14: Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

SELF DENIAL.

Feb. 15: ^d If any man will come after me let him deny himself, and take up his cross, and follow me.

Feb. 16: It is written of the Son of man, that he must suffer many things and be set at nought.

Feb. 17: Wilt thou lay down thy life for my sake? For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

Feb. 18: So likewise whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Feb. 19: Why callest thou me good? there is none good but one, that is, God.

Feb. 20: I do nothing of myself: but as my Father hath taught me, I speak these things.

Feb. 21: He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

HONOR.

Feb. 22: ^e If I honor myself my honor is nothing: it is my Father that honoreth me; of whom ye say that he is your God.

Feb. 23: I receive not honor from men.

Feb. 24: How can ye believe which receive honor one of another, and seek not the honor that cometh from God only?

Feb. 25: But be ye not called Rabbi: for one is your Master, even Christ: and all ye are brethren.

Feb. 26: If any man will serve me, him will my Father honor.

Feb. 27: Now is the Son of man glorified, and God is glorified in him.

Feb. 28: Herein is my Father glorified, that ye bear much fruit.

Feb. 29: And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

^a John 6:51.

^b Luke 6:37—Matt. 18:22—Luke 23:34—Matt. 9:6, 2—John 8:11—Matt. 6:12—Matt. 6:14, 15.

^c John 14:1—Luke 10:41, 42—Luke 12:29—Luke 21:34—Matt. 24:6—Luke 24:38—Matt. 6:34.

^d Matt. 16:24—Mark 9:12—John 13:38, Matt. 16:25—Luke 14:33—Matt. 19:17—John 8:28—John 7:18.

^e John 8:54—John 5:41—John 5:44—Matt. 23:8—John 12:26—John 13:31—John 15:8—John 17:5.

PROSPERITY

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

LESSON V. FREEDOM FROM DEBT.

Owe no man anything but to love one another: for he that loveth another hath fulfilled the law. Love worketh no ill to his neighbor: therefore, love is the fulfilling of the law.—Paul.

Wherever there is a sense of indebtedness there also is honor; and where honor abides, wealth and power are near at hand, for in Spirit they are never separated: "Both riches and honor come of thee and thou reignest over all; and in thy hand is power and might; and in thine hand it is to make great, and to give strength unto all." 1 Chron. 29:12. And so surely as a debtor gets understanding by which he can keep his trust as well as his honor he will never be harassed by his creditors nor be brought to shame or want. It is a matter of wonderment to some people that they are trusted so implicitly by their creditors. Yet the reason is simple. Men are continually reading each other's thoughts and when there is a determination to do right by one's neighbor, this state of mind is written upon the face and in the actions as well as radiating through the aura, and if the creditor will but trust his impressions, his debtor then becomes simply a good investment.

As that wise Jew, Paul, declared—and a spiritual Jew is a masterly financier—the key to freedom from debt is **Love** that seeks the good of his neighbor first, last and always. For with Love is that respect, that honor that is a perpetual magnet for riches even though they are passed along as rapidly as received, and that one appear not to be rich through accumulation. The truly rich are those who have plenty to spend and spend that plenty, not those who have plenty to save and save it. The miser is not rich. The prodigal is nearer to prosperity even in his ignorance than the thrifty who never learns to spend.

Perfect love casts out fear as to one's continuance in prosperity and guides one into the Way where indebtedness is no burden but a convenient and harmonious arrangement where each is benefitted and each is sure of the outcome.

But the debts that we made in folly and selfishness, that hang over us like a pall, and drag upon us from the past, so that there seems no deliverance. What of these? And those that, it would seem, could only be paid with a life-time of labor and yet no prospect of funds lies ahead of us?

Though your debts be like "scarlet sins," they shall all be cancelled, for such debts in the affairs are like sins in the character and the Christ-law must be known and applied to bring perfect freedom.

In the prayer which Jesus gave to his disciples as a pattern we have this law embedded in the words: "Forgive us our debts as we forgive our debtors."

As you open the way by which your debtors can be free to pay you, or not, according to the great equity of God, the way of your freedom will be revealed. Let us consider the mental philosophy of "forgiving our debtors" so that they may be helped to pay us, if not with money, by something valuable to us. It may be revealed to us that an old score in some former existence has been balanced, and they really owe us nothing. At any rate, it is not true for us to hold any thought or feeling against our neighbors, no matter how false their attitude towards us, but at all times to have a mentality regarding them, that they shall feel comfortable in our presence and even glad to think of us.

People often keep others from paying them, because of mentally harassing their debtors. They wonder with indignation why so and so does not pay that bill, and perhaps they talk him (or her) over with a mutual acquaintance, until, if character were clothes, he would not have a rag to his back. Perhaps one hears that the debtor is spending money freely—buying luxuries—and the rumor adds fuel to the flames. In the meantime the debtor is exceedingly uncomfortable every time the thought of that creditor comes into mind, and he shuns him—if he sees him coming he will cross the street or in some way avoid a meeting. He may even hate him. Finally he succeeds in so dismissing that creditor from his mind that, when he is ready to pay his debts that one does not come into mind at all. This sense of uncomfortableness is also the reason why one who has received a favor of money loaned, is so often not a good friend after that—the sense of obligation chafes him.

If, because of Truth, you will not think evil of your debtor, that he is dishonest or untrue or selfish or weak or poverty-stricken, but will hold him in his noble, honorable, true being, you will easily and happily come into his mind just at the right time with the desire to do the right thing by you and also the ability. This was literally demonstrated in the experience of a lady, a student of Truth, who, among many others, had loaned a man a sum of money who made a failure in the venture, in which all the money had been sunk. He left the town followed by anathemas from all his creditors but this lady. She kept her mind upon his true self and whenever the subject of his delinquencies was broached she never spoke against him, but always "He will pay me. I have no fear. I trust him" or words of like meaning. Then news came that he had "struck it rich" in Alaska, but it brought no hope to those creditors who had

decided that he was thoroughly bad. But the lady soon received a letter with the full amount of her loan in it and the words "You have never said one word against me and so I pay you first. The others can wait." This lady exercised the real forgiveness which is not a sentiment but a power. She forgave or gave-for the false appearance of fraud, the true thought of the Real Man, with the result of proving that what she declared was true.

