

THE MASTER MIND

Edited by
ANNIE RIX MILITZ

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The unsigned contributions are from the Editor

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The MASTER MIND

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THE GREATER CHRISTIANITY

It may be truly said that the founders of the religions of the world have all been bridge-builders. As soon as the existence of a Beyond, of a Heaven above the earth, of Powers above us and beneath us, had been recognized, a great gulf seemed to be fixed between what was called by various names, the earthly and the heavenly, the material and the spiritual, the phenomenal and the noumenal or best of all the visible and invisible world, and it is the chief object of religion to unite these two worlds again, whether by the arches of hope and fear, or by the iron chains of logical syllogisms.—**Max Muller.**

In the twentieth century war will be dead, the scaffold will be dead, royalty will be dead and dogmas will be dead, but man will live. For all there will be one country—that country the whole earth; for all there will be but one hope—that hope, the whole heaven.—**Victor Hugo.**



THE HISTORY of every religious movement is epitomized in the life record of its founder, and the important events and achievements of his earthly experience are prophetic of the success and destiny of that movement. Thus we may judge of the ongoing of Christianity and its ultimate triumph by the brief presentation which we have of the career of its glorious founder, Jesus Christ. The years of his life, of which we have no account, may well stand for the secret establishment of this true religion while yet unnamed and unrecognized by the world at large. But from the hour that the Master stepped forth in the eyes of men, introduced through the ministry of John the Baptist, his life becomes the forecast of the great institution of which he was the source through the God-power that dwelt in him.

At one time Jesus refers to his ministry as a journey of three days, sending a message (Luke 13:32) to the opposition, Herod, "that fox" that he casts out devils today and does cures tomorrow and the third day he shall be perfected. It is plain to the reader that it is not three literal days that are referred to here, since Jesus did many works and demonstrated his perfection many days after

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this message was uttered. The true interpretation is given from the understanding that "a day" in the Scripture signifies a season of illumination. And making application of these words, which Jesus spoke of his briefer ministry, to his greater, which has extended over the centuries, we see it fulfilled in a first "day" of soul-saving or character building through conquering the vices of the carnal man—"casting out devils." We see ourselves in the second "day" or illumination, wherein there is being added the salvation of the bodies of men as the logical sequence of the redemption of their characters. We foresee a third "day" in which the Christ-message will be fully understood as salvation in every department of human manifestation—the whole plan perfected in what has been called the millenium.

The long silent years of the Master's life were a preparation for the quick, effective period of open teaching and healing, that ended in the tragic travail that ushered in his glorious resurrection.

In the larger ministry we have passed by the long period of preparation, and are now in the years in which Christ's message of the life and its healing power is becoming very popular, and the work will proceed very rapidly during the coming years prior to the period foretold by Jesus, when the old age or order of things will pass away and the new era of the Christ-government be ushered in.

It is noticeable that it was only in the earliest months of Jesus' preaching that his words were denunciatory and full of warning of the judgment of wrath, that should be upon those who perverted the gifts and doctrines given them by their heavenly Father. These months of fierce and fiery teaching were the continuation of John the Baptist's charge to his followers, and John himself was the epitome and finish of the ministry of the law and the prophets.

The hell-fire doctrines that have held the pulpits and cloisters under the name of Christianity during all these centuries, have been but the preparatory ministry—the John Baptist work that precedes the real presentation, wherein is no violence or strife. The old Christianity must decrease while the new increases, as John said, comparing himself with Jesus:

"I must decrease while he must increase."

The old violent methods, the "way of the sword," are perishing, even according to its own law which Jesus announced: "They that take the sword shall perish with the sword."

Jesus himself reaped the thrust of the sword, the result of the terrible words that made the hypocrites and self-righteous writhe under the lash of his wonderful tongue. He knew what he was doing and he was willing to suffer for it, if by his candor he might save these men from further sins. He also knew that the old dispensation of wrath could be finished in this part of his ministry, if men would listen to and receive the greater teachings which he had to give.

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The last part of Jesus' presentation was all love and forgiveness. His word to the old violent way of dealing, as when Peter cut off the ear of Malchus' servant, was,

"Put up again thy sword into his place."

And to those who desired to call down fire from heaven to consume the enemies of Truth he replied,

"Ye know not what manner of spirit ye are of, for the Son of man is not come to destroy men's lives, but to save them."

The evangelical work that has been going on in the world under the name of the Christian Gospel in which woeful things are prophesied, sins are exposed and warnings given "to flee from the wrath to come," commonly called "hell-fire and damnation" preaching, cannot rightfully be called a gospel. For the word gospel, which is a contraction of "good-spell" or *glad tidings*, does not describe such teachings—they are not good news to their hearers.

The real gospel is the preaching of the kingdom of heaven as being here now; it is the teaching Truth to the ignorant so that they cease to sin and to reap the results of old sins; it is the ministry of Love that fills the hearers with heavenly joy, and brings healing, prosperity, freedom, beauty and grace into their lives.

This teaching is directly from high heaven—the Spirit's own utterance. The preaching of "the wrath" is from the psychic plane, the realm of judgment—the old heavens from which the chief adversary was cast out centuries ago. The throne of wrath was abolished when "satan fell like lightning from heaven" and "the prince of this world was judged" and cast out into nothingness, "outer darkness." There is no such position now except to the benighted, who still believe in expressing anger or "righteous indignation" toward their enemies.

At a certain point in his career Jesus ceased forever to denounce and expose sin or sinners, for the prince of this world coming to him (John 14:30) found nothing in him to use in criticism and wrath. This was described in the crucifixion as Jesus "giving up the ghost," the latter being the psyche or psychical nature, which like the physical was being baptized with the fire of Divine Love until nothing should remain but the loving and lovely.

The disciples realized this only in part, most of them not being able to follow their master on into the heights of absolute non-condemnation. For this reason most of them died violent deaths. And their disciples have been even further away, so far from realizing this light as not to be able in any wise to interpret Paul's mystic utterance, "Let him be *anathema maran-atha*," supposing this to be a great curse and execration, instead of a large, charitable counsel on the part of this great apostle, with the same spirit in which Jesus said on the cross: "Father, forgive them, they know not what they do."

If the theologians had themselves realized this Christ-love towards the enemies of Christianity, they would have understood by the context of these closing words of Paul's epistle to the Cor-

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inthians that he could not mean anything but the most kind and merciful judgment. A graceful and loving farewell, it is unmarred by a single bitter utterance, when one takes the words *anathema maran-atha* literally, thus, "Let him be devoted (or given over) to the Lord; the Lord is come." Here are the words:

1 Corinthians 16:19 to 24. The churches of Asia salute you. Aquilla and Priscilla salute you much in the Lord, with the church that is in their house.

All the brethern greet you. Greet ye one another with a holy kiss.
The salutation of me Paul with mine own hands.
If any man love not the Lord Jesus Christ, let him be anathema maran-atha.

The grace of our Lord Jesus Christ be with you.
My love be with you all in Christ Jesus. Amen.

When the old Hebrews used to devote anyone or anything to the Lord, pronouncing it anathema, it meant that it should be a burnt offering, as Isaac was offered, and that meant destruction of its form. This because God was a wrathful deity to them, and it was "a terrible thing to fall into the hands of the living God" and "no man can see God and live."

But Paul knew more than the ancient rabbis and his instruction was to this end, "Do not judge them, the Lord is come and will take charge of the matter." He was taking the position described in Leviticus 27:28, 33, that he should devote such to the Lord and then because they had been passed into the Lord's hands, they should be held as holy, and should not be pronounced either clean or unclean. Thus interpreted the text could read,

"If any man love not the Lord Jesus, judge him not; let him be offered to the Lord, for the Lord is come and will judge him justly."

Such words fit in the beautiful setting of those gracious words of valediction. God grant that this interpretation remove forever the onus of that old perverted view, which has been such an injustice to the spirit of the great Paul.

The greater Christianity is here in which correction is made not by condemnation nor by enlargement upon the sins and errors of individuals and the race, but by the bright shining of Truth and Love. It destroys sin by the life of love, as darkness is put out by bringing in the light. Instead of waiting for a heaven "by and by" to be entered through the gates of death, the greater Christian discovers heaven here and enters into it through the gates of the Christ-life—the life of love and forgiveness lived here upon the earth.

The true Christian finds his church in himself and worships God at the altar of his own heart, consecrating his body as the temple of the living God and keeping it pure and holy because it belongs to God. Also his home is God's dwelling-place, not alone the great piles that have been erected in God's name. Ceremonials, rites and holy days he sees in their right light, for those who must still go through the preparation for his coming.

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In the new light, it is seen that the Lord is come already and dwells in the hearts of his people and his kingdom is already here awaiting man's recognition and Christ-living.

In the greater Christianity, Love is the key to all salvation and no one that lives upon the face of the earth is considered hopelessly criminal, incurably diseased, insane for life or forever under the curse of poverty. Because this faith in the good that is for humanity, men and women are working today with more zeal, faith and effectiveness than ever before. There is more faith in the innate goodness of humanity. Instead of dwelling upon the "original sinfulness" of mankind, the real helpers of the race remember its original divinity—that Adam was a child of God before he was a child of sin. They hear again the Master's testimony to the purity and goodness of our babyhood when our "angels ever behold the Father's face."

In the greater Christianity, Wisdom is extolled and the true follower of Christ seeks Wisdom night and day, hungry for more knowledge and filled with joy over the hunger, since it draws one continually to the teachers and the books that feed and best of all opens us to the great Teacher within the source of the knowledge that cannot be framed in words.

The greater Christianity has no quarrel with philosophy and science but finds in them blessed handmaidens of the Lord, becoming every day greater powers to witness the truth in the doctrines of the great spiritual masters of the race, and the rationality in the so-called miracle-works of the Christ.

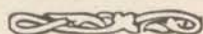
The new Christian has a faith that sees nothing that is good and beautiful to be impossible. Therefore doubt grows less and likewise the difficulty in the way of doing the greater works* which Jesus promised should be performed by those who "believed into" him.

The true Christian of this time gives his imagination over to the Spirit that it may "enter into his heart, the things that God hath prepared for him" to do and be. He has a vision of the possibilities of the Christ dwelling in the hearts of men to such a divine consummation, that all this earthly life shall be transfigured and the Great Day dawn upon us in an orderly, glorious fashion, by men growing wise concerning their own powers of mind, having hearts embued with the Christ-love and bodies shining so brightly with the electric fluid coursing through their veins, that this earth shall not need the light of sun, moon or stars for the inhabitants themselves shall be the light of it.

In that day, it is prophesied, none shall say, "I am sick," nothing shall hurt or destroy, nothing offensive shall be in existence, all the cruelty and wildness shall disappear from the animals, all that is poisonous and ugly from the plants, and all the earth shall be a

*See article *The Greater Works*, Vol. I, page 109 of *THE MASTER MIND*.

garden of Eden with the gates of heaven opened wide, having no veils or griefs between the dwellers upon the different planes. Communication shall be restored with the other members of the great firmament, for darkness shall be no more, nor tears, "nor sorrow nor sighing" but the whole earth shall be filled with the glory of God, and the life we are intended to live restored forever.



THE TRUE CHURCH

An Anonymous Adaptation of an Old Poem.

I asked a holy man one day,
"Where is the one true church, I pray?"
"Go round the world," said he, "and search;
No man hath found the one true church."
I pointed to a spire cross-crowned.
"The church is false!" he cried and frowned.
But, murmuring he had told me wrong,
I pointed to the entering throng.
He answered, "If a church be true,
It hath not many, but a few."

Around the font the people pressed
And crossed themselves from brow to breast.
Around, above, from nave to roof
He gazed, and said in sad reproof,
"Alas! Who is it understands,
God's temple is not made by hands?"
We walked along a shaded way,
Beneath the apple-blooms of May,
And came upon a church whose dome
Bore still the cross, but not of Rome.

We brushed the cobweb from a pane
And gazed within the sacred fane.
"Do prayers," he asked, "the more avail
If murmured near an altar rail?
Does water sprinkled from a bowl
Wash any sin from any soul?
Do tongues that taste the bread and wine
Speak truer after, by that sign?
The very priest in gown and bands,
Hath lying lips and guilty hands!"

"He speaks no error," answered I,
"He says the living all must die,
The dead all rise, and both are true:
Both wholesome doctrines—old, not new."

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My friend returned, "He aims a blow
To strike the sins of long ago,
Yet shields the while, with studied phrase
The evil present in these days.
Doth God in Heaven impute no crime
To prophets who belie their times?"

We turned away among the tombs,
The bees were in the clover blooms,
The cricket leaped to let us pass
And God's sweet breath was on the grass.
We spelled the legends on the stones—
The graves were full of martyrs' bones,
Of bodies which the rack once brake
In witness for the dear Lord's sake.
Of ashes gathered from the pyres,
Of saints, whose souls fled up through fires.

I heard him murmur as we passed,
"Thus won they all the crown at last,
Which now men lose, through looking back
To find it at the stake and rack:
The stake and rack have gathered grime,
God's touchstone is the passing time."
Then rose a meeting house in view,
Of bleached and weather-beaten hue,
Where, plain of garb and pure of heart,
Men kept the church and world apart,

And sat and waited for the light
That dawns upon the inner sight.
Nor did they vex the silent air
With any sound of hymn or prayer;
But on their lips God's hand was pressed,
And each man kissed it and was blessed.
I asked, "Is this the true church, then?"
"Nay," answered he, "a sect of men;
And sects that lock their doors in pride
Shut God and half his saints outside.

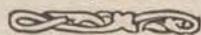
The gates of Heaven, the Scriptures say,
Stand open wide by night and day.
Whoso shall enter hath no need
To walk by either church or creed;
The false church leadeth men astray;
The true church showeth men the way."
Whereat I still more eager grew
To shun the false and find the true;
And naming all the creeds, I sought
What truth, or lie, or both, they taught.

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Then, "St. Augustine—had he a fault?"
My friend looked up to yon blue vault,
And cried, "Behold!" can one man's eyes
Bound all the vision of the skies?"
I said, "The circle is too wide."
"God's truth is wider," he replied;
"And Augustine, on bended knees,
Saw just the little he could see.
So Luther sought with eyes and heart,
Yet caught the glory but in part.