Our debts are forgiven us by the same process of the Law of the Good substituting freedom-from-all-indebtedness for the former bondage; and healing the cause, our weakness or ignorance and bringing forward our good judgment and insight.

With the new mind, many errors fall away that have not been seen as errors but their basis is some limitation or belief in evil. Thus one does not hold back money from fear nor save it up for "a rainy day." When there comes an over-flow of money, then to bank the surplus may be a matter of convenience and not fear. There should be no waiting for others to pay us before we will consider paying our debts. Doing our part may supply the impetus for our debtor to do his, as when a single \$5 piece has been known to pay \$20 indebtedness in a family by being circulated at the right moment.

Pride and conventionality are displaced, and debts may be paid in very small sums at a time, and inspiration guides as to whom payment should be made first. Sometimes a hard thought is being held against one, so that it is like a curse preventing the free flow of one's blessings. A true step taken may relieve the whole situation. A dollar paid to a man who thinks what you owe him is a bad debt, may relieve a congestion in the thought-causes back of your affairs.

A lady had been owing her music-teacher for her last lessons over a year, because she never had the amount, fifteen dollars, on hand when she thought of him. She resolved to put aside her pride and fixed ideas of how he should be paid, and send him a dollar at a time until the debt was cancelled. After mailing a letter of apology enclosing the dollar, she received a most cordial reply full of protestations that she did not owe him anything, begging her to dismiss all thought about it, as she had paid him many times more than that amount in pupils to whom she had recommended him. The attempt she had made well repaid her; for not only was the debt cancelled, but the expression of appreciation that she received was a surprise and a delight, as she had not considered the favor she was doing him, but only the benefit she was conferring on those who became his pupils.

Through meditating on the divine desire within you to bless your neighbors there will rise a joy in paying them. Also, a faith that others enjoy paying you, and you will not dread nor hate to present a bill.

Sometimes letters and other papers are so imbued with the

false thoughts held when they were being prepared that they come like a blow or an insult and quite miss their intention. An illustration of this fact was given me by a member of one of my classes: Miss M. a healer and teacher had given many treatments and lessons to a wealthy lady who had made no movement towards payment, and finally Miss M. concluded that she was waiting for a bill. Feeling it to be thoughtless on the part of her patient to wait for a bill, and with a combination of resentment, impatience, and indignation, she sat down and wrote the bill and mailed it. Now the lady was generous and just, and also a good student of Truth. If she had not been, Miss M. would have waited long for her money.

"For," the lady said "the moment I took the bill in my hand I had such a feeling of resentment, impatience and indignation against you that I almost threw the bill in the waste-basket with the vow that I wouldn't pay you for a month! Then I remembered my principles and instantly I knew that those were your feelings about me and I had been reflecting them, and I immediately came down here to pay you. Be careful, young lady, what you think when you send out bills!"

The question has sometimes risen, ought we to contract debts when there is no money in sight to pay them? Unless there is the true supreme assurance from within that the money to pay such debts is already on the way, it is better to fast and pray until such assurance come than to put oneself to too great a test. The demonstration of faith is not the venturing into debts, but the realization of the means to meet debts even before they are contracted.

In accordance with the statement given in our last lesson, I will herewith give some further thoughts about obtaining employment.

Keep well in mind the understanding that you are no mere machine but always a brother and a fellow-man—a sister and a member of God's family. There is nothing so interesting to personalities as personality, and especially a personality that is also interested in personalities. Approach those from whom you expect favors with interest in your face, that has sprung from communing with the Spirit within them, and whether the favor be granted or not, take the decision as from the Spirit at that moment—not necessarily final—and so maintain a high standard of respect between you. It will not be forgotten and next time you apply it will be easier to get into the "good graces" of the one in power.

Some good advice was given to a young man who had been spending days looking for work until he was greatly discouraged. The man who gave the advice had just made the stereotyped reply "Sorry, but I've nothing for you" and as the young fellow was turning sadly away, he added

"But young man, I can give you a piece of advice which if you take it will get you a position soon. It is this. Never again

approach an employer with that gloomy face. Smile, look cheerful and you'll succeed."

The young man thanked him and put it into practice. As he kept thinking upon cheerfulness, and smilingly received one refusal after another, he grew lighthearted until at the last place he applied—a coal yard—as the same old answer was given him, he turned and went through the yard whistling a merry tune. The man called him back,

"You seem to be a pretty happy fellow! I like such men round me. Come here tomorrow and I think I can make a place for you."

He received work from that time and never forgot the valuable advice of his stranger-friend.

Never expect to succeed by appealing to another's pity or sympathy; nor by bringing forward your need or lack, weakness or ignorance. Let your main thought ever be "How can I serve you?"

A few aphorisms are added for your meditation:

Riches are a state of mind. Richness should circulate through our affairs as air does in the lungs.

Nothing succeeds so well as success; nothing prospers so well as prosperity; therefore never put on a "poor mouth."

Freedom in giving and receiving is the law of healthy supply. The Lord [Prosperity] loveth a cheerful giver.

Do not save up for a "rainy day"; for they will come as long as you prepare for them.

Money must not be clutched. It loves freedom.

Carry yourself as one who owns the earth, for you do.

Business instinct is spiritual intuition applied to affairs.

Money invested in spiritual things is not loss, but gain, an hundred-fold.

"Consider the lilies how they grow." They have a law within themselves by which they draw to themselves their own sustenance.

Get into the current of the stream of Prosperity and your boat will be carried along all right without interfering with your neighbor.

God is here

I have no fear

In Him I rest

Sweetly blest.

God is near.

AN OBSTACLE

IN THE WAY OF AN INSPIRED WILL.

I was climbing up a mountain path
With many things to do,
Important business of my own
And other people's too,
When I ran against a Prejudice
That quite cut off the view.

My work was such as could not wait,
My path quite clearly showed;
My strength and time were limited,
I carried quite a load;
And there that hulking Prejudice
Sat all across the road.