So Calvin opened wide his soul,
Yet could not comprehend the whole.
Not Luther, Calvin, Augustine,
Saw half the glory I have seen!"
Then grew within me a desire
That kindled like a flame of fire.
I looked upon his reverend brow,
Entreating, "Tell me, who art thou?"
When by the light that filled the place,
I knew it was the Lord's own face.

Through all my blood a rapture stole,
That filled my body, mind and soul.
I was a sinner and afraid;
I bowed my head in dust and prayed:
"Oh, Christ the Lord: end thou my search.
Tell me, where is the one true church?"
Then spake he not as man would speak:
"The one true church thou shalt not seek!
Behold, it is enough," he said,
To find the one true Christ, its head."
Then straight he vanished from my sight,
And left me standing filled with light.



BREAD FROM HEAVEN

GIVE us this day our daily bread. What man is there of you whom, if his son ask bread will he give him a stone? Moses gave you not that bread from heaven but my Father giveth you the true bread from heaven.^a

Every lover of Truth desires to progress rapidly in the spiritual life, so as to make the attainment quickly of identity with God in the flesh. Jesus Christ obtained it while yet in his youth. With the maturing of his physical body he matured spiritually, and this, through maintaining a certain attitude, mentally and spiritually. He has left a testament or will, bequeathing to us the key to the Way. And to take hold of that key we eat his words, which lead

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us to live his life, through thinking his thoughts and feeling his feelings. We learn some of Jesus' words each day, applying them, either to the one in us that is in error, or to the one that is on the path of Truth.

As this issue did not reach the subscribers in time to learn the verses in July, let the faithful student study the following on the corresponding days of August.

PROSPERITY.

- July 1: ^b Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?
- July 2: (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.
- July 3: But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
- July 4: No man can serve two masters: for either he will hate the one, and love the other; or he will hold to the one, and despise the other. Ye cannot serve God and mammon.
- July 5: For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.
- July 6: Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?
- July 7: Blessed is that servant whom his lord when he cometh shall find so doing.
- July 8: Verily I say unto you, That he shall make him ruler over all his goods.

UPLIFTMENT.

- July 9: ^c And I, if I be lifted up from the earth, will draw all men unto me.
- July 10: And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.
- July 11: When ye have lifted up the Son of man, then shall ye know that I am.
- July 12: No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.
- July 13: And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.
- July 14: And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

IMPURITY AND CLEANSING.

- July 15: ^d Now do ye Pharisees make clean the outside of the cup and platter; but your inward part is full of ravening and wickedness.

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- July 16: For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.
- July 17: Are ye so without understanding also? Do ye not perceive, that whatever thing from without entereth into the man, it cannot defile him?
- July 18: That which cometh out of the man, that defileth the man.
- July 19: For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these . . . defile the man.
- July 20: If I wash thee not, thou hast no part with me.
- July 21: If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.
- July 22: I will: be thou clean. Come out of the man, thou unclean spirit.

NOT PERISHING.

- July 23: * That whosoever believeth in him should not perish, but have eternal life.
- July 24: I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he ye shall die in your sins.
- July 25: Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?
- July 26: I tell you, Nay: but, except ye repent, ye shall all likewise perish.
- July 27: Or these eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but except ye repent ye shall all likewise perish.
- July 28: And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.
- July 29: Let your loins be girded about, and your lights burning;
- July 30: And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.
- July 31: And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger. I will rise and go to my father.

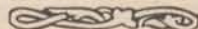
^a Matt. 6:11—Matt. 7:9—John 6:32.

^b Matt. 6:31—Matt. 6:32—Matt. 6:33—Matt. 6:24—Matt. 25:29—Matt. 24:45—Matt. 24:46—Matt. 24:47.

^c John 12:32—John 3:14—John 8:28—John 6:44—John 6:39—John 6:40.

^d Luke 11:39—Mark 7:8—Mark 7:18—Mark 7:20—Mark 7:21, 22, 23—John 13:8—John 13:14—Luke 5:13, Mark 5:8.

^e John 3:15—John 8:24—Luke 13:2—Luke 13:3—Luke 13:4, 5—Matt. 24:22—Luke 12:35—Luke 12:36—Luke 15:17, 18.



CHRISTIAN MIND HEALING

A Course of Lessons in the Fundamentals of New Thought

BY HARRIET HALE RIX.

Lesson IV.

THE CREATIVE WORD.

The Word, Where Found.

"It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?"

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." *Deut. 30:12, 13, 14.*

Through false teachings and conceptions of God, man has, in the long past, made the mistake of searching for God outside himself. For long ages the aspiring mind of the race has cast its eye and sent its prayers to the blue sky above, seeking for the abode of the creator of this world, or failing to locate him there, has looked for him "over the sea" in some far country whence some light and truth have reached him, but the above quotation, from the old Bible, is true to the science of being in its instruction to the candidate for knowledge, and forms an excellent treatment against wasting one's time in a vain search for that which must be found within.

We read in the first chapter of the book of St. John, first verse, "In the beginning was the word and the word was with God and the word was God. All things were made by him and without him was not any thing made that was made." Thus mind creates all. Both the Gospel of St. John and the first book of the Old Testament open with the words, "In the beginning," which is not a reference to time but to original being and in Genesis would better be translated, "In the great forever without beginning and without end, God is creating." This light thrown on the explanation of the original creative energy, makes us to realize that God, in creating his ideas, gave himself as the substance and life of them and forever remains in them as their real being. Man, the idea of God, then, is not projected into space and left to work out his own salvation without the presence of divine wisdom and love, but is actually filled with God as the only reality of his being.

Mind Radiates.

God is mind, and every thought of divine mind is perfect like itself. Man must know himself as God created him, a pure and perfect idea of the first great cause, then will all his expressions be

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likewise, good and very good. But as long as he remains ignorant of this truth he will continue to express a mixed condition of sin and peace, health and disease, life and death.

Man is not a creator in the sense that he originates anything, his work is to take the invisible creations of God and to make them visible, for man is the creator of the outer world of form, while God is the creator of the inner world of principle.

This invisible creation is called by Jesus Christ, "The Kingdom of Heaven," and it fills all space, so that it is accessible to man through his own divinity, and by scientific thinking he may externalize it as heaven on earth. Mind, thought, words and deeds, define the process from center to circumference of creation, thus when man realizes that he builds his world with his words, he will begin to discipline his mind and pay strict attention to the quality of his thoughts and words, bringing them into conformity to the constructive power of love and wisdom; thus his body and his world will begin to manifest the true, the good and the beautiful.

It is as truly the nature of mind to radiate thought as it is for a lighted lamp to radiate light, yet if the lamp-chimney be blackened with soot, the medium has become imperfect and thus the radiations of light will be rendered feeble. Man is God's lamp, his greatest avenue of expression, and must needs keep his conscious mind clear and clean as a perfect vehicle of revelation.

Concentrate on Spiritual Things.

We resemble what we think most about and we are recognized by our dominant ideas, so that the effect of that mentality that worries, fears and frets is depressing, while the result of meditating on the good is uplifting and joy creating. Paul understood the power of right thinking and so advises us thus, "Whatsoever things are true, . . . honest . . . just . . . pure . . . lovely . . . good . . . If there be any virtue, any praise, think on these things." *Phil. 4:8*. Why? Because these are all names of God, and the result of concentrating on God is to become consciously one with God. I know a truth student who does not know the musical notes by name, nor their relative positions on the piano, yet can produce the most original and beautiful music because he concentrates on God within as the great musician; likewise he thinks on God as the one skilled artist painting his own ideas with the beauty of holiness, and, although never having taken a lesson from any teacher, produces inspired landscapes.

Many people appear lifeless, uninspired, hard and heavy, because they give their time and talent to the study of materiality, while they might be full of peace and health were they to understand the basis of all things to be spiritual. Paul says, "The wisdom of this world is foolishness with God." *I Cor. 3:19*. And we see this plainly expressed in the lives of those who value intellectual knowledge only, paying no heed to that wisdom that is from above. Such may be found wanting, although university graduates, when it comes to answering the deeper questions of the race problems

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concerning the conquering of vice, poverty, disease and death. It is possible for the simple-hearted, who do not know how to read or write, to rise through the power of spiritual thinking, to the position of saviors to the world. Are we not wise in concluding that the intellect must ever be subservient to the spirit in order to obtain the best results? We cannot rise above evil and its appearances of suffering by understanding man and things from a carnal, material contact, since it requires knowledge of God to set us free.

Wisdom and Power.

We need a gauge, a key that will unlock the door of revelation; this key we may name "The Absolute Perfection." Answer all questions from this standpoint, approach every problem well equipped with the consciousness of perfection, and seek demonstration of health, harmony and prosperity, by holding high in mentality the standard of perfect being.

Infinite wisdom and infinite power come alone from life, love and truth, and this is the basis of activity in the life and works of Jesus Christ, who never failed to speak the word of God with demonstration following. He taught that every thought centered on God brings health, joy, peace and power.

"He that is the student or follower of truth, having his thoughts centered in the power and presence of the good, carries a healing presence with him. That one who believes in the allness of the good, radiates joy and peace and love continually. The presence of such an one is cheering to the sad, comforting to the sorrowful, strengthening to the discouraged and healing to the sick."—*Alice Chapman.*

Right Speech.

Joel, the prophet of Israel, speaks from the science of divine mind when he says, "Let the weak say, I am strong," *Joel 3:10*, and in paraphrasing this, the student of truth would affirm health where disease seems to be and prosperity where poverty is apparent, thus overcoming with the true the untrue by the power of his intelligent word.

Solomon discovered that "The tongue of the wise is health," *Prov. 12:17*, while Jesus Christ affirms "That every idle word that men shall speak, they shall give account thereof in the day of judgment," *Matt. 12:36*. This judgment day is not, as some suppose, some fixed hour in the future when everyone shall give an account of his thoughts and actions and by their quality be accepted or rejected of God, but each day and each hour is a judgment day, and our very body is the result of the thoughts and qualities of our mind in the past, while we are creating our world of tomorrow with our words of today.

Of his own mighty mind and word, Jesus affirms, "The words that I speak unto you, they are spirit, and they are life," *John 6:63*, and "With authority and power he commandeth the unclean spirits, and they came out," *Luke 4:36*. Again, he spake the word and

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healed those who were condemned by mortal law to incurable disease, and another direction of the magical word raised the dead, and in order to teach men that the works of God are accomplished by law, and that the power to do them is not a special gift to a favored few, he declares, "He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do," *John 14:12*.

It is not alone what we say that counts for or against us, the most important thing being to guard well our thoughts, "For as he thinketh in his heart so is he," *Prov. 23:7*; therefore, "Keep thy heart with all diligence; for out of it are the issues of life," *Prov. 4:23*. In other words, drink deeply at the well of truth, springing up into everlasting life within you, and thus vitalize and awaken the present sleeping forces into creative energy.

The Body.

The body is very much like a recording machine, obediently receiving and faithfully indicating the thoughts that are persistently held over it. It is very much slower in recording thoughts of evil than those of the good, since its true office is to obey the real rather than the unreal, and it is also true that one thought of truth will bring to nothingness a thousand registrations that have sprung from belief in evil—"One man of you shall chase a thousand," *Josh. 23:10*.

Since we know that our dominant ideas are bound to be recorded, or made visible, by the law of mind action, how watchful, how careful we must be, as skilled workmen, to discard through the power of the word of denial, all that harms and hurts while with our word of construction we establish the good and the true.

Every record we have made on the body by past ignorant thinking may be obliterated through a steady inflow from divine mind. The body is made up of thoughts and is subject to thoughts, faithfully feeding on and expressing the mental food you furnish it to eat, as Paul tells us, "To be carnally minded is death, but to be spiritually minded is life and peace," *Rom. 8:6*, or, as Jesus expresses it, "For by thy words thou shalt be justified [established as healthy, good and true] and by thy words thou shalt be condemned" [to man-made laws of evil and suffering], *Matt. 12:37*.

From Mortal Dependence to Spiritual Independence.

Man is born into this world apparently more helpless than the young of other animals, utterly dependent upon others in every need, and for a limited season the wise mother is hands, feet, brain and supply to her child, but wiser still, like the mother-bird who throws her fledgling from the nest that it may know the joy of using its own wings, she gradually withdraws her support that the child may begin its journey toward self-reliance and spiritual independence.

The law of unfoldment is from sense to soul, through the avenues of the physical, moral, mental and spiritual. In his ignorance of his own divinity, man leans upon external support for fulfillment

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of his good on each of these planes. Thus he depends upon medicine for his health, eye glasses for his sight, books for his knowledge and friends for happiness and counsel, with only partial return of satisfaction to himself, and if he continues leaning upon canes and crutches, he may appear to come to failure.

This seeking on the part of man to be upheld will, through the light of truth, reveal to him that the source of all good is within his divinity, that its substance is inexhaustible, and that by faithfully trusting it, he will strengthen with bold, fearless activity all his gifts and powers.

Using the Word of Truth.

Cultivate, by daily practice, dependence upon the word of truth, for this is the safe and easy way to a life of self-support, self-control and self-reliance.

Use the word for bringing to pass every good, and for harmonizing every condition. Reduce every experience to a mental basis and handle it with divine mind power, from the details of the household to social, business and national activities.

Nothing is too trivial, nothing too large, complex or simple for the truth to accomplish, for "The entrance of thy words giveth light," *Ps. 119:130*. Thus instead of wasting time and energy in an impatient hunt for lost articles, sit down in faith and calmly and quietly affirm, "Divine intelligence knows where it is and will reveal it unto me," or, "My own comes to me." A statement like this will often open your mind to clear seeing, or cause some one else to be an instrument of restoration, or you may upon opening a drawer find your lost article within. A window sticks and cannot be raised, a piece of furniture seems too heavy to move, then know that spirit is the one power in all activity and can do all things easily through you.

Hosea says, "Take with you words and turn to the Lord," *Hos. 14:2*. Would not this prove the cheerful way of re-establishing your harmonious relationships with others in social or business life? You can save yourself time, worry, failure and waste by speaking the true word in season.

Instead of depending upon an outside remedy next time a pain appears, turn the light of truth upon the condition by speaking the never-failing healing word, or instead of depending upon friends for advice and counsel, go to the fountain-head within and learn the joy of soul awakening. Thus you will be co-operating with that silent partner, who will transmute you from the position of a burden to humanity to that of being an uplifting and saving power.

The Fruits of the Word.

The result of faithfully leaning upon the word will be apparent first in the establishment of strength of character, poise and self-control as you affirm God is my strength, nevertheless this form of the word will not be limited to the mind, for every atom of your body will also respond in renewed youth and vigor.

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Or as you declare, "God is my health," you will escape the laws of mortal mind, which have in the past made you sensitive to change of climate, food, etc. Instead, you will be centered in serenity of mind and body, free from discord. Again, practicing your truth in another direction you may declare, "God is my defense," and have the joy of feeling protected against false doctrines as Jesus promised, "They shall take up serpents; and if they drink any deadly thing it shall not hurt them," *Mark 16:18*. Still again, this form of the word may be your defense from the condemnation of others, or from liability to being deceived or involved in loss and accident. A woman who was used to leaning on the word of truth, and who had been greatly blessed thereby, started to enter the Iroquois Theater in Chicago, the day it was burned—the fire in which so many lives were lost—when she heard the voice within say, "Do not enter here, go away." Turning away in obedience, although her little grand-children were crying in disappointment, she lived to rejoice in her own and their deliverance. Her experience was one with Isaiah's, who says, "And thine ears shall hear a word behind thee saying, This is the way, walk ye in it," *Isa. 30:21*.

To know that God is your support is to draw to yourself your divine inheritance as a Son of God and to eliminate the hard, toilsome methods of gaining support by the sweat of your brow, and not only this, but you will become a magnet for drawing to yourself moral as well as physical support.

The law of demonstration demands that what you desire to be and to do, you must declare you are and can do, on the premise that God the good is all there really is, the only power and the only presence.

The fairy tale of our childhood in which the good little girl dropped beautiful pearls from her mouth every time she spoke and the naughty little girl spoke forth toads and other symbols of evil, was but an expression of the law that underlies the creation of all forms in the world; or the story of the magician in the tales of the Arabian Nights, who knew a wonder-word to speak which had the power to open the door behind which was stored all wealth, or that of Aladdin's Lamp, which when rubbed would open the eyes to see through all space and through things, was but another way of affirming that "All power is in the word of truth."

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer," *Ps. 19:14*.

For Daily Practice and Meditation.

The word is God and God is all there is.

My life is what my thinking has made it.

By thinking truth I can manifest the all-good.

I build my body and world with my thoughts and words.

I can harmonize every condition in life by right thinking.

I am delivered from evil by remembering the omnipresence of God.

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I send forth my words to heal all suffering, to stop all evil, to prevent discord, to conquer poverty and to overcome death.

I am the light of the world.

"Heaven and earth shall pass away, but my words shall not pass away," *Matt. 24:35*.

Lesson V.

SPIRITUAL UNDERSTANDING.

Returning to Your Own.

"Truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned," *Heb. 11:15*. This is the annunciation of the law of re-possession as given by Paul of Tarsus and according to this, to be mindful—to have your *mind full*—of the knowledge of who and what you really are, to know yourself divine, your origin spiritual, to understand your oneness with God the Good, means to find yourself consciously centered in God.

Man has been a self-banished wanderer from Paradise through his false conception of being. In his ignorance he has sustained the appearance of separation from God the Good, and may only return through the gate of self-illumination. He is described in *Prov. 24:30, 32*: "I went by . . . the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well: I looked upon it, and received instruction."

As poverty of thought may be a man's overthrow and the cause of his misery, so richness of thought makes a plain and peaceful path home. Let him practice the simple rule given by Frances Hodgson Burnett in her book, *The Land of the Blue Flower*, and his victory will be assured at the very outset:

"O, King, hold your head high, often look up and never forget your divinity."

There is no time for anger, there is no time for hate. There is no time for studying evil.

Man's Journey Home.

In the absolute we understand that it is impossible for man to either go from or toward God, "since in him we live and move and have our being," but in the realm of appearances man seems to forsake his good and to return to it, and as long as this appearance holds him we must work to conquer it.

In his journey from sense to soul, from Adam to Christ, from personality to individuality, from multiplicity to oneness, the earnest truth-student realizes that the end or goal is a spiritual understanding of all things. He seeks to understand the world, his body, his soul, his God from the standpoint of original spirit-substance. In grasping the statement of being he begins to realize that his vision has been darkened by popular standards, and his mind has

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too easily accepted ideas furnished from worldly experience, superstition and belief in two powers. Now he begins to swing clear of his old ignorance, guided by the true compass which points to God the Good as the one and only power and presence, Spirit the only substance and reality. Thus led by the truth within him, his vision is gradually cleared up and a new world and a new heaven is revealed.

True Perception Heals the Eyes.

The physical eye is often remarkably quick to respond to the soul's awakening, as shown in the following account:

"I had worn glasses for ten years, wearing them from morning until night, and having a good deal of pain. I had two treatments from Miss Rix taking my glasses off the first time and I have not had them on since. That was some four years ago. Since then I have used my eyes more than ever doing much reading, fine embroidery and Irish crochet lace work, which is supposed to be so hard on the eyes. And with it all I have had no pains. I feel that I was healed in the first treatment, healed of criticism and condemnation and I saw that *seeing good in all things* would manifest good health in my eyes."—*Mary L. Jones.*

Understanding may be defined as a perfect perception and realization of the true facts of being, and in that degree that we understand truth, obey and follow it, we are free and capable, strong and complete.

Cosmic Consciousness.

Man is one with God in substance, power and being, but as long as he remains in ignorance of this he appears finite, foolish and limited. By the use of the word of truth as explained in our last lesson, the hidden light of man's divinity is uncovered and his world becomes a revelation of God's presence. This understanding of our oneness with God, which in experience is sometimes called Supreme-Consciousness, or Cosmic Consciousness, will explain the life teaching and work of Jesus Christ to full satisfaction, and give one the key to all Scriptures.

This great master Jesus Christ attained Cosmic Consciousness in all its perfection, fully understanding the way to go in and out, and has left the record in the four Gospels, Matthew, Mark, Luke and John. This fact is a great advantage to the devoted student who would follow him to the heights.

Understanding Jesus Christ.

To understand the life of Jesus Christ from the high plane of unity with God is to see all life as God sees and knows it, pure, holy, spiritual, free.

Man's conception of Jesus Christ as the Savior of the world through the vicarious atonement, or as a substitute, has caused him to look without himself for salvation, and thus he has fallen short of perfect freedom. Jesus Christ did not seek to draw men to worship his personality, but ever drew their attention to *the indwelling*

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Christ to guide, teach and save them, nevertheless as one who points the way, lives the life, and does the work of the God-man, he is the Savior of the world.

As long as our vision of Jesus Christ is limited to a personal standard, and we worship him as essentially different from us in being, and in relationship to the Creator, we shall fail to realize his highest message to men, which affirms one faith, one mind, one son, one power, one God, omnipotent omnipresent, omniscient.

Unity is essential to revelation, therefore we will know and understand Jesus Christ only through the divine qualities we have unfolded. This is the teaching of Paul of Tarsus who says, "Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God," *Phil.* 2:5, 6. This is an absolute statement of being yet there still remain those calling themselves Christians who think they honor God in declaring man to be "a worm of the dust" and a miserable sinner.

The Living Christ Within.

To those who worship a personal Jesus, and fail to find the living Christ within themselves, Paul might have a saving message in *2 Cor.* 5:16, "Wherefore henceforth know we no man after the flesh: yea though we have known Christ after the flesh, yet now henceforth know we him no more."

No language can be too beautiful, no definition too glorious or exalted, to apply to Jesus Christ, who, by a miracle of love, lifts us above the low-lands of the little self into the elevated consciousness of Sons of God, but let us ever seek to keep man where he belongs—in the heart of the Most High. To those who understand him Jesus Christ becomes as a strong telescope, to aid the vision in seeing the whole truth where formerly we saw but a few stars in God's heaven. Think his thoughts, speak his words and do his works, thus a union of understanding will result.

What then are we to understand by the expression "Blood and flesh of Jesus Christ," and why did he say, "Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you," *John* 6:53?

This is soul communion, that perfect understanding that comes when we drink in and eat the living word of truth, which is nourishment and sustenance to our immortal souls; for we are to subsist, not on bread alone, "But on every word that proceedeth out of the mouth of God," *Matt.* 4:4. Every time we speak absolute words of truth we are eating the body of the Christ, and thus the immortal life of the Christ is consciously formed in us. This communion should be a daily practice, a continuous recognition of our divinity.

Preaching the Kingdom of Heaven.

As we recognize our unity with Jesus Christ our own word becomes powerful, and works of the master-mind follow. Not only to the twelve immediate disciples did Jesus speak the word of command, but to everyone initiated into the light, "Go ye into all the world, and preach the gospel to every creature, and these signs shall

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follow them that believe [understand]. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover," *Mark 16:15, 17, 18.*

This was to be the good-spell or gospel of good news, for the teaching of Jesus Christ was to bring joy and gladness to the earth. But this has not been fulfilled by those who have preached a far-off Kingdom of Heaven, to be entered into after death. The man of understanding knows that Heaven is not a place of golden streets and pearly gates. He recognizes the beautiful, symbolic description of John in *Revelation* as an outer interpretation of a spiritual experience.

On no point is the teaching of Jesus Christ clearer or more direct than when he speaks of the Kingdom of Heaven. It enters into his prayer thus, "Thy kingdom come thy will be done in earth, as it is in heaven," *Matt. 6:10* and he directs the mind to see the error in the supposition that it is a fixed, external abiding place of the righteous, in his statement, "The kingdom of God cometh not with observation: [outer show] neither shall they say, Lo here! or, lo there! for behold, the kingdom of God is within you," *Luke 17:20, 21.*

Spiritual understanding reveals the law of expression to be from the invisible to the visible, from the within to the without, therefore a heavenly state of mind will manifest beauty and harmony on the earth. Since the kingdom of happiness is in the soul of man there we must seek it. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," *Matt. 6:33*, is a rule that cannot be reversed, for those who seek *form* as a first consideration, fail to find the interior life of bliss. The most impressive, successful way to preach the gospel of the Kingdom of Heaven on the earth is to live it in thought, word and deed, for this is the strength of Jesus Christ and the secret of his mighty power and influence, that he practiced what he preached.

The New Birth.

Nicodemus is a type of dissatisfied humanity seeking to understand the cause of its misery and failure. He comes to Jesus by night, symbol of his darkened vision, asking questions and receiving light. He is told that he must be born again; "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God," *John 3:5.*

This new birth is a sign of Cosmic Consciousness, coming as an inner witness, the very voice of God speaking in the heart of man and revealing a new mind and a new body. This new birth is the Pentecostal-day referred to in the second chapter of Acts, when the disciples were with one accord in one place, fully prepared to receive the outpouring illumination of the Holy Spirit. This concentration on reality opens the mind to the quickening power of the spirit and causes an overflow of light, love and truth. Thus one is truly bap-

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tized of the spirit and all sense of separation from God is washed away together with the belief in the reality of evil. No one can give or sell spiritual understanding. Emerson says, calling it God, "He comes to the lowly and simple, to whomsoever will put off what is foreign and proud; he comes as insight; he comes as serenity and grandeur."

Repentance and Discernment.

What do we understand repentance to mean? It is the positive and finished act of turning away from sense to soul, from sin to truth, thus when one denies evil, sin, sickness and death, it is an act of repentance which purifies the character and establishes spiritual understanding as Emanuel Swedenborg says, "It is no proof of a man's understanding to be able to affirm whatever he pleases, but to be able to discern that what is true is true, and that what is false is false, this is the mark and character of intelligence."

To show the difference between intellectual and spiritual understanding, one need only consider the vast difference between working in the dark and in the light. A woman might fully understand how to make a dress, might have her materials and everything necessary to produce a beautiful garment, but without sight or light what a failure she would make of her work. To intellectual understanding of truth must be added what God alone can give, spiritual insight, then will work be accomplished easily, joyfully, perfectly.

In spiritual consciousness all sense of hard work, of being thwarted, all feeling of helplessness and striving after good, or fighting our enemies, is ended, while the joy and inspiration of quickly speeding past time, strife, distance and failure crowns every effort.

Spiritual Illumination.

It is the experience of most candidates for understanding that light comes in flashes, here a little and there a little, so that many inquire, "Why does illumination not remain a permanent factor when once it is received?" The sum and substance of it does remain, for once having seen reality it is impossible for man to forget or really lose it, but its abiding, permanent quality awaits a greater purifying of the soul from the lower elements, then "He will abide with you forever."

There is royal road to spiritual attainment. It is the straight and narrow way of love; ardent devotion to God; and enthusiastic service to one's fellow beings. A watchful regard of the intentions, motives and feelings of the heart, will prove a great assistance in overcoming the obstacles in the way to perfect love. All hate must be given up; hardness of heart, cold criticism and self-seeking laid aside. Love has no substitute, she gives all to all, and her activity is always a miracle.

God has given all unto man whom he calls "My beloved son in whom I am well pleased," *Matt. 3:17*. Never has God's covenant with man failed, never has it been withdrawn; it is man who has broken the covenant, who has failed to keep the compact to love God and God only. In the day that man renews his covenant and turns

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back to God, the Holy Spirit will descend with healing in its wings. Over this path of faithfulness to the indwelling Christ, man retraces his steps like the "Prodigal Son" to immortal life, sinless, deathless love here in the flesh, where he can stand on the Mount of Transfiguration with Jesus Christ and affirm, "All power is given unto me in heaven and in earth," *Matt. 28:18*.

Thus with the renewing and transforming power of Divine Mind will the body ascend above the earth plane of sin, sickness, sorrow and death and put on the abundant life of Christ. Demonstration always follows understanding, and healing is accomplished without effort, the very presence and atmosphere of such, the wise one, being a benediction and blessing, while his mind is a leaven to the whole lump of unredeemed humanity.

Wisdom the Principal Thing.