So I spoke to him politely,
For he was huge and high,
And begged that he would move a bit,
And let me travel by—
He smiled, but as for moving—
He didn't even try.

And then I reasoned quietly
With that colossal mule;
The time was short, no other path,
The mountain winds were cool—
I argued like a Solomon,
He sat there like a fool.

And then I begged him on my knees—
I might be kneeling still
If so I hoped to move that mass
Of obdurate ill-will—
As well invite the monument
To vacate Bunker Hill!

So I sat before him helpless
In an ecstasy of woe—
The mountain mists were rising fast,
The sun was sinking low—
When a sudden inspiration came,
As sudden winds do blow.

I took my hat, I took my stick,
My load I settled fair,
I approached that awful incubus
With an absent-minded air—
And I walked directly through him,
As if he wasn't there!

Charlotte Perkins Stetson.

THE MASTER MIND

Edited and Published by

ANNIE RIX MILITZ

MRS. MELVA J. MERRILL, . Manager

MISS IDA JANE AYRES, . . Secretary

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EDITORIAL OBSERVATIONS.

The Spread of Truth.

One of the mightiest factors in the dissemination of this message of healing and deliverance through thought power is the silent work, that is faithfully carried on each day. But there are certain messengers to which I would call your attention and acknowledgment. The stage, the popular magazines and the newspapers all have been lending themselves to convey the message because certain stars have risen in the firmament whose bright shining cannot be obscured nor ignored. One of the earliest, most steadfast and effectual lights has been our fearless Ella Wheeler Wilcox whose editorials now for years have been training multitudes, and bringing to haven many a lost and shipwrecked sailor upon the vast ocean of experience. Playwrights like Augustus Thomas, actors like Forbes-Robertson, dynamic writers like Harold Bolce, novelists like Frances Hodgson Burnett, these are masterly seed-sowers and their influence who can compass it? Another ten years of such service to humanity will see such a transformation of public opinion that all through the decade, systems of equity and righteousness will slip in all quietly, deep and far reaching reforms will be noiselessly launched, unknown even undreamed of resources and activities like suns will gently rise upon an unsuspecting people—we can look for any and every wonder of development and accomplishment.

Let us be ready, so that no messenger nor his message of blessing to humanity shall escape our vigilance and appreciation, but ours be the part to hold up his hands and deeply and truly breathe the prayer: Blessed is he that cometh in the name of the Lord—the Truth that saves mankind.

The Query as to Difference.

Often the question has been put to us as to what the difference is between our presentation of Truth and that of Christian Science. And because the true way is for us to seek points of unity and not of separation we have long made it a practice to dwell upon our common basis, that of **Mind being All, and God, the Good, being the one presence and the one power.** And because we know where we are absolutely one, it is easy to note the divergences which to us carry no sense of apartness, but only a willingness that they

“Should paint the things as they see them
For the God of things as they are,”

while we go on in our view to the conclusions that logic and revelation have brought us.

The Editor of **THE MASTER MIND** was never a Christian Scientist in the sense that that sect uses the name; was never a follower of Mrs. Eddy nor confined to Mrs. Eddy's publications. Such would be an absolute impossibility to her nature, having been a free soul from the beginning, never bound by authority, creed or organization.

Starting with the basis that **God is All** we follow to the logical sequence that either Man is God or man is nothing. Even though we might say that Man is God's Idea we should know all the while that even God's Idea is God, for since God is All, the Idea of God can be nothing but God's own Self. In appearance man is nothing but a reflection. The Real Man is no shadow or reflection—it is the mortal that reflects.

Those who take the stand that the real Self is God, give the most perfect liberty to each individual to carry out his idea of God and do not dictate as to method. They acknowledge no leader but God and are not confined to one personal representative of God and his or her book.

True, there is but one Way to carry out the one Truth. But as long as any person believes himself or herself limited as to knowledge and power (and Mrs. Eddy acknowledges this in the preface to her book) that one cannot be followed absolutely.

Thus far there has been only one person in history who declared and demonstrated himself to be omniscience and omnipotence, namely, Jesus Christ. He is the safest personality to follow, if one must follow a person. Nevertheless, even he leads one to the place where personality and all sense of personality are removed and one stands alone with God. This is joy, freedom, heaven.

THE HOME MINISTRY

We have come to an era in the history of Christianity when the service which Jesus Christ enjoined upon his followers is ceasing to be a profession because it has become a life. Instead of making our spiritual welfare a side-issue and incidental to our life by confining it to a single day or at most a few times a day, or to a certain place, we are making it first in our lives and many desire to enter into public ministry as their very life. But having taken upon themselves certain associations and service which they cannot set aside and be true, they need to realize that they can combine with their fulfilled work towards their family, this larger work towards the greater family and carry on both to a harmonious and successful finish.

A simple way to begin is with the children. One's own can often form quite a class. Then there are the children of other Truth-students. To give an hour to these every Sunday morning is to give them great spiritual advantage in knowing how to live and to keep healthy, and to have the key to real success in every way.

As the Sunday-school grows the system by which to give the most perfect education in Truth will unfold itself. Those who would like to consult with one who has conducted a small class of children in her own home I would advise to write to Mrs. Kathleen H. Besly, Hinsdale, Ill. Others who have developed successful ways for carrying on Sunday-schools are: Miss Harriet Rix and Mrs. McQuestion, Home of Truth, Alameda, Cal.; Miss Grace Wilson, Home of Truth, Los Angeles, Cal.; also the superintendents of the Sunday-schools of Unity, Kansas City, Mo.; of the Church of the Healing Christ, New York City; Divine Science churches of Denver and Seattle, the addresses of which will be found in the N. T. Directory on the last pages of this issue.

An excellent magazine for the children is Myrtle Fillmore's **Wee Wisdom**, 913 Tracy Ave., Kansas City, Mo., 50 cents a year.

Of song-books there are many cheery ones and there are special Sunday-school songs in **Truth in Song**.

A course of Bible-teaching and verse learning can be arranged by one who is familiar with the most attractive parts of the Bible. Especial attention should be given to the story of Jesus Christ and the healing work. The following is a program of exercises:

SUNDAY SCHOOL.