The Hebrew king, Solomon of old, who is called the wisest of men, says, "Happy is the man that findeth wisdom and the man that getteth understanding," *Prov. 3:13*, and "Wisdom is the principal thing, therefore get wisdom, and with all thy getting get understanding," *Prov. 4:7*. He had no cause to regret that in his youth, when he was offered the choice of his heart's desire, he had selected wisdom. And so, over these thousands of years which separate our times from his, comes that pure and perfect vision upheld by an immortal law, "Because thou hast asked this thing and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding, behold I have done according to thy words; lo, I have given thee a wise and an understanding heart . . . and I have also given thee that which thou hast not asked, both riches, and honour . . . and I will lengthen thy days," *1 Kings 3:11-14*. Therefore his testimony is in summing up life's blessings, "For wisdom is better than rubies and all the things that may be desired are not to be compared to it."

The Heavenly Vision.

As we stand on the Heights with God, that which has been mysterious, closed and unknown to us is opened in full view and we begin to see, as Sons of God, the full day of illumination. Revelation becomes an open book, and the key of all knowledge is in our hand. Real eyes, eyes with hundreds of qualities and powers, are opened and the heavenly picture of John on Patmos is true:

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

And they shall see his face; and his name shall be in their foreheads.

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And there shall be no night there; and they need no candles, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever." *Rev. 22:1 to 5.*

For Meditation.

Understanding is spiritual consciousness that reveals the unity of man and God.

Understanding restores man to his true inheritance of absolute power, joy and peace.

It emancipates him from ignorance and makes him immune to sickness and death.

Divine love establishes understanding which shows man to be a perfect expression of God.

"Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you" is declared of this man of understanding.

Jesus knew his oneness with God, he proved it in thought, word and deed, he made his atonement with the Universal Good, therefore, he is God in power, love, life and being.

What he knew, what he did, where he is in consciousness, all men may know, do and be by faithfully living and practicing the truth.

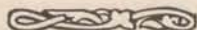
AFFIRM:

I am rich in God's love. I am one with the Christ in all.

I am one with the Christ in myself. I am one with God.

I am one with health. I am one with joy. I am one with success.

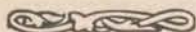
I am one with truth.



CONCENTRATION.

Every "Body" is a calendar
Upon which one's thoughts are writ,
Form expresses concrete thinking,
Feeling, sense, recordeth it.
To know the joy of feeling Health,
Of Wisdom, Peace replete,
We must concentrate upon them,
As the Bee upon the sweet.
We think these Thoughts, and instantly,
Their tints begin to show.
Kind actions, grace and harmony,
The gifts of Life bestow.
Thus our words bloom into Feeling,
Abstract Truth, we never know,
Like a coat, until we've worn it,
Then its warmth and virtues show.

—Anna Mills.



THE BODY, RENEWED AND GLORIFIED

Twelve Lessons in Eternal Health, Youth and Beauty.

LESSON X.—SELF-RELIANCE.

Deck thyself now with majesty and excellency; and array thyself with glory and beauty.

Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him.

Then will I also confess unto thee that thine own right hand can save thee.—The Word of the Lord to Job.

And I looked and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me.—The Prophet Isaiah.

Trust thyself; every heart vibrates to that iron string. Accept the place the divine providence has found for you, the society of your contemporaries, the connection of events. Great men have always done so, and confided themselves, childlike to the genius of their age, betraying their perception that the Eternal was stirring at their heart, working through their hands, predominating in all their being.—Emerson.

THE "human form divine" that is a glory both to man and his Maker is the spirited, upspringing, arrow-straight body, whose feet barely touch the earth in their winged resilience, whose limbs are lithe and flexile, whose torso is well-reined with spine erect, whose head is carried high and buoyant with the jubilant breath of an emancipated soul.

Consciousness of independence is the key-note of such an harmony—the independence of the gods who are not bound to the earth, nor to people, nor under any law. The arch in the foot represents the rising above materiality. It is the sense of burden, of being a slave to circumstances that makes one flat-footed. The more the mental feet spring away from the bondage of earthiness, the more admirable will be the physical feet. The small foot in woman, the strong foot of the pirouetting dancer, the swift foot of the man who can spring farthest into the air, or balance firmly upon the ball of his feet when standing, these are admired because they represent the ascending consciousness of man.

Every human being aspires to independence, to be self-supporting, self-sufficient, self-reliant. This is the way of our individuality which we are here to express through demonstrating its oneness with God. Mortals have made the mistake of thinking their personality was their individual expression, and so have asserted their personality even to an eccentricity of egotism. But they "miss the mark," for this sense of separation culminates in extreme selfishness, the discord of the human life, throwing the body into disease and the mentality into insanity.

Real independence comes through knowledge and exercise of our Godhood, through the recognition of God in us, one with God in every other human being.

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Trust thy Self, the God-being within. Love the Lord, thy Self, and realize that all power is given to It, and to acknowledge It and give It opportunity to work in and through us is to be able to do all things in heaven and on earth, and nothing can discourage us or make us fail.

We may do great things through leaning upon a God without, but eventually there comes a crisis in our lives when we must prove that our reliance is upon our own great Self, the God within.

When Job, whose trials of faith have made his history a proverb, was coming to the close of his examination, great Jehovah pressed mighty questions upon him. These questions presume certain possibilities so beyond the belief of humanity in general, that these utterances have been regarded as ironical instead of the demand of the great Master of an aspiring Student, called at this crisis to come up higher. Job is asked whether he can rule the elements, guide the stars, binding or loosing their power at will, govern the animals, even the monsters of land and sea, and many other questions as to his powers and knowledge.

These queries are not sarcastic—they were not intended to humiliate Job although his inability to respond reacted upon him in an expression of wholesome meekness—the kind that inherits the earth—with its fruits of riches and honors threefold more than when his trials began.

Jesus Christ received a similar examination and was able to pass it, proving that he could rule the elements, shape his own destiny for glory even though shame and failure had been meted out to him, harness man's greatest adversary, or Satan, and conquer man's greatest enemy, death.

Towards the close of his earthly existence, the realization came to Jesus, that man must finally prove that within himself is the One that can save him, his "own right hand" and his "own arm."

Jesus was human and in the moment of his greatest trial, he besought his disciples to watch and pray with him, but they could not stand up under the weight of the opposing mentality, that like a hypnotic spell was closing down upon Jesus in Gethsemane and pressing him to death. So they fell asleep, and when the Master found himself deserted, he remembered the promise and he "trod the wine-press alone," victorious when "there was none to help."

There is a place in the renewal or regeneration of a man in body, character and world, where his sins are separated from him as chaff from wheat. These sins or mistakes are not always moral delinquencies, but the term includes any and every form of failure and ignorance and doubt. Weakness is cast away, corruption passes, the marks of age, the scars of experience, the gross, dead, inefficient particles of the body give place to the truer forms. This may not take place all at once—not many human forms could survive the ordeal. It is a time when most people would naturally die, but they who "know in whom they have believed" will stand by

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their principles and come through into larger life and a body, renewed and revived in the measure that the novitiate has let go of the old and taken hold of the new.

A lady who had been a student of Truth for some time but who had such an attachment for her son that a certain experience in connection with him became a great crucifixion to her, was prostrated with a severe form of inflammation of the bowels. She lived alone in an apartment, a young colored maid coming daily to do the housework between certain morning hours. The maid knew little or nothing of what her mistress was passing through for no doctor was called, nor any healer and no drugs were taken. For this student's inner guidance was to trust the Physician within and this became her sole reliance. She ate little—her diet was spiritual communion from day to day. Sorrow accompanied by much sobbing had racked that region that records the sympathies—the “bowels of mercies”—until they were almost in a state of solution. The very lining of the intestines sloughed away, leaving them in a youthful, babe-like character and functioning that remains to this day. Yet through all this severe experience with its evidences of most unusual internal transformations which would have frightened her children had they known it, she kept her faith, and the long fasts and the arrested functions caused her no alarm. The result was that that part of her body was renewed, and her life continued in the flesh with new zest and power to master all the other thoughts and feelings that might compass her death.

Jesus was separated from his human will in Gethsemane. A will that was one of the most righteous and just, that a human being could possess. But it could express wrath and weakness and thus was apart from the great Will of his divine Self. Relying upon that divine Self, he let the human will be brought to naught and with its going, everything in him that could be used by error, evil, materiality, or selfhood passed away. “The prince of this world cometh unto me” he said, “and hath nothing in me.”

Doubtless Jesus' astuteness in understanding human nature and therefore in judging it righteously was one of his faculties that was as difficult to part with as to pluck out an eye or cut off a hand. Yet, when upon the cross he “gave up the ghost,” this renunciation took place. He let go of it with the words: “Into thy hands I commend my spirit,” and from that moment the one to whom all judgment had been relegated, abdicated that throne of judgment. Great will be the surprise of those who have been dreading an awful Doomsday when they shall hear the voice of the great Lord of Judgment Day saying to the fearful and self-convicted sinners: “Neither do I condemn thee. Go and sin no more.”

“Deck thyself now with majesty and excellency; and array thyself with glory and beauty.” Clothe yourself with “the garment of praise.” Cover yourself with the absolute Truth of your real Being. Who are you? Are you a mere mortal with a past record

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of sins and a body of disease and death? Be not deceived. Speak the Truth about your real *I Am*, keep its identity with God and you have the key to all true Self Reliance.

If you have always been timid and weak and uncertain then you will need to begin a daily practice of announcing the Truth to yourself about your real *I Am*. Take a half-hour of every day for affirming your divine Self, seeing it within you as very God: *I am strong and firm. I am wise and resourceful. I command respect and confidence. I am one with the Almighty, my life is Success. For I am God.*

To all the claims of the flesh—the human ego—let your response be, *You are nothing*. Then it will not come under sentence of death as a pretender, like Herod who when under high inspiration of his God-Self spoke such words of eloquence as to draw forth cries from the multitude, "He is God!" but ascribing the glory to his human nature, immediately his body began dissolving in corruption, like carrion under a tropical sun.

These bodies of flesh can only bear the white heat and light of the God-consciousness by preparing them under divine guidance. Jesus knew the Way, for he demonstrated his knowledge on the Mount of Transfiguration, where his body became filled with light, the radiance of his God-Self.

Our earthly bodies become refined and pure and quick to respond to the law of vibration, which demands the highest and finest co-operation in the presence of the outpouring of the cosmic realization. Certain inspirations and revelations are to these bodies, what hot wine is to the glasses that receive it. If a tumbler is coarse in its formation and cold in temperature, it will break quickly, but if a glass is fine in quality and prepared by a gradual increase of temperature, it can bear the liquid and not break.

The Christ-love refines us and keeps us ever ready for the supreme baptism of our conscious identity with God.

Certain men and women are born with a gift of Self-Reliance, as much a gift of God as the power to heal, or as eloquence, invention or any other form of genius. But if that gift is not ascribed to God, then self-conceit may stultify it or be the rock upon which we founder. "Give God the glory" for every faculty, power, grace, genius with which you have been endowed, and so escape the humiliation that surely comes to those who ignorantly assume the God-qualities for the mortal self.

The true self-made man is the one moulded by the God-Self within. Such ever remain modest, silent as to self-praise, and never overwhelmed before the appreciation of others.

In the demonstrating of self-reliance, students sometimes make the mistake of thinking they must look to the God within their own personalities alone, and therefore will not seek nor consent to treatment from others. The larger attitude is in the recognition of one's God-Self in other forms beside this one which is called ours by the world. To be evenly-minded about all personalities, not respecting one more than another—not even our own—makes it possible for us

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to be led to the right one at the right moment, "the psychological moment," and receive our uplift. A foolish pride stands in the way of some of us, preventing our healing and darkening our vision of real Being.

Two monsters of mortal delusion hold a large part of our human race under their cruel giant thumbs, Poverty and Sensuality. And both vanish into thin air before the initiative independence that comes forth through the knowledge of the truth of one's being. The grinding curse of hard labor and mean living, and the festering sores of white slavery may find a certain relief through the enactment of new laws, but there will be no permanent healing of these disgraceful states but through the new education, wherein man is taught to know himself in his divinity and the powers of his soul and mind to raise him above his environment and give him perfect mastery over himself.

"My people perish for lack of knowledge."

"When the people have no vision they perish."

We are all one and our self-reliance is not in cutting ourselves off from the rest of our great Body of Humanity but in co-operating with the one Ego of the whole, each of us able to draw our own sustenance, think our own thoughts, live our own life. Not for ourselves alone, for with the consciousness that the supreme joy of our independence is in its power to bless the whole, we gather substance to enrich all, we originate thought to enlighten all, we live to gladden every life.

Reflecting these thoughts in our bodies, they manifest a certain freedom in every single cell, causing each to be immune from the contagion of spreading diseases and yet radiant with and for the good of the whole body. With such cells, health is "catching," not disease and the positive identity of even one cell with the supreme good can save the whole body and bring it through death-dealing experiences, triumphant and glorified.



The beauty of a woman is her soul,
As the true beauties of the sea lie deep.

—Larus.

Blessed are those whose prayers indeed find wing,
Whose hands the gifts of love and mercy bring,
And in His lowly children see their king.

—Emily Huntington Miller.

A just man ceases not to *pray*, unless he ceases to be *just*. He always prays, who always acts well. The good desire is prayer, and if the desire be continued, so is also the prayer.—*St. Chrysostom.*

HE WAS A JEW

I.

One day, in loved Jerusalem,
There rushed a shrieking, maddened crowd
Upon a lowly form,
Before his Savior bowed.
And when with cruel stones, they crushed
His beautiful and gentle life,
He prayed the Father to forgive
Their ignorance and raging strife.
This man was Stephen, lo, a Jew!
Who died for Christ! Would I? Would you?

II.

See, far upon a lonely isle,
An aged man with snowy locks!
Exiled to labor in the mines,
His only temple wind-swept rocks.
Ah! once he leaned on Jesus' breast,
And gazed with fond, adoring eyes.
This man was John, beloved, a Jew!
Witness for Christ. Am I? Are you?