ORDER OF EXERCISES.

1. Singing several songs.
2. A talk by the Leader (or Superintendent) on a practical spiritual thought in which a story is woven.

3. Silence in which the Thought, given by the Leader in definite words, a short statement, is held.

4. The Silence closed by reciting or singing (L. M. tune **Hursley**) the little prayer beginning

“God is my help in every need.

God doth my every hunger feed.

God walks beside me, guides my way

Through every moment of this day.”

5. Responsive Reading of “Statements of Truth” or recitation of 23rd Psalm—the Beatitudes—or some other memorized message of good.

6. Reading by Leader of Bible Lesson for the day.

7. Class Instruction.

8. Closing Song and Statement, recited together, “The Lord blesses us and keeps us and makes us to realize that in the divine Mind we are never separated from one another.”

Statements of Truth for responsive reading in the Sunday-school can be obtained at the Home of Truth, Los Angeles, Cal., for about two cents each when ordered by the quantity. Samples three cents.

More will be given on the Sunday-school work according to the interest shown in the subject.

SUNDAY SERVICE. SUBJECT: FULL OF GRACE.

1. **Opening Music**, instrumental. Audience in Silence.

2. Let us unite in **singing Hymn 4*** (or 184†.)

3. We will now enter into **Silent Prayer**, opening our hearts and minds to the message from the Highest: “Hail! Full of Grace! the Lord is with thee,” salutation of Gabriel to Mary at the time of the annunciation. There is a devout consciousness within us to whom this greeting comes. Let us receive it, and extend it throughout our whole being. If there is any part of our expression that needs realization of the presence of the All-Good—God-with-us—let us turn the greeting towards it. Every part of our being needs to come out from under the ban of deserving punishment and receive the love-assurance of our Supreme Good—Lord of heaven and earth. Gabriel is within us again greeting us—“**Hail! Full of Grace! The Lord is with thee.**”

“The Lord is in his holy temple, let all flesh keep silence before him.”

4. After a silence of from two to five minutes, close with music softly played or sung.

5. Scripture Reading: Luke 4:16 to 22 (Note that Jesus

*“Truth in Song,” Purdy Pub. Co., Chicago.

†“Song Hymnal of Praise and Joy,” by Pluma Brown.

omitted the last half the sentence beginning "To preach the acceptable," Isaiah 61:2—a significant omission) John 1:12 to 17, 2 Cor. 12:3 to 10.

6. Hymn 58 (or 152).
7. Announcements and Offertory.
8. The Following Discourse:

FULL OF GRACE.

Text: John 1:14, 16, 17: The glory of the only begotten of the Father full of grace and truth. And of his fulness have all we received and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.

"Grace, 'tis a charming sound," sings the ancient hymn-writer whose soul knew the heavenly joy but whose intellect like many another Christian's refused to explain the "mystery of godliness" beyond some synonym, "favor" or a "gift of God." So theoretical has been this marvellous power of divinity to many good people, that most of them believe that when the Apostle Paul heard the answer to his earnest prayers: "My grace is sufficient for thee," that it meant that he must keep "the thorn in the flesh" whereas the instruction was to this effect: That the I AM was abounding in strength right in the midst of that weakness, and was quite sufficient through Grace to deliver Paul from the law which said that he deserved to be stung and humiliated because of his pride and egotism. Paul's joy and pleasure came from the assurance within of his final triumph, **through his own Graciousness**, and the healing of that torment and mortification which he called "the thorn in his flesh," "And of his fulness have all we received and **grace for grace.**"

Two doctrines have been passed upon the world as Christianity, one of form, law and the ethical code, the other of grace; from the interpretation of the first has risen the many sects but those that embrace the second unify and reconcile all the others. The confusion has been natural since, while the one, Grace, was the real message of the Christ, the other, Law, represented by John the Baptist received the endorsement of Jesus who chose the best of the relative messages for those who needed preparation in order to hear the Absolute message.

The relative message, that which Moses gave to the Hebrews, which also John the Baptist gave was the law of cause and effect, measure for measure, evil for evil and good for good, "as a man sows so shall he reap." It was based upon the belief in the reality of sin and that the best way to eradicate it was to punish the sinner. Whole nations are embued with this doctrine especially the Hindus who believe that what you do not suffer in the present time for your misdeeds, you will suffer later on in another body of flesh when you are born again upon the earth. This law they call Karma and the system is elaborated in a most scientific and logical way that is fairly fascinating to those who have longed for an intelligent explanation of the dif-

ferences between people even from their birth. Fascinating—until the great doctrine appeals to them called in Hindu, the Adwaita and in English, the Absolute.

The great Truth is that there is only One in all being—the One we call God. That is the True Self and it has never been aught but good. It is the Beloved in all. It is the divine Son, the only One; yet also it is the Father in heaven and the Mother. And because that is the only One in you, there is none to punish or condemn. It matters not what appears—"Thou art my Beloved in whom I am well pleased" is the message of the Absolute. It is all a delusion, this appearance of having fallen and gone into sin. "Whither shall I flee from thy presence? If I make my bed in hell, behold thou art there?" It is a dream of the night—these sorrows and pains! How shall we awaken? By the Truth, the whole Truth.

"I am the Truth" says Jesus, come to save you. "Believe in Me." Wonderful are the results of seeking to think the thoughts of Jesus Christ. Revelations and illuminations that volumes could not impart. The Way is very simple—so simple that only the meek and the pure in heart can find it and walk in it.

The world's idea of justice is to punish for sin and even it upholds capital punishment and wars in the name of Christ, who came to abolish death and was called the Prince of Peace.

The grace of our Lord is upon us as we rise above even the wish that any one shall suffer for the wrongs they have done. This is the Way of the Master who saved the adulterous woman from being stoned to death, who met all the shameful treatment of his tormentors with gentle silence and whose last words for his enemies were: "Father forgive them, they know not what they do."

It was this power of grace upon the disciples that closed their lips respecting Judas Iscariot, and one of them, Jude, speaks of this attitude as that of the angels; referring to some Biblical tradition, of which we have no record, he says:

"Yet Michael the archangel when, contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

The spiritually minded understand that they do not need to upbraid or disapprove of others, that the way of grace is to see ever the blameless One in all and by that light the darkness flies away. St. Theresa was in this realization as she thus describes one of her determinations:

"I never spoke ill in the slightest degree whatever of anyone, for I used to keep most carefully in mind that I ought not to assent to nor say of another, anything that I should not like said of myself."

In order not to come under the law of cause and effect, and so suffer and become sick and miserable because of the evils which we have done, we must abide in the grace that forgives to the uttermost. Pull out every root of bitterness—work faithfully

with yourself until there remains no secret resentment against anyone. Never speak of your enemies but to say something good about them. "Follow peace with all men and holiness without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest **any root of bitterness** spring up, trouble you and thereby many be defiled." Heb. 12:14, 15.

Life is full of grace; it shows itself in a thousand ways: grace of body, form and feature, we are all familiar with; grace of mind where patience, infinite, abides, like that of Isaac Newton. It is related of him that once he had a pet dog who liked to be near his master and often would leap upon the library-table where Sir Isaac did his writing. The little dog had been forbidden this privilege as the table was sometimes covered with manuscripts. But one night the dog leaped upon the table and overturned the lighted candle, setting fire to valuable manuscripts and it was with difficulty that the fire was quenched. But all that this noble master said was "O Fido, Fido! you have destroyed in a moment of time the priceless work of years!"

There is grace in business when rules are set aside, mistakes are forgiven and forgotten, when no advantage is taken of the civil law when it means loss to one's fellow-beings; there is grace in society, when courtesy is no respecter of persons, but honors the low as the high, the poor as the rich, the mean as the best; there is grace in nature, ever seen by the poet,

"Earth cram'd with heaven

And every common bush afire with God."

But grace is lasting only as it is uncovered in its roots, where perhaps it is called Love, though the manifestation far transcends those of the ordinary love of man or woman.

Mothers who have known the souls of their sons and daughters from the beginning never lose faith in them, and though all the world turn against them, her divine grace would give them opportunity again and again. No prison could hold them, no gallows could swing them. So like the grace of God is a mother's constancy that hers has become the type of the highest love that earth can bestow.

Husbands have loved wives in the same way, and sometimes the ideal held so firmly has at last proved the wisdom of their faith. A man of ordinary appearance in common working garb and with plain speech came to a teacher in the Truth asking if it were possible through the speaking of the Word to reclaim a wayward wife. Upon being assured that it was, he told his story revealing a beautiful faith in the soul of his wife. Time and again she had left him for the companionship of other men. But never would he believe her to be anything but pure in heart and worthy of his love. He had gone to her each time and brought her home penitent and sorrowing. But she would not be content for long.

"You see, she loves pretty things and excitement and I am so slow and there's nothing about me to keep her satisfied. But

I love her and I know these actions do not belong to her—they're only for a time and her soul is just as pure as it ever was," so he explained his fidelity and his continued forgiveness of her each time.

He took a course of lessons and began to speak the Truth silently to her, with the result of her final return and coming herself to the lessons, a changed woman whose constancy never after wavered. Surely she was saved by Grace—the Grace of the Lord working through the heart of man.

Image yourself gracious under all aspects and conditions. If you have won your way hitherto by the violence of your temper, by the wit of your quick brain and your sharp tongue, by your resistance to evil, then it may seem at first no easy work. Yet the raging temper has broken your nerves; the bitter tongue has spoiled the secretions in your organs; the resistance has met its Waterloo in some form—all because they are not the Eternal Ways of God. And now you are seeking health and happiness, peace and prosperity. Therefore there must be a change.

Let your Angel-self overshadow you with its omnipotent Patience; let your perversity and obstinacy melt before its sweet Grace; let pride and contempt, wilfulness and discourtesy fly like chaff before the breath of this Spirit of graciousness. Let its nobility and generosity possess your whole being.

Instead of exhorting his hearers to "Stop sinning" the Evangelist Sam Jones used to cry to them these terse and effectual words: "Quit your meanness! Quit your meanness!"

And there is nothing that will swallow up the mean thoughts, feelings, words and deeds as the memory of and meditation on the Grace of our own God-self.

Even while we speak as though we might win Grace by working for it, let us understand that it really does not come in that way. The most we can do is to let it come, to prepare the Way. For it comes by no rule, we cannot earn it; it is not a merit or a reward. The first we know, it is there. We awaken to the fact that we have said something, acted in a certain way, taken an attitude all quite new and unusual to our old nature. Sweet Grace has dropped upon us "like dew from heaven" and we are a new creature. For Grace is the gift of God now enfolding the world with its holy healing presence, drawing the children of men into the love of the Life, that knows no harm, but whose joy is to make all happy, through uncovering the Godhood that lies within each one, saint and sinner alike.

9. Let us close with singing Hymn 19 (or 44).

10. **Benediction:** The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen. (2 Cor. 13:14).

11. Recessional Music.

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 So. 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 first meditation and the last are contributed by Mrs. Lizetta Turner.

THE HEALING MEDITATION.

By the power of Divine Love, I am that I am.

Nothing on the objective or subjective plane of existence can obstruct or hinder the purposes of my Divinity.

The living Soul that I am is forever servant to, yet one with, the Great Soul of the universe. Realizing this truth, I radiate life, health and peace to all my world. Amen.

By entering into the universal consciously and identifying himself with God, even making the personality one with its Substance, God, Jesus Christ is now omnipresent and dwells within every human being. For this reason the invocation of our own divinity and the call to Jesus Christ are the same. To consecrate an organ or a function to Jesus Christ should be accompanied with the belief that Jesus Christ takes it and fills it (for it is so) and that means freedom from corruption and weakness and in-harmony, for where Christ is, is all-purity, all-strength and all-harmony. "I can do all things through Christ which strengtheneth me." "Christ in you, the hope of glory."

FEAR VANQUISHED BY FAITH.