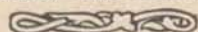
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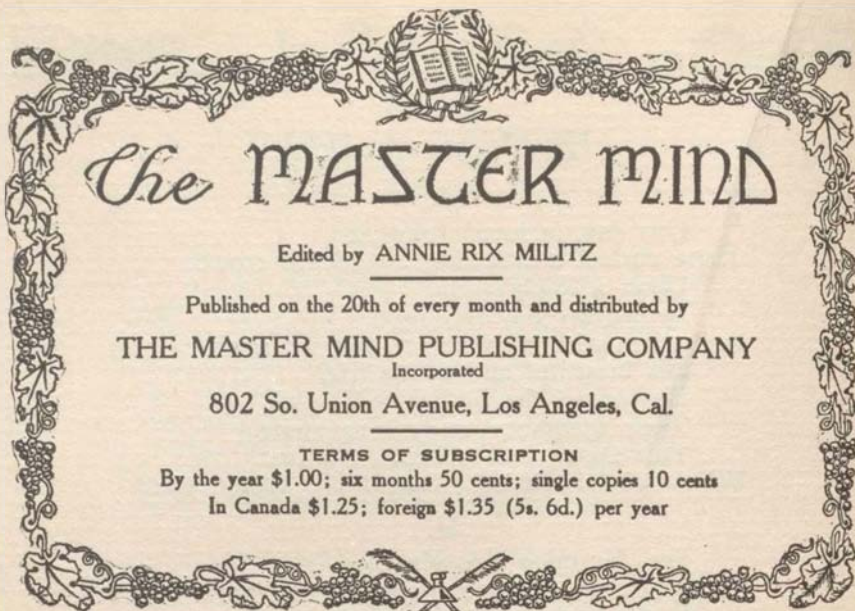
A Galilean fisher stood
Amidst a fierce and angry throng.
No tremor spoke of hidden fear,
His face was peaceful, calm and strong.
And when they nailed him to a cross,
As they had nailed his blessed Lord,
He gloried thus to die for Christ,
And counted it a rich reward.
This man was Peter—yes, a Jew!
Who died for Christ. Would I? Would you?

IV.

A captive, bound, was brought one day
To Nero's judgment seat at Rome.
For Christ he wore the heavy chain,
For Christ he had nor wealth, nor home.
The noblest martyr Rome could boast
Of all the thousands that she slew,
The great apostle sent of God,
To Gentiles with the message true.
This man was Paul, e'en Paul, the Jew!
Who died for Christ. Would I? Would you?

—From *The Record of Christian Work.*





The MASTER MIND

Edited by ANNIE RIX MILITZ

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ENTERED AS SECOND-CLASS MATTER AT POST OFFICE, LOS ANGELES, CALIF.

Editorial

Time, Space, and Money

Your editor is now facing a problem that has come forth for solution as never before, and like many another it awaits miraculous, that is, masterly outworking, vouchsafed only by the Spirit that solves all the great questions of life.

It is in the matter of the disposition of one's time so as to bring all things out in due season; so as to have plenty of it to give to anything or any one we choose; so as to have it free; so as to live in the Great Forever even while seeming to observe the times—the hours, days and seasons—in the way that the world feels to be normal, orderly and harmonious. To be ready for trains, for dinner, for rising-hour, for the printers of THE MASTER MIND, that each issue may reach you—at least you who are in the United States—by the first of the current month.

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Time, space and money are merely different forms of the same commodity, by which power may be communicated in this world, and to have too much or too little of any one of them, raises a problem, the successful solution of which only the Truth can compass. There are people trying to kill time because they know not eternity; there are those living in great spaces, wierdly lonesome, because they have not found heaven within; there are those burdened with money because they are not rich toward God. And on the other hand, busy people bewailing their lack of time, mentalities plethoric with big issues crying for more space—larger fields, hearts longing to do good hampered through lack of funds, all because they know not the timeless, limitless Spirit to whom a day can be a thousand years, a little room, the whole world, and “a drop of ink make millions think.”

With your editor, money flows as easily as one's breath, space is spanned a thousand miles as easily as a few, but time awaits the magic touch, and if the demonstration has begun, beloved reader, you will get this magazine by the first of August. If you do not get it then, kindly speak the Word for your editor and by the grace of the Almighty Spirit, your “word shall not return unto you void.”

The Midsummer Double Number.

Fortunately many of you, dear readers, are away on your vacations and may not feel the lapse of your July issue of THE MASTER MIND and instead, receive this combined number of July and August as a surprise. I trust it will be a pleasant one and that the variety and newness of the articles may offset the tardiness of its arrival.

Certain of the departments have not been doubled, such as *Bread from Heaven* and *The Bible Study* in the Home Ministry department because their contents are for immediate use in the current month, and “you cannot turn the mill-wheel with the water that has passed.” Some articles have been lengthened and others added, so that this issue may be a satisfactory substitute for the separate numbers.

May what is given here not be a surfeit but serve only to rouse your appetite for more. For this is the way with Truth, that the more you have the more you desire. But the hunger is sweet, not painful. For they that hunger after spiritual food draw to them not only divine supply but the very hunger itself is a heavenly satisfaction pointing as it does to our advanced stage in spiritual progress.

Happy indeed are they that hunger and thirst after righteousness for the very longing itself is ecstatic.

Ho! My Partners All!

You are a goodly company who have come forward to share in the expense of this undertaking to get the word of Truth to the uttermost parts of the earth by the power of the Pen.

Daily your numbers are being added to and though some of you have taken hundreds of shares there still remain a number to be sold. Doubtless when these are all gone the roll of my Partners will be completed and no more names added to this noble list. I hope that all of you that intend to be enrolled will come forward quickly.

You have come from every point of the compass in the United States, many of you from England; others from Japan, Australia, Germany, Hawaii, British Columbia and one of the latest to join us, I know you will all be interested in, and since her written word is too valuable to be hidden in the private files of THE MASTER MIND, I am joyously sharing it with you. Our new partner is Countess Tolstoy and her own gracious letter tells in simplest language the good news of her co-operation in this glad work:

18th June, 1913.

To the Master Mind Publishing Company:

I have sent you twenty-five dollars and beg you to use them for shares or any other way you think useful for your work of spreading The Master Mind of which I am an interested and grateful reader.

(Signed) COUNTESS VERA TOLSTOY.

St. Petersburg, Mochauaja 18.

And now, Partners dear, we have our first annual Stockholders' Meeting on November 18, 1913, which is the end of the first fiscal year of our incorporation, and I trust that as many of you as can be with us personally will remember the date and be present. And you who will be with us in Spirit though in the flesh far away, I ask to write us a letter, which may bring us in touch with you through its words of appreciation and practical suggestion or spiritual blessing that you may be pleased to express. Write now, while your heart is stirred for this cause, the letter will be filed and read on that memorable occasion.

The Detroit and Portland Conventions.

The Convention of the *National New Thought Alliance* at Detroit was one of the most important as to results that has ever been held.

While it did not have in so marked a way the quiet, deep, spiritual atmosphere that characterized the Omaha gathering, nor the great triumphant harmony of the Los Angeles convention, yet the Spirit was there, and a magical working of the law of concord while the Alliance was making character and preparing a greater program of usefulness through evolving more system and a definite standard of ethics.

The same expressions of benefits received by both students and teachers were heard, and it was clearly demonstrated that important issues could be handled by a society and yet keep personal factors in abeyance and secondary to principles.

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The programs for the different days were full of vital subjects ably presented by some of the foremost leaders of this great movement. Among the speakers were Charles Brodie Patterson, Swami Abedananda, Leila Simon the talented and spiritual speaker for the New Thought Temple, Cincinnati, Dr. Julia Seton Sears, Cora Mickle Hoffer of Chicago, the sweet, bright, strongly individualized Editor of *The Thinker's World*, Mrs. Mary E. T. Chapin, James A. Edgerton, Mrs. Rose Ashby, Mrs. Edith Talbot, whose clear, incisive and erudite mentality was most refreshing, Benjamin Fay Mills, Dr. L. A. Fealy, Mrs. Mattie Grupp, prophetic, enthusiastic—the poet of the Convention, Dr. Lyda W. Hazlitt, Dr. E. H. Pratt, Mrs. M. M. Binkerd of Petrolia, Pennsylvania, whose great soul was a perpetual baptism as she sat in the audience and signified her approval of every true word, Joseph F. Rowny, Annie Rix Militz, James H. Carter, Dr. Louise Alden of Chicago, delicate as the flowers whose message she voiced, yet strong with zeal to lead to the heights, David C. King of Detroit, a spiritual master, young as to years but old as to wisdom and inspiration, Alfred Tomson, A. Elsaesser, vigorous, earnest—the “Happiness” man, J. M. McGonegal of Pittsburgh, whose strong, healing voice rung bell-like in clearness and strength at many of the Healing Sessions,—where shall the list close? By these the reader may know what the sessions meant to the privileged audiences.

It is not possible in so brief an account to bring in all the interesting features of the Convention, and therefore the readers are advised to send for the last issue of the *New Thought News* published at the Cora Mickle Hoffer Pub. Co., 1042 Orleans St., Chicago—to Alfred Tomson (not forgetting to enclose an offering) in order to get more of the particulars.

Sufficient to say, as to important items, that in 1914 there will be two Conventions, one National at Washington, D. C. in May, 1914, and in the month following, June, 1914, at London, England, when the Alliance will be made International. It is recommended to the Centers throughout the United States—and indeed the whole world—that plans be formed early to send their delegates, well equipped financially to attend both these Conventions. The headquarters of the N. N. T. Alliance is now Washington, D. C.

The officers are James A. Edgerton, President; Annie Rix Militz, First Vice-president; Julia Seton Sears, Second Vice-president; Rose M. Ashby, Third Vice-president; Mary E. T. Chapin, Fourth Vice-president; Alfred Tomson, Secretary; Edith A. Talbot, Assistant Secretary; L. W. Blinn, Treasurer; R. C. Douglass, Auditor; and these officers constitute the Executive Board of the Alliance.

The Spirit still finds in Alfred Tomson a wonderful, impersonal, large-spirited instrument through which to manage this great vehicle of Its Will. Let us all hold up his hands with loving trust in his leadings and rich financial donations that he shall not be hampered in his selfless service.

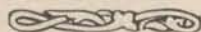
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Pressure from the Universal Good was brought to bear upon the Detroit Convention to put itself on record as upholding the highest ideals of morality and purity and such was done. In the outworking certain personalities seemed caught in a maelstrom of misunderstanding, but all yielded themselves, some more than others, to our great principles and methods of overcoming evil with good, with the result of a deep conviction that the whole stir has cleared the air and no one has been permanently injured but all understand the real in each other better than ever. "God's in His heaven, all's well with the world."

The Portland Convention was a surprise and a joy both to those who were the means of its success and those who enjoyed its gatherings. Dr. Perry Joseph Green was the genius of the great meeting and his excellent judgment was shown in his selection of the halls in which to hold the meetings, which average in attendance near to 500 and passed the 1000 mark at the last session; in the arrangement of the programs, and in handling the many details that such gatherings involve. Among the well-known speakers were Harry Gaze, Ida Mansfield Wilson, W. J. Colville, Dr. and Mrs. F. Homer Curtiss, Annie Rix Militz, Max Wardall, Henry Victor Morgan and Dr. Albert C. Grier.

The beautiful harmony, the rich spirit, the heavenly realizations—these interior blessings, what words can convey them?

So impressed were all with the success of the Convention that a fund of \$1000 was immediately started at the last session, to finance another to be held next year in the fall of 1914. God bless their loving efforts with richest fruits both inwardly and outwardly is our heartfelt prayer for them.



THE HEALING CIRCLE

This Ministry is Practical Christianity and therefore it stands especially 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.

MENTAL SURGERY.

MEDITATION.

THE WORD OF GOD IS QUICK AND POWERFUL AND SHARPER THAN ANY TWO-EDGED SWORD TO THE DIVIDING ASUNDER OF THE JOINTS AND THE MARROW AND THE DISCERNING OF THE THOUGHTS AND INTENTS OF THE HEART.

THE Word of God is the Word of Truth and it is not confined to the Bible, but is in our hearts, and it is on our lips whenever we realize its magical power to bring to pass the things we desire. It is true that the mere repetition of words of Truth will not always accomplish the things we seek, although the *abracadabra* of the old alchemists and occultists had its basis in a

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certain power that words have because of the ideas and the spirit back of them.

But the speaker must have something more than superstition or a negative faith. There must be knowledge, and for some cases there must be a close walk with God on the part of the healer in order to be successful.

Every cell in our body represents a center of intelligence and each cell is responding to the thoughts that dominate that great storage battery, the brain. If the thoughts are the common views of mortality then the forms and motions of those cells are along the ordinary lines of flesh-experience. But we do not need to follow the ways of thinking that our ancestors or others of the generations that have preceded us have thought. We can set up an original system of believing that shall write itself upon our bodies in clean, wholesome forms and shall erase or cut off the old forms that are the picture of old false thinking.

Certain of the Christian fanatics who in their fervor to express the crucifixion of their Lord in their bodies and because of their mistaken interpretation of Paul's words about bearing in one's body the marks of the Lord Jesus Christ, have so meditated upon the wounds in the hands, feet and side of Jesus that the cells in their own hands, feet and side have borne the imprint of *the stigmata* in blood-red spots and even the cells have separated from each other in the form of bleeding wounds—such is the influence of fanatic meditation. These experiences are not mere traditions nor confined to the centuries gone by but are attested to in the present time as occurring among certain devotees of the Catholic Church who are given to absorbing contemplation upon "the blessed wounds."

Thought can loose and separate the cells of our bodies, and thought can bind them. More skillful and sure than any surgeon's lancet is the Word of Truth held in mind for the cutting away of false accretions. All that surgery is performing by long, uncertain and dangerous processes can be accomplished quickly and perfectly by the sword of the Word. A young woman whose life had become a burden through the pain and heaviness in her generative organs to which no physician could bring relief, turned at last to a simple-hearted healer, new in experience and without knowledge as to the anatomy or disease of the human body. This young healer told her silently the Truth of her real being from day to day, totally disregarding the claims of the earthly senses. She did not think about the cells and their working, but the intelligence that rules the cells co-operated with her and from day to day they withdrew themselves from false expressions. The first blessing that came to the patient was release from pain, then the heavy feeling passed from her, and one day she came to her healer and showed her a little fibrous sac which had passed from her uterus containing a number of tiny tumors from the size of a pea to a marble. By the subtle surgery of the spirit this false lining with its parasitical growths had been separated from the womb without the breaking of a bloodvessel or the loss of one moment's consciousness through anaesthetic drug-

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ging. And that woman became free as in the days of her girlhood and is a living, loving proof of God's power to heal this day, though that work took place nearly twenty years ago.

BLINDNESS AND INTERNAL TROUBLES.

Healed Through Mrs. Williams Without the Knife.

THE HEALING WORD.

THE WORD OF TRUTH UNDER THE GUIDANCE AND POWER OF DIVINE INTELLIGENCE NOW SEPARATES ME FROM ALL THAT IS FALSE AND CORRUPT AND ESTABLISHES ME IN WHOLENESS FOREVER.

Two days after arriving in Washington, D. C., I accepted an invitation, with others, to call upon a lady who had been advised by her physician to *remain in bed* for a *few weeks* that she might gain strength to go to the hospital and be operated upon for some internal trouble, involving many serious complications.

For about one hour I sat listening to the conversation. Over and over again the words were repeated, "the doctor says so and so"—then a look of hopelessness and despair would come over her countenance. The friends present were quite agreed to the reality and seriousness of the situation. As we were about to leave, all having said good bye, I was strongly impelled to return to the room and say a word, which was to this effect:

"You seem so bound by what your physician has said to you. Now listen to what *Jesus Christ* declares for you—*You are free!*"

She said, "That sounds good, I wish it were true."

I asked, "Can you doubt it?"

She replied, "No."

"Then *do not*, but acknowledge it. Let these *true words* be upon your lips and within your soul constantly. Pray them over and over again, without ceasing."

She said "*I will!*"

This was about five o'clock in the afternoon. Next morning early, notwithstanding the fact that she was under the doctor's orders to remain in bed indefinitely, that she might gain strength, she appeared at my apartment in The Brighton and said:

"I want to know more about this you spoke of yesterday, I long to *know* the way out of these difficulties and I *believe* there is a way."

As she drew her chair close to mine, I began to tell her *who she was, what it meant to be a child of The Most High*, etc. That this *God life permeated her inmost being*. That this message of *truth* was true *now*. That this appearance was *not* true of her, since it was *not* true of God her Father.

She began treatment that day and very soon was much improved, until she felt quite comfortable in *body*, when she disclosed another limitation adding to the already *long list*. This trouble she had become so accustomed to that it was not causing her much thought or anxiety at that time. It was that of one eye having been blind for nineteen years.

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She had consulted with specialists in New York City, and a thorough examination had taken place, the X-Ray being turned upon the eye. At the conclusion of this procedure, the doctors decided that it was the most perfectly developed disease they had ever turned the X-Ray upon, and told her no human being could restore the sight and it was useless to operate.

She was also given the same decision by specialists in Chicago.

At the end of five weeks' spiritual treatment she had fully recovered her good health, and perfect vision in the eye.

As she announced this news to the family, they said to her.

"Nonsense!" "You are over-enthusiastic on this subject!—You will never see in that eye"—whereupon the eye that had always been sound was blindfolded, and many objects were brought before the other. To the astonishment of all—she told them what she saw, and great was the rejoicing in that household!

This lady holds a government position where she uses her eyes constantly, and she is serving our United States Government, her family and her friends well. The lesson—Learn to take God as The Specialist—Acknowledge the Truth and be free.—Mrs. Eva B. Williams, 1860 Columbia Road N. W., Washington, D. C.

PLANET HEALING

In the midst of the street of it, and on either side of the river, was there the tree of Life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the Tree were for the healing of the nations.—Rev. 22:2.

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 (Matatlan).
- 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 and 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.

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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 (Pietermaritzburg).
 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.

EMANCIPATION OF THE WHITE SLAVE.

Public sentiment concerning the necessity for the gratification of human appetites along sexual lines has changed remarkably during the last ten years. And it is safe to prophesy that not many years hence, the virile man who cannot control himself will be regarded a weakling as much so as the one who now cannot keep from indulging his appetite for liquor.

It seems to us today a benighted age indeed, when to be as "drunk as a lord" was a matter of pride. So also the coming generation will look upon this time with pity, because of the ignorance that indorsed the waste of the creative energies, and even bulwarked sexual crimes that could not be mentioned.

It is a time of great exposure, and to some it seems as though the times are full of iniquity, yet such a feeling makes it hard to accomplish the reforms desired. Therefore we who are so desirous of blessing humanity, and bringing to them the reality after which they are striving, must keep our eyes from being filled with the sense of the terrible presence and power of evil. For when such pictures impress us we cannot see clearly those who are struggling to get out of the mire.

The reformers who are governed by sentiment and not wisdom, try to uplift those who do not wish to be moved, to feed with spiritual food those that are not hungry and to set at liberty those who love their chains. This is folly. And such folly comes from being saturated with the sense of the reality of evil.

All great work begins with faith in the good of the Cause and with a spiritual prospect of the ease with which that good can be accomplished. But when experiences come, the heart of the worker is tested, and sometimes it breaks under the weight that the evil assumes to the uninstructed mind. No longer is the way easy and discouragement and defeat follow.

The true attitude of the liberator of mankind is that of the healer who brings about the cure through knowing the unreality of the disease, and abides in that Truth until it is demonstrated in the eyes of all, that only health and life are there.

The reason that the temperance-workers were so long in getting the upperhand of intemperance, is that more power was given to

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temptation than to principle. But for years there has been a silent work going on in the race, transforming the mental attitude toward its problems. It is a continuous acknowledgment of the omnipotence of Truth or Principle and the ineffectuality of all opposition to it. It is a reversal of the old thought that it is so much easier to go wrong than to do right.

Let us devote ourselves these fruiting months to co-operation with the great Sun of Righteousness that is the ripening of the true nature in every one of us. Let us go forth a great army—not militant but triumphant—mentally rescuing those who are reaching out their hands for help, silently telling them of the divine intelligence within them that reveals to them ways and means of deliverance, makes them fearless and skillful and works for them when all else seems to fail. These thoughts will go forth and bless many a rescuer both in brain and hand to carry into execution the devices that an inspired imagination has evolved.

Every morning—at sunrise if possible—let us go forth with the Angel of His Presence and brood over the dark places of the earth, filling them with luminous thoughts of the sweetness of purity, the strength of honor, the joy of self-mastery, the love of the good, the beautiful and the true; and filling them with the warm satisfaction of spiritual aspiration, the deep sweet peace of the soul's awakening, the vision of the Way out of bondage into the liberty of the sons and daughters of the King of kings.

Some one will catch the message and new steps will be taken. The stir of the Holy Spirit will be felt and reform will spring forth from the best place from which it can rise,—the community itself that needs reforming. The most effectual deliverer always rises from the ranks of those who need delivery. The man who did the most for the temperance cause was John Gough a reformed drunkard; it was an Israelite, Moses who rescued the children of Israel from their bondage in Egypt; and it was Sojourner Truth, that wonderful colored woman who was the master-spirit back of the early abolitionists who were in the van of those that destroyed slavery among the negroes. And without doubt there is one who herself was once a white slave, but, by the grace of God within her, has been delivered, whose unknown and obscure ministry and prayers are agitating the world to bring forth measures for the emancipation of her sisters and her brother. For the white slaves are not all women. The men who are slaves to their appetites need our prayers, for while the women can receive the outer help, only the inner help can reach the men.

Truth-students, be the Angel of His Presence to those sin-sick, weary creatures, bearing about bodies given over to death.

And the Angel of His Presence saved them; in his love and in his pity he redeemed them. (Is. 63:9.)

SOUL COMMUNION OF JULY 27TH.
 ALSO AUGUST 27TH.

The summer heat when it is genial and vivifying represents the love-passion of humanity in its beauty, innocence and joy. But

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when that heat scorches and withers, and humanity faints under the torment and suffering, it pictures forth the ravages of lust—passion that is greed for one's own pleasure and possession, regardless of the desires of or results to another.

Our Soul Communion half-hour being these months at Midsummer is a good time to speak for the redemption of humanity's love-nature from its bondage to lust.

Without condemnation for the creatures who are still under the hypnotism of their unregenerated desires, let us radiate the love-consciousness of our great Creator and the creative host of High Heaven into every part of our world.

On the Twenty-seventh at the approximate time in your locality given in the time-table at the head of this department, mentally send the searchlight of your message into every Continent upon the globe and into the isles of the sea, and to the multitude that ply its waters, telling them the truth of the Love that brought them forth and now is working in them to make heaven here upon the earth.

See the earth filled with God-Love and radiate this message:

*The God of Love is now working through all humanity,
Making men noble, honorable, great and kind,
Making women pure, spiritual, wise and free,
And filling the whole earth with heaven's joy.*

THE SUNRISE BLESSING.

Every morning at the exact time of sunrise in your locality, arise from your couch, and stand facing the West and silently (or audibly) breathe forth a blessing upon the whole world, that as they awake from physical sleep, they may wake also spiritually.

Then turn yourself towards the East to receive the blessings that have been poured forth by the faithful, who have risen before you and sent their prayers on the wings of the morning.

If some cannot keep the sunrise appointment, but desire to join **The World Cordon** in giving a Morning Blessing, they too can send their names and addresses to the Editor. Also one need not be confined to the points of the compass given, nor to the message that is published each month.

Let our word this month call humanity to higher ideals of the love-union that so dominates the mentalities and feelings of the race. Let us see it taken out of selfishness and cruel tyranny, out of mere sensation-hunger and animality, out of misunderstanding and perversion into the heights of the God-union, the cosmic bliss, the realm of joys that never cease nor change.

Let this light shine through you, one with the rays of the great day-star as they gild cloud and sea, the broad plains and the mountain heights each morning:

*The highest ideal of Love uplifts you
And fills you,—body, mind and soul—with heaven's joy.
You are awake with the Christ-likeness,
And you are satisfied.*

THE WAY TO MEET ADVERSITY

A Practical Talk by ANNIE RIX MILITZ at the Tuesday Noon Meeting held in Los Angeles in Blanchard Hall.

Under the management of Miss Eleanor Reesberg of the Metaphysical Library, Mrs. Militz has been conducting Noon Meetings every Tuesday down town for the benefit of business men and women, who are invited freely to attend these meetings even though they have but five minutes to give out of their lunch-time. The result is an increase of attendance from week to week until it has reached the 500 mark. A large percentage of those who listen eagerly throughout the hour is men—strong, busy, wise men. The following illustrates the informal nature of the talks and it has been left much as it was reported and without apologies for its lack of literary finish.

LET US join together in silence, letting the divine One within bless those that curse us. You remember the instruction, "Love your enemies, do good to them that hate you, bless them that curse you and pray for them that despitefully use you and persecute you", and we have generally associated these words with people, but now we know that it is not people that are our enemies. It is not personalities that are cursing us, but our thought about people, about personalities, about things and events. Therefore we have the key right within ourselves, and in all simplicity we can take hold upon our problem and transform personalities and transmute opposition and adversity and perfectly surmount all conditions and events, and this power is the Christ within us, our Christ self, our God self. It is this wisdom, this might within us that now blesses everything that seems a curse in our lives.

Let us in the silence look at whatever has been in opposition to our good and say to it,

I bless you. Now the Christ turns every curse into blessing and makes it a help and an advantage to me. I bless you.

Say to the people, to the thing, to the habit, to the condition, to the curse, "I bless you, and now the Christ turns every curse into a blessing, a help and an advantage to me." With this consciousness, we will enter into the quiet of our souls and let this mighty Christ power within us transform every curse that seems to be in our lives, blessing them that curse us, pronouncing the good that is there to be all-powerful, recognizing that the curse is but a negation, an appearance. There is always a blessing trailing along with even the most terrible curse that has ever seemed to blight anyone's life. This was the great teaching of the Master, this was the meaning of the crucifixion. He proved that what seemed to be the most dire curse in his life, the most utter failure, was a stepping stone to a manifestation that belongs only to Masters.

"I bless you, and now the Christ in me turns every curse into a blessing, a help and an advantage to me."

(Absolute Silence for a Few Minutes.)

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The great principle of the true life is that good is all there really is, that the not good is mere negation, nothingness, and is to be so seen. Right discrimination causes us to take as positive, as real, as actual only the good, the beautiful, the true—health, life, love and all that belongs to the kingdom of heaven—God's own self, all in all. And by this same power of discrimination we discern what is the negative, what is that which shall ever be regarded as not real, but an appearance, a passing show, a shadow, a reflection, which, seen correctly, shall not affect us, but we be masters over it.

Now, whatever has seemed to be to your disadvantage—the burden, the misery, the vice, the false personality, the untrue condition—has its true place in your life of being the great negative to be put under us not over us—to be perfectly put under our feet into the place of the footstool. Then indeed you can mount up upon these things and bring forth the strength of your soul, the beauty of your character, the power of your divine self, and this you do as you have a philosophy of life, a definite consciousness of what is principle, and shape your life by principle, and not by sense.

Our senses' testimony would grieve us, confuse, weaken and paralyze us, but Truth, Principle, makes you strong and free and a Master, gives you wings and causes the nobility and beauty of your soul to come forth into evidence. Therefore let us today face whatever has seemed to be hard to bear and a great disadvantage in our lives, and let us see these henceforth as stepping-stones to heaven. Let us see that as we put them into the right place we "mount up with wings like eagles; we run and are not weary; and we walk and are not faint." This is the promise to them that wait upon the Lord; that wait upon the good and will keep their eye single to the good alone.

"St. Augustine! well hast thou said
That of our vices we can frame
A heavenly ladder if we but tread
Beneath our feet each deed of shame."

The right place for all things that seem to be contrary to the presence and power of the good is under your feet.

Now we know heaven is not some place in the sky toward which we are journeying. While there is a *representation* of heaven in the great order of the planet, we know the real place to find heaven is first in our own hearts—within us, and it is for each one of us to enter into heaven now and to abide there forever. This means that you shall have "a peace that passeth understanding;" that you shall have a consciousness of satisfaction, of freedom, health, life, love, prosperity, yes, of bliss while yet you walk in the flesh, a sweet consciousness that nothing can ever disturb. This is an attainment that has been decreed for you and toward which you are being drawn by the bands of love. You are being urged to take this heaven that belongs to you and continually you are taught from within yourself as well as from without, just the way to do it; the way to achieve it.