Many a disease utterly disappears through the destruction of fear in its various forms. Sometimes it is nothing but the fear of the disease, itself, and its outcome; and the assurance that comes from one in whom the patient trusts, that the condition is not dangerous, has been the beginning of the healing. But many times the fear is more deeply seated and relates to other things that seem to have little or no connection with the diseased state. Truth banishes all fear, the most subtle as well as the most ordinary. As long as we are in ignorance, fear has a wholesome work to perform for us, since through it we are made to avoid certain liabilities. But when we know the Truth, fear has no place in our life and every pang of fear should be met with power—the power that is generated by faith and reason working in unison. Fever always comes from fear either latent or conscious and no happier demonstrations are in the experience of Truth-students than to see fever melt and disappear in a short time by the silent allaying of fear.

It is a very old knowledge that fear kills more people than disease, as is evidenced by some of the ancient stories that have come to us, such as that one about the traveller who met a strange being journeying towards a city and asked him who he was and he answered, "I am the Plague and I go to take my toll of 20,000 lives from yonder city." And he went and many people died. And the traveller met him again and upbraided him saying "You said you would take but 20,000 and there have died 60,000 people." And The Plague answered "I took my 20,000 only, the rest died of Fear."

Neglect no opportunity to mount above fear and to transmute it into FAITH—Faith-in-good. For fear is but inverted faith—we fear an evil because we have faith in its presence and power—let us turn our faith from that useless upside-down expression to its true, strong mastery. Have times of communion with the great Over Soul for the conversion of your petty fears—"the little foxes that gnaw at our vines"—to new and unusual expressions of faith so that we do and dare things we never did before, we throw caution to the winds and have the fine recklessness of them that have wings and can "mount up with wings like the eagle, can run and not be weary, walk and not faint."

Here is a gem from Mrs. Turner's treasures:

This Treatment had a vitalizing power for one who was about to give up her body because she had brooded over the idea of a lonely, loveless life. No one cared for her; no one had understood her, and there was nothing worth while. This bitter state of mind had expressed itself as "liver-complaint":

God's Love is all sufficient for you. The changeless unfailing Love, that is your very Life satisfies you altogether. You breathe Love. You radiate Love and Love comes back to you with all its vitalizing, quickening power, vivifying your mind with high ideals and your body with glowing life and health. By the Love of God you henceforth manifest Love to all and receive Love from all. Amen.

TREASURES NEW AND OLD

EMERSON'S SPIRITUAL LAWS.

When the act of reflection takes place in the mind when we look at ourselves in the light of thought, we discover that our life is embosomed in beauty.

The soul will not know either deformity or pain. If in the hours of clear reason we should speak the severest truth, we should say, that we had never made a sacrifice. In these hours the mind seems so great that nothing can be taken from us that seems much.

The lesson is forcibly taught by these observations, that our life might be much easier and simpler than we make it, that the world might be a happier place than it is, that there is no need of struggles, convulsions and despairs, of the wringing of hands and the gnashing of teeth; that **we miscreate our own evils.**

Belief and love,—a believing love will relieve us of a vast load of care. O my brothers, God exists. There is a soul at the center of nature, and over the will of every man, so that none of us can wrong the universe.

God screens us evermore from premature ideas. Our eyes are holden that we cannot see things that stare us in the face, until the hour arrives when the mind is ripened—then we behold them, and the time when we saw them not, is like a dream.

There are not in the world at any time more than a dozen persons who read and understand Plato:—never enough to pay for an edition of his works; yet to every generation these come duly down, for the sake of those few persons, as if God brought them in his hand.

The effect of every action is measured by the depth of the sentiment from which it proceeds. The great man knew not that he was great. It took a century or two for that fact to appear. What he did, he did because he must: he used no election: it was the most natural thing in the world, and grew out of the circumstances of the moment.

Never a sincere word was utterly lost. Never a magnanimity fell to the ground. Always the heart of man greets and accepts it unexpectedly. A man passes for that he is worth. What he is, engraves itself on his face, on his form, on his fortunes in letters of light which all men may read but himself.

Let a man believe in God and not in names and places and persons. Let the great soul incarnated in some woman's form, poor and sad and single, in some Dolly or Joan, go out to service, and sweep chambers and scour floors, and its effulgent day-beams cannot be muffled or hid, but to sweep and scour will instantly appear supreme and beautiful actions, the top and radiance of human life.

ECKART'S SAYINGS.

Meister Eckart lived about the year 1250 and was a great German mystic and Divine who preached so marvellously that his hearers stood in their places, enrapt with thought, long after he had finished his discourse and left the building.

He who is at all times alone is worthy of God. He who is at all times at home, to him is God present. He who standeth at all times in a present Now, in him doth God the Father bring forth his Son without ceasing.

I declare by good truth and truth everlasting that in every man who hath utterly abandoned self, God must communicate

Himself, according to all His power, so completely, that He retains nothing in His life, in His essence, in His nature and in His Godhead—He must communicate all to the bringing forth of fruit.

There is something in the soul which is above the soul, divine, simple, an absolute Nothing, rather unnamed than named, unknown than known. * * * It is absolute and free from all names and forms as God is free and absolute in Himself. It is higher than knowledge, higher than love, higher than grace. For in all these there is still distinction. In this power doth blossom and flourish God with all His Godhead.

This something I am wont to speak of as a power, sometimes an uncreated Light, again a divine Spark.

This Spark rejects all creatures and will have only God, simply as He is in Himself. It rests satisfied neither with the Father nor the Son, nor the Holy Ghost, as far as each exists in its respective attribute. This Light is only satisfied with the super-essential essence. It is bent on entering into the simple Ground, the still Waste, wherein is no distinction, neither Father, Son, nor Holy Ghost—into the Unity where no man dwelleth. There is it satisfied in itself, as this Ground is a simple stillness, immovable; and yet by this Immobility are all things moved.

I would enter into that eternal Unity which was mine before all time, when I was what I would and would what I was; into a state above all addition or diminution;—into the Immobility whereby all is moved.

Men say to me often—"Pray God for me." Then I think with myself "Why go ye out? why abide ye not in your own selves and take hold in your own possession? Ye have all Truth essentially within you."

God and I are one in knowing; God's Essence is His knowing and God's knowing makes me to know Him. Therefore is His knowing my knowing. The eye whereby I see God is the same eye whereby He sees me. Mine eye and the eye of God are one eye, one vision, one knowledge and one love.

Everything rests only in its spring. If you throw a stone up in the air, it rests not, it falls again to the ground. Why so? the ground is its resting place, it is not at home in the air. The spring from which I came forth is the Deity. The Deity is my native country. Before I existed (before I became I) I rested in the Deity. The nearer a thing is to its spring, the younger it is; the further from its spring the older it is. The nearer the soul is to God, the younger she is.

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.

Every day sees a gain in the consciousness that no man lives to himself alone, but that the life of every individual is one with the life of the whole and each rises when there is an uplift of the whole, and the whole is benefited and advanced by the trueness and self unfoldment of each individual. We cannot ignore each other's existence nor rise by trampling on each other. What is vital to any person or group of persons touches me, and though I might, far and away, outrun my fellow-beings, in the end I would find it was only that I might have the greater impetus to draw onward, even the weakest of this my own human race. Let us therefore excel, let us make achievement, if possible, not yet

written in the history of man, but let us never forget that it is all and only for one purpose, to raise up all. Then vaulting ambition will not "o'erleap itself," then pride and egotism and selfishness will not tempt us, and so we fall and be thrust to the foot of our class to climb again. Be true, do your best, and trust.

RESPECT FOR LIFE.

What an increase there is in the human consciousness of regard for the lives of our fellow creatures. This marked change from the indifference and hard-heartedness that would report losses of thousands in war as though they were so many trees that had been felled, to the joyous congratulations of nations who have arrested epidemics through knowledge and zealous interest in preserving human life—can we not ascribe this marked change to the spread of spiritual knowledge? That knowledge that honors all life whether it be in insect or in man.

Divine education is abolishing war and exalting the arts of peace, training public sentiment so thoroughly that the burden of argument and proof is passing swiftly over to those who defend that race-degeneracy, and making them ashamed to uphold such crass and outgrown views of the relations between nations. And now let us take up that effete folly that still disgraces our nation and our times, that of justifying national murder, of upholding as a nation what we condemn in its members—capital punishment.

What have we as a Christian people to do with the old Jewish law of taking a life for a life? Why should we maintain that horrible method of protection and revenge? Are men wild beasts that we must kill them for protection? Are we any less murderers than our victim when we take satisfaction in getting his life and read with unction the details of his killing? When we foster that spirit of revenge in ourselves and our children can we think that the example of that man's fate will deter the hand of a future murderer who justifies himself by the same arguments that his nation uses?

Only the cultivation of respect for human life can prevent the scheming and the consummation of murderous plans; for by that cultivation is brought forward that unaccountable something in a man—even the bravest of men—that will make him prefer death himself to staining his hands with his brother's blood.

Let us give ourselves this month to the exaltation of life in all beings, especially in man. Many are working daily to save the animals from slaughter and that is good. But let us turn all our forces towards the abolishment of this crime of crimes—the upholding and justification of the gallows and the electrocution-chair.

We begin our march to victory with the realization that no life is really taken. The man still lives on and must be taught the Truth that there is no gain to anyone in even attempting to take another's life; an instruction which will yet be given in our penal institutions, in the day when crime will be seen in the

same light, with which we now view disease and ignorance.

By the announcement of this Truth: "No life can be destroyed and no life has really ever been taken," all desire to take life passes from the individual and can pass from the nation. Such is the power of Truth.

It is this consciousness of the immortality of life that is healing the nation. It is beginning to feel that what it never gave nor could possibly give, it should not take away.

Capital punishment and, more than the act, the sentiment that allows it, are undermining to the very foundations upon which a nation is built, that of existing for the promotion and preservation of life. And it is only because of the mistaken belief that capital punishment contributes to the preservation of life that the institution is sustained. But Life cannot be continuous that is based upon death—animal life and vegetable life may seem to flourish through death but not the Life that is spiritual—the real Life of man that transcends the brute-life of evolving flesh.

Every human life is a candidate for immortality and only the institutions that aid, strengthen and lengthen human life, thus giving opportunity for education and transformation, should themselves be preserved.

Let us join together heart and soul on the 27th of February when it is 12 o'clock on the Pacific Coast and the corresponding time in other parts of the world and send forth a mighty wave of **Respect for Life**, that shall not only result in the abolition of capital punishment but rouse men and women to take action for the promotion and preservation of life in other ways.

We can be greatly encouraged by the rise of China from a hypnotized, suppressed nation with little regard for the lives of each other to a Republic whose corner-stone is belief in the inalienable rights and freedom of every human being. So little regard have the Chinese had for life, that it has been not an uncommon act of revenge to commit suicide on an enemy's property that the suicide's enemy may be disgraced and his own ghost be able to haunt him and bring him bad luck. So lightly has life been held that to kill a criminal was considered very little punishment—only after a long siege and series of diabolical torture ending in death has legal justice been satisfied in the case of great criminals. Now all that is changing. For those in power are those who have been holding new and high ideals that belong to the nations who are in the van of human progress. Let us remember China especially on the 27th with our strong word and invocation for her Wisdom and Unity of interests and life through the power of the Holy Spirit working with the people and through her leaders.

Let us lend ourselves to the Holy Spirit of Love and Life and radiate to every country and to every influential being upon the face of the earth the following message:

Respect for Life is Universal.

The Almighty now works in and through you to establish, promote and preserve all Life throughout the Universe.

HARVEST NEWS.

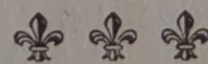
Word comes from **West Australia** that is most welcome. Sister V. Cooper-Mathieson, Editor of **The Truth-Seeker** and Principal of "The Truth Centre," Empire Bldgs., Barrack St., in the city of Perth writes: "I have pleasure in announcing that the Truth is spreading gradually in Australia and though of course it is quite new here, there seems to be an increased interest among the people whose souls are ready for this stronger, spiritual food and the Meetings and Classes at our 'Truth Centre' are largely attended. I have had your books for some years and highly appreciate the teaching which they contain, while I also recommend them to those desiring a solid basis for their studies in the Science of Being."