Truly the teaching is always from within, for there is no recognition of the teaching without unless there is a witness within you

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that is true, saying, "That is what I believe. That helps me," and all the time you are being taught from within. For the form—the wording is given to you from without, but the spirit, the corroborative witness, springs from within and that witness tells you continually, "There are great things for me; there is great joy for me; there is freedom, there is the good eternally that belongs to me and I can have it."

And that is the incentive that is back of life, the cause of people running to and fro upon the earth always hunting, looking for this good, which something within promises them is for them. It is only a question, when will you have it? When will you enter into it—a thousand years from now or today? And everything within us says "Now!" not to wait, but "Now, now and here! Let us enter into our peace and bliss this moment!" and this you can do by first of all regarding the things that seem adverse to your good in the highest light, just as a means of bringing out the best, the finest, the strongest that you are, the noblest and the sweetest that you can be, for there is not one here but in the divine sight is rich and full and perfect in beauty, strength, nobility and all that is to be desired.

Did you ever see a diamond in the rough? It is very interesting. I remember seeing a handful of them and they looked just like common pebbles, or like pieces of glass that have fallen among pebbles on the seashore, and been ground by the action of the pebbles until they look like dull bits of stone. So diamonds in the rough look dead and common place with a kind of waxy substance around them and you would never take them to be diamonds. This is true of the most brilliant as well as those that are called "off color."

We are all diamonds in the sight of God, and all this appearance of perversity, folly, sin and ignorance is but that external thing that does not deceive the eye of the one that really sees. Why, a diamond expert will pick up one of these little things and instantly say, "This is a diamond of the first water," and you look at it and wonder how he knows and perhaps, in the midst of other stones, not diamonds, but that look very much like them he will pick it out instantly. So we are continually being picked out of an appearance of deadness, nonentity, dullness and folly and being polished. And the polishing is the casting off of the gross, the false, the untrue. While we are passing through that process we can know the joy of it, even that of the diamond acknowledged throughout the world as a diamond of the first water. Why should you not be able to pass through the preparation! You souls in the consciousness of Being! And this is what you do when you take the right attitude toward adversity, toward the grinding, the fires through which you seem to be passing, and instead of seeing them as enemies, hard and hateful, and feeling yourself so wronged and so hurt, and such a failure, to stand before these and simply know "*By the power of God within me, I will make you a ladder to heaven; I will mount up on you; you shall not overcome me!*"

Vices sometimes seem the hardest to meet. The things in ourselves about which we say, "What is the use of trying? I have fallen

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so many times, what is the use?" And there are people at this very moment getting ready to commit suicide, and if they only knew it every single one of them is just on the eve of a new life. They know they ought to die and they think it is a physical death, while it is just the death of that sorrow and that sense of misery and failure; that is what should die, that old selfhood, that old self-pity and that failure, that feeling that one is apart from God and apart from their fellow beings. If one will only die *the mystical death*; die the death of the Christ, which is the denial, the putting under of the old self, then truly is there a rising again into a new life and a new consciousness. How many times it has been demonstrated that when people have been saved from suicide, the next day there was a new life for them; when they have burst through that awful darkness and despair, when they have prayed to be relieved from it. They have prayed, and their prayers take care of them and they have reached the light.

If you are ever tempted to commit suicide, pray! pray! Never talk about it to anybody, but pray. The truth is you can never die, and you might as well face your problem right here. You have a much better opportunity with this body than with another body. There is never a suicide but that finds out his mistake before he gets very far from his body, and some of them would like to grab hold of them again. Why, your body is a good boat and people who want to suicide are like people in midstream who think they are going to help matters by jumping out into the water and then the struggle begins. If they had only stayed in the boat—in the body, no matter how little they had to bless them, they would soon get into the next better condition, and sometimes it is just there, if only one can hold on until they strike the shore! And this that I am speaking to you today is what will save you from many a false step, many a foolish move, of going to pieces, of letting go at the wrong time; it will save you from all this.

Be a philosopher, be like Epictetus who was a Greek philosopher that had the most wonderful list of difficulties. A slave, a fine man, yet a slave by war, badly treated by a master who did not appreciate him but who often in a rage so berated him and cudgelled him, that once his leg was broken by the rough treatment. At that moment Epictetus turned to him and said, "Why you are spoiling a good work, this is not philosophical! You are marring a valuable slave!" But his master would not desist and Epictetus was always lame after that, but he never lost his poise and peace. He lived over two thousand years ago and his words have come down to this very day with ringing truth in them; he stands on the heights because the world has always recognized his true philosophy, and so we have Epictetus saying:

"Difficulties are things that show what men are. For the future remember that God, like a gymnastic trainer has pitted you against a rough antagonist. For what end? That you may be an Olympic conqueror. No man in my opinion has a more profitable difficulty

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on his hands than you have, provided you will but use it as an athletic champion uses his antagonist."

And how does an athletic champion use his antagonist? To bring out his skill and strength. And how can you use your difficulties? To bring out your power, to bring out your goodness, to bring out your strength of character, your faith, the power of the spirit that dwells within you. And you can do it as you will believe that all things are working together for good, and that even this thing that has seemed unbearable is pressing the goodness forth from you and, yes, some of you will look back and will say, "I am glad I went through it; I am glad I had that experience." Often I have heard people say, "Why, I came into the Truth because of that thing. If I had not had that disease that made me look for a new way for healing I might even now be running around as before, not knowing the joys of the divine life." Often when one has risen above troubles and had a remarkable demonstration, the joy far outruns the misery and the sorrow that preceded it, but at the time you could not see how it could ever bless anybody.

Now we know that in Truth God sends no evil. This is just a view we have of the operations of the Spirit. It is nearer the truth to say that God sends an evil than to think a devil does, because when you have a devil, you have two gods, two powers and that is false. The old Hebrews were nearer right when they said God sent both the good and the evil. But there was a teaching that was to go further and that was the teaching of the Christ, that God loves to the uttermost; a Lover, a Father that has never sent an evil thing in all the world. Then whence comes it? From our view of things. That is all. From our ignorance. It is not real, it has no strength and you, by your true attitude, can put it into its place; that is, the divinity within you by which you see aright, can use it and not let you be used by it. So, if it is poverty through which you are passing, and it seems so hard and so difficult to bear, just let it make you the sweeter, the higher, the nobler, the more determined to be at peace, and to look up and to stand in your Spirit, and presently you will find there is no poverty there but a wonderful "pay-streak"—to use the language of the miner, who has found a vein of gold, and if you but follow it up, you will find a whole mine of gold.

As long as we let evil impress us, we cannot find that wonderful good that is running all through it, but when you begin to look up from the evil and to think only of the good that is right in the midst of it, you will discern the tiny thread, which if followed up will lead you right into the full richness. So take advantage of that which seems to be upon you and believe in the good there so firmly and determinably, that you come to its fullness; you come to all the good there is for you, in spite of these things that you have been contacting.

So also if you have habits, vices, that have seemed to pull you down and burden you. Instead of finding fault with yourself, instead of weakening and letting go and thinking it is no use, just simply say:

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"That is not I. That is not myself, I never did that; that is not my real character, I am what I will to be. I am that I Am; I am the ideal that I hold in mind; that is my true self."

And the less you notice that foolish self, the less you notice the perverse self, the quicker it will get out of the way. Oftentimes our evil side seems to live, through our dwelling on it so very much, thinking about it, condemning ourselves, etc. Lift up these things and simply see that back of every passion, back of every vice is the real life, and the real love that must be saved, that must be gathered up and brought into your character, in all its beauty and fullness. Emerson says:

"In general every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptation we resist."

We are all tempted on this plane, and it is said of the greatest Master that he was tempted in everything; that there was no temptation but what some form of it—and usually the most subtle form, that was most tempting—was presented to him; but with every temptation, he saw the way of escape; he saw the thought, the good, and walked along that way right through it, and did not so much as soil the soles of his feet.

Have you ever, when trying to cross a very muddy street, been much impressed with the muddiness of it, and the many pools? When you crossed you stepped into one after another. But again, have you ever stood looking and picking out the dry places, then start across and find you have gone over and your shoes are just as clean when you reached the other side as when you started? That is the way when we, instead of being overcome and impressed with the conditions that we are facing, will begin to look for the thought by which we can keep our peace, a thought by which we can keep our love, and our kindness, a true thought by which we can be poised and strong and able to look right through it all and be still. Oh, this mysterious silence that one can maintain before temptation; oftentimes that silence can carry you right through, so masterful, so free that you see the whole scheme and you are just full of thanksgiving, that the divine skill, and wisdom could work through you so easily and happily.

So, we take advantage of every adversity; we let our divine self take hold of every adversity as an opportunity to manifest our victory; the victory that was planned for us from the very beginning. There is nothing in your life but what can be surmounted. It is not simply that you will have these things put out of your life! And yet if these things cannot be changed, they will pass out of your life, if you are true. Some of you have read, "*None of these things move me*," a little pamphlet I wrote when once in a high consciousness of this of which I am telling you, when I reached a place in my own experiences where I was absolutely unmoved by the thing which had been moving me from one extreme of feeling to another, because so unexpected and unusual, so out of the ordinary life to which I

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had been accustomed. There came a time when it was absolutely nothing to me—as doubtless the playing of that piano is nothing to you this present moment—no more to me than the pattering of the rain on the roof, and the moment that took place in me, that condition passed out of my life utterly. And this can take place with you, and it does not mean that a personality will die, or pass out of your life necessarily, but the condition will drop away; it will drown, it has nothing to live on, nothing in you responds to it. I know one who had a strange partnership with another whose temper was fierce. In a slow, tormenting way he would prod and prod her, until she would fly off and burst into a temper and then there would be a relief on his part. The one who went into the burst of temper—she was his wife—did not know what was being done; she was a gentle, negative lady and became a kind of vicarious atonement, and while she was shedding tears and suffering agony of anger and chagrin, he was quite relieved. When telling me this peculiar habit and receiving my explanation he expressed himself, "Yes, I know I keep at her until I get a rise out of her!" Well, I told her the stand to take; and that, when she would get to the place where all the annoyances, the hatefulness and the unkind things he would say to her would leave her unmoved, then he would either have to change or go away from her. Why? Because then the thing would act back on him, and make him suffer and he would either have to change or get away.

Do you know that what I have just described can be applied to your circumstances? Every time you feel yourself in a vise or tyrannized over by your adversary, remember the Israelites down in Egypt. There came a time when their slavery was too terrible, the last straw, yet they kept non-resistant, and what was the result? A great law worked for them and lifted them right out of Egypt, into their own country. So keep your peace, remember the divinity within you, and meet the poverty, vices, and hatefulness with the Christ within you, unmoved because you will to see only the good as true, only the good as working in and through your life, then you will reach the place where the angels stand. You do not need to fight for yourself. You are taken care of without lifting a hand; then prosperity will come in like a flood, goodness will fill you with its sweet virtue, and strength, and you will walk in the consciousness of your high, great self, fearless and free. Then the personalities that tormented you will look at you with awe, in wonderment, and sometimes with great contrition and repentance as they realize the God quality in you, that is the master.

As you take advantage of your adversity and mount up, you yourself become a ladder, a stepping-stone for many, many others. Why, you will find that you begin to draw to you people that have had the same trouble. There are healers here who can testify that sometimes one person after another will come to them with exactly the same problem that they had had. And why? It is published in the air that you are the Way, the Truth and the Life; the stepping-

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stone into the kingdom of heaven, and that you can minister to them giving them the key, the realization.

We can surmount all these things and come out into the light and sit upon the throne of Christ. "To him that overcometh will I grant to sit with me on my throne." Do you think that is merely a glory, a mere honor? It is more. It is a power. For He said, "all power in heaven and on earth is given unto me." We read in the Book of Proverbs, "Greater is he that ruleth his own spirit than he that taketh a city." Why, if you can control yourself, you can take more than one city. You can take many cities. It must be a general, a great commander in you that will go forward and get the upper hand of certain of the things in your life that could not be overcome with mere human will. Therefore let us ever remember it is the Christ in me that does the work, no struggling, no fighting, no violence, just remembering the Spirit that does all things. "Not by might nor by power, but by my Spirit, saith the Lord." "Stand still and see the salvation of the Lord." Stand at the center, Oh, so still! and watch! Everything will be shaped aright all round about you. You will find that those who have been speaking against you, hating you and working against you, will turn and work with you, even forgetting that they ever had any enmity towards you. You will find the powers in yourself that you thought were your greatest enemies becoming your advantage. I know a man that received a fine business position when he took this stand in truth, about the thing that had been a stumbling block to him. He was a stammerer, and when he went to secure a position and wished to talk about himself, he could not get it out, yet he kept his peace. And his employer told him afterward that it was his modesty that gave him the place. Yet he really was not so very modest. But he was greatly humiliated by this stammering which proved to be his friend as he was withheld from sounding his own praises at just the right time, as the employer had had a great deal to meet in presumptuous and officious people in the past.

It is written that the end of the old order of things will come "when the abomination of desolation shall stand in the holy place (whoso readeth let him understand)."

When that which has seemed hardest in your life comes into the Holy place as a power of God and that which has been the abomination of your life, working desolation, shall come to its redemption—"stands in the Holy place,"—then shall the end of your troubles come.

Having found something that was worth while even in the greatest evil you can sense, all hateful things pass out of your life forever. It is finished. They come into mind no more.

Let us unite again for a few seconds holding the thought which we held in the beginning.

Now every person, condition, vice, burden or sorrow that has been my curse is turned into blessing for me. Every curse that has appeared in my life now is an advantage, a help and a blessing to me.

THE GOOD WINE

The First of the Correspondence Course of Mental Treatments for the Healing of Intemperance.

"But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."
—Jesus Christ in Matthew 26:29.

"Thou hast kept the good wine until now."—John 2:10.

INTRODUCTORY.

It is now some seven years since these treatments were first given publicly in a class in San Francisco in the old Home of Truth on Pine Street, which was burned when that brave City passed under the rod of fire and earthquake in 1906.

The Lessons were given in two divisions; the first part of the hour was devoted to instruction and during the latter part of the hour, the students closed their eyes and silently called the name of the one who needed healing three times, as though it were the Voice within that one lovingly, wisely appealing to listen to the message of Truth. This message was spoken aloud by the Teacher, the students listening for their patients.

Good reports from that week of Temperance Lessons, six in all, still come to the writer but one of the more remarkable testimonies is that which follows. It is an excellent proof that this method is no fanciful theory but demonstrable Truth. The young man who was treated did not know what was taking place; his heart was full of gratitude towards his kind healer and yet he did not even know her belief. He had been a hopeless subject before the "orthodox" prayers and other devices, such as signing the pledge. But so great was his spiritual impetus when once he was set free from the appetite of drink that he went bounding far ahead of the ordinary convert in his ministry towards his brother-man.

This English lady who gave this sailor lad his freedom through the power of Truth was full of love and good works, especially for the lonely wanderers such as many of the sailors are who come into the Western port of San Francisco. She was assisting the Chaplain of the San Francisco Sailors' Institute at the time and rendered other Christian service in the many ways that willing hearts and hands can find. Miss Moore wrote me the following account of the result of her treatments:

"I held the name of a lad of about 19 or 20, who had been petted, cajoled, scolded and worried in order to get him to sign the pledge or give up drink, by probably everyone connected with the place except myself. Having so many then to look after, I had never done more than chat with him occasionally, thinking that I had better leave him alone as so many were at him. When your week's treatment was announced, I thought it would be good to see if I could not help him silently, so without telling anyone what meetings I was attending, I held his name every night commencing on Monday.

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On Wednesday, having something to say to the Chaplain and knowing that, as it was Concert Night, I should find it in full swing after your meeting which closed at nine, I went straight down there by the car. As I turned at the top of the first flight of stairs, I saw the very boy whose name I had been holding, leaning against the post at the bottom of the second flight, and looking quite discontented.

Imagine my surprise and delight when, seeing me, his face lighted up and he strode quickly across the landing to me, with both hands held out. Seizing mine, he said:

"I'm so glad you've come! I only came across to see you, and I was going straight back again, when I found you were not upstairs and they said you would not be here."

"Why, what do you want to see me about?"

"Oh, I want to tell you I just *love* you—you're the only one that never scolds me or wants me to sign the pledge."

So I said laughing and looking straight at him:

"Well I love you, Billy, old fellow! and I would not think anyone could scold you tonight; you look pretty fit!"

"Well, I am. That's what I want to tell you. I have not touched anything since Sunday, and Monday night I made up my mind I would not—and I want to tell *just you* that I won't touch a drop again as long as I'm in this port—or ever. I'm not going to sign the pledge nor tell the others, but I felt I had to come over tonight and tell you because you've never scolded me."

All this time he was holding and stroking my hands and looking me straight in the eyes. Then he went up to the concert.

Not very long after, some months I think, as I know he was helping me with the Christmas decorations, he left the port. I saw him only a few times and the last was *opposite* the old Pine Street Home of Truth. I had gone in to speak to someone and coming out, to my amazement I saw Billy.

"What on earth are you doing in this part of town, Miss Moore?"

I thought privately it was more strange to find him leaning against a lamp post opposite the *Home*!

He was waiting to see someone he said about going on some trip—what, I did not understand. I had made a note that morning to inquire about him and showed it to him. From that day to this, I have never seen him, and have heard of him but once.

But once! A little before the Christmas previous to the earthquake and fire, which destroyed our dear old Sailors' Institute, in talking with the then Chaplain about a man, in whom he was greatly interested, and who kept signing the pledge and going soon afterwards to cheerfully break it again, I said to him:

"You had better try the silent plan."

He wanted to know what I meant and I told him of what I have just written, mentioning *no names at all*—and indeed, I had never told anyone before.

He said "Who was it? Tell me the name."

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I said "No." For the boy had left the port before this Chaplain came and he had never met him. But he insisted and I, at last, told him the full name.

He turned round on his chair then with a look of awe and astonishment on his face and said:

"Don't you know about him? You have not heard?"

"Never a word since he left—but I feel sure he is all right."

"Indeed he is! Mr. Blank met him in Australia (or New Zealand, I forgot which) and he is not only completely reformed himself, but he gets hold of all the young chaps he can and persuades them not to drink—to lead a straight life. He is in business for himself and doing well."

And the Chaplain agreed with me that it was a wonderfully beautiful demonstration of the Power of the Word."

This case has been cited as an illustration of the power of this set of lectures. Yet it is only one of very many that could be described that have been healed through my own ministry as well as that of my students. Healed, not because of any special virtue or strength in the healers, but because the Truth itself is the Power that delivers and anyone can learn it and apply it as one can learn a rule of arithmetic and work out a problem by it.

THE MASTER OF THE HOUSE.

LESSON I.

"Greater is he that is in you, than he that is in the world."—I John 4:4.

Among those people who are the victims of the drink-habit are some of the most loving, generous, and noble men and women who have ever lived. They stir our hearts with longing to see them delivered from that hypnotism which makes them such useless and disgraceful burdens to the race, and such a shame and humiliation to themselves. Many are talented and witty, and almost all have that good-fellowship and loyalty that wins and holds hearts, so that did man but know the healing power of love and the Way of salvation, then the very love these weak ones awaken and trail in their path, would long ago have set them free.

"He has only one fault!" How often that has been said of these who in every other respect, "are not far from the kingdom." Of their good qualities it might be said that ninety-and-nine are safe in the fold while one, self-mastery, is "far on the hills away." Truth, the shepherd within, will at last bring all the powers and talents together, nevermore to stray in the maze of illusion and self-deception.

For nearly a century the crusade against intemperance has been doing its good work, especially in the way of creating public sentiment and stirring the faith and zeal of nations towards better laws and living. But lasting success cannot come until the desire for drink and its effect is eliminated from the individual and from the nation. The reform must start from within, "For as a man thinketh in his

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heart so is he," and unless character is reformed the outward repression of a vice will only divert its energies for a season into other avenues, more secret and subtle, and consequently even more pernicious in results to the race.

Men have deceived themselves by declaring that they could cease drinking whenever they should please. But just there in those last words is the difficulty. *Seldom do they please.* And when perhaps at last their desire to cease has become stronger than the other desire, they discover their powerlessness to overcome through their human will alone.

Men who have by force of will ceased a habit before it has acquired too strong a hold upon them, generally will acknowledge—if they are honest with themselves—that they have only let go one habit to take up another. I knew a man who boasted of his self-mastery in that he had abandoned smoking a pipe at will. Upon being questioned he confessed that he let go because of indigestion which he believed it caused, and that he had taken to smoking cigars. Soon he abandoned these "by his will" and next turned to snuff-taking, a habit worse to his friends than either of the others. Habits which are realities to their slaves cannot be overcome by suppression only; like the atmosphere, pressed in one direction, they will break forth in another.

Truth undeceives a man. He learns that as a mere human being his strength is but weakness, and if there is nothing higher and stronger than his mortal self to look to, then his efforts are in vain. Many are the slain who fill drunkards' graves through trying to rise by a will already perverted and bound by the chains of desire.

Prayers have done much. But because of ignorance and doubt, the prayer has ceased just at the time when victory was near at hand. There is a science of prayer to be learned and practiced, the understanding of which makes the petitioner irresistible and impossible of failure. This knowledge Jesus Christ had, and he taught the way to believe so as to achieve the same success. Let us inquire into some of his teachings.

In the first place, he taught that there is but one God (Mark 12:29) who is our Father and the Only Good (Luke 18:19) in all being. That he is ever "kind to the unthankful and the evil," (Luke 6:35) and that we are to love that One Good God with our whole being, with all our hearts, soul, mind and strength which, of course, would mean that we could have no thought for anything or anyone else. But he also said that there was another commandment which was equal in importance to this "First and Great Command" and that was *to love one's neighbor as one's self.* But how can one love God with all his heart and yet give some of that heart to his neighbor unless the One we must love in our neighbor and in ourselves be God. This conclusion is logical. This is the only way that we can love these unattractive creatures who in their wanderings from Jerusalem to Jericho (Luke 10:30 to 37) have fallen victims to the thieves of drink and lust and brought such unspeakable, bestial disgrace upon the name of humanity.

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What a wonderful light the Master throws upon the meaning of "our neighbor" in the parable of the good Samaritan. Here we have not only the rescue from the robbers, vice and disgrace, and blessings for the present need but provision for the future welfare of his brother. Thus does Love yoked with Wisdom do for the Beloved whose earthly house has been infested and looted by the vices of carnal sense.

Wisdom reveals a Master in that house who finally will rise up (Luke 13:25) and shut the door in the face of these vices and suggestions and to all their cries and knockings have but one reply.

"I know you not. I know you not nor whence ye came. Depart from me ye workers of iniquity!"

It is this Master that we shall now consider. We have seen him in Jesus, can we not see him in the prodigal? For he is there and to recognize him is to rouse him and call him forth to take dominion. This is the Real Self made in the image and likeness of God (Eph. 4:24) and is from heaven, pure and perfect and unfallen. This Self is sinless and perfect and is the Lord within, the same Christ that was in Jesus, the one son of God in everyone of us all.

This Master is the real individual, the Spirit, and the earthly body is the house he has charge of, while the natural mind and the senses are his servants. When the latter are unruly and the house is going to pieces, it is because they think the Master is far away or sound asleep. But that Master can return suddenly, can be roused to take possession, and thereupon order is restored and the house repaired and his rule established forever.

When we pray or in other ways speak the word of Truth, we appeal to this Master which is one with the Christ who is one with our Father in heaven.

Ignorance, doubt, unbelief, indifference and hatred on our part may stand between us and that Master and we may need to speak often and fervently to melt that wall and feel the response. Therefore we should have patience and persistency and be constant in prayer, knowing we shall win if we but "hold fast and faint not."

The Master of the House is your own great Self-Control, the mighty One of Temperance, in whom reposes the giant of the ages, the God-will that cannot be balked, the Presence that now at the call of even the weakest voice raised in prayer, rises up and fills the House with the glory of its mastery, and before which every form of false suggestion flies, as darkness before the sun.

The House is the human body which we set in order, with windows and doors closed upon every foolish, besotted thought, which thereupon must dissolve like thin mist, because no longer sustained by ignorance and self-deception.

The Master within the drunkard is holy and pure, wise and unconquerable, for it is the Man of him, made in the image and likeness of God, perfect from the beginning, even now sinless and without blemish, and eternally, supremely, blameless and noble.

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That group of thoughts and feelings called the "drunkard" is not the real man, but a negative mass of powerless non-intelligence without substance, disappearing like darkness when the rays of Truth are turned upon it. The state is a negative, only awaiting the Truth to be announced about the real positive One, the Master there, in order to be filled with the manifestation, that is poise and peace and satisfaction.

In order to heal one of the drink-habit, all sense of despising and shame concerning it must pass away. We remember again of such, it is written, that they go into the kingdom of heaven before certain self-righteous and proud churchmen. For a drunken man, with his many failures, has lost pride and the sense of conventionality, having been crushed and humiliated; and it is easier for him to become like a little child than the proud moralist, self-satisfied and materialistic, who, through his hardness is not as receptive to the Spirit as the penitent drunkard who raises no wall between himself and God.

Two thoughts are to be taken from this first lesson for meditation and assimilation. 1. That the Real Man is Master in this House, the drunkard's body. 2. That there is no real power in liquor itself either to attract one or to intoxicate one.

Let there be much meditation upon the Real Man, the One made in God's image and likeness. God made it perfect and nothing can spoil it. It has never fallen from its high estate; it is just as perfect as it ever was, and still abides even in the midst of this body, untouched by any of the experiences through which the drunkard has gone.

Drink has no real power of itself. All the influence that liquor seems to have has been given it by man who, through the ages, has been trying to climb into the super-conscious state (heaven) by some other way than the true life. Every nation has some intoxicant and drug, in and about which have gathered the thoughts that make a man "beside himself", and which represent that first deception of the race in the garden of Eden, when Adam and Eve became drunk with the fruit of the tree of the knowledge of good and evil.

By the knowledge that Spirit is the only substance, and all power is in Spirit, which does not rob a man of strength and intelligence, but increases both, the mind is set free from belief in the power of matter to influence him. Liquor cannot attract him. Drinks are utterly nothing to him.

Wine is the symbol of inspiration; but those who are open to the inner Voice need no symbol. It is the men who are not receiving inspiration from their Divine Self, the Master, who substitute this symbol wine to their own undoing. Therefore we now seek in all ways to keep close to the real source of our inspiration, the Almighty God within, by which we are uplifted into peace and rest and satisfaction forever.

There is an inner Guide to every man, whose voice is gentle and true. We who take the God-position of Healer, speak in co-operation

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with that voice. Therefore we speak the highest Truth with strong conviction, even though gentle. We speak the Truth as God sees it, therefore we close our eyes to mortality and its weaknesses and announce the Truth as it has been for ages and as it is now and evermore shall be.

Go now to a quiet place where you will not be interrupted, and sit still for a few moments, and then silently speak these words, from your heart, to the One whom you desire to see delivered:*

TREATMENT.

To be given slowly and fervently, pausing at every star and going back to repeat the passage that make a special impression.

SELF-CONSECRATION AS HEALER. Heavenly Father, I now give myself to be thy pure and holy channel * * through which the true thought * * can pass to (this one—name) * * to bring to (this one) thine own full freedom. Establish my faith and strengthen my zeal * * to deliver (this one) from the bondage of drink. * * I know that thou art mighty to save * * and I let thee will and work * * thine good pleasure through me * * to set (this one) forever free. * *

Name. Name. Name.

(Speak the name lovingly and wait. Expect a mental attitude of attention.)

Listen to me! * * There is one within you that is strong * * in the strength of God. * * It rises now in its might * * and takes possession of its body * * to control it forevermore.

There is no weakness in it * * for it is the image and likeness of God * * your heavenly Father * * and it is one with Omnipotence. * * It fills