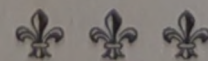
In **Worcester** is a Center (see Directory) organized a year ago with membership of fifty, which hold Sunday afternoon services in the Board of Trade Hall, the speakers being generally from Boston. Dr. Floody of "Garden City" fame is the President and the radiance of blessings through him and this little Center is permeating the whole county.



There are a number of homes in Los Angeles where faithful work is being done in teaching and healing, among them, that of Mrs. A. B. Wise who is teaching an afternoon class in Practical Christianity at 1247 W. 37th St. She is an excellent healer. So also is Mrs. Elizabeth Regnier whose rich service in Truth has blessed hundreds. Her home is 3003 Harvard Blvd., Los Angeles. She is also the author of a spiritual Year-Book called **The Fruits of the Spirit**, of which we are hearing many appreciative words.



A Center of strong and vital ministry is the one in Minneapolis at The Power House, 2200 Hennepin Ave., with Dr. Billig at the head, assisted by Mrs. Anna H. Ray who was once a worker in Unity Headquarters of Kansas City. Their expenses are met wholly by voluntary offerings and word comes of their success in every way, especially in a broad and full service to humanity. Write for one of their leaflets describing their activities.



Since publishing in the December issue of the **MASTER MIND** the beautiful blessing and prophecy of Salvarona, the Editor has learned some interesting particulars of this fine soul who is known in the fields of science, literature and lecturing as Professor Henry Guy Walters. How many wonderful minds are spreading the good news of man's spiritual dominion! Professor Walters has been appointed by the lecture committee of **The Lib-**

eral Ministers' Club of Philadelphia to address the Club February 5, 1912, on "Bergson and his Philosophy." Those keeping abreast of the times know what a contribution has been made to the New Thought, through this eminent scientist Bergson insisting on **Intuition** as the only way by which man can arrive at a correct philosophy of life. It is to be hoped that the laity may be able to hear this lecture and all the truth-students in and near Philadelphia will avail themselves of this intellectual and spiritual treat.



In Philadelphia is a zealous society of about 150 lovers of Truth called **Unity Center** that meets in Presser Building daily at noon. They have an excellent way of giving the public, lectures on Truth every Wednesday night by the best teachers freely, having no collection, but themselves paying their speaker. There is a free healing circle composed of four members and they are doing noble work. They have a descriptive booklet; send a stamp to Room 407, Presser Bldg., 1714 Chestnut St., for a copy.

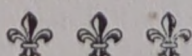


In San Francisco there is a Center that has been long needed for the down-town people in the Shreve Building, corner Grant Ave. and Sutter St., Room 617, where Noon meetings are held daily by the founder, teacher and healer, Mrs. Elsie Noonan Randall. Business men and women find it a happy haven for spiritual refreshment and rest. During January and February Mrs. Militz is giving the lesson at noon, 12:30 on Fridays. All are lovingly and freely invited to attend.



Miss Harriet Hale Rix is giving wonderful lessons full of the zest and fire of her spirited consciousness at the Los Angeles Home of Truth and I trust no one that knows of them will miss them. They are on Mondays, Wednesdays and Fridays 8 p. m. of the month of January and on Tuesdays and Fridays 8 p. m. of the month of February.

Many are seeking the help of Miss Rix for healing, for her reputation as a successful healer has been far reaching.



Lessons on Regeneration are being presented by Annie Rix Militz in San Francisco, Oakwood Hall, 1805 Devisadero St., on Fridays at 3 p. m. under the auspices of the California St. Home of Truth.

Healing the Planet is the subject of another course by Mrs. Militz at the Home of Truth, 1109 Franklin St., Sunday evenings at 8 p. m.

Faith, a treatment course, is being given by Mrs. Militz Wednesday evenings 8 p. m. in the Alameda Home of Truth, corner of Grant and Alameda Ave.

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. Freneyear.
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—Noon Meetings, Room 617 Shreve Bldg., Mrs. Elsie Randall.
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., Mrs. Lydia Keeling.

CONNECTICUT.

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

DISTRICT OF COLUMBIA.

- WASHINGTON**—The Albemarle, corner 17th and T Sts., Mrs. Sarah A. Clemons.
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, LeMoyne Bldg., 40 Randolph St.
CHICAGO—New Thought Federation, 913 Masonic Temple.
CHICAGO—Metaphysical Center, 1340 La Salle Ave., Miss Priscilla Knox MacArthur.
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. O. Douglass, teacher and healer, 687 Boylston St.
BOSTON—The Church of the Higher Life, 30 Huntington Ave., Rev. Lucy O. McGee.
LYNN—Mrs. Sarah F. Meader, metaphysician. No. 10 Kenwood Terrace.
WORCESTER—Metaphysical Club, 43 Endicott St., Rev. R. I. Floody.

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.
MINNEAPOLIS—Life Power Center, 2200 Hennepin St., C. A. Billig, M.A.

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—Truth Center, 313a Quincy St., Mrs. Pauline Sayre.
BUFFALO—Center of Divine Love, 585 Prospect Ave., Mrs. W. K. Knight.
SANBORN—Mansion of Truth, Ida Pearce.
NEW YORK CITY—New Thought Church and School, 110 West 34th St., Julia Seton Sears, M. D.
NEW YORK CITY—34 Gramercy Park, 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.
NEW YORK CITY—School of the Christ Mind, 5 W. 58th St., W. Ellis Williams.

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.
YOUNGSTOWN—Cosmic Creative Center, 24 Cleveland St., Dr. Beverly.

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.
PORTLAND—World's Advance Thought, 511 Yamhill St., Mrs. Lucy A. Rose Mallory.

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.
SPOKANE—Truth Students' Fellowship, 512 14th Ave., Mrs. Essie Mae Loomis.
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 Oleniston Gardens, Kensington, W.
LETCHWORTH—Herts, 81 Leys Ave., J. Bruce Wallace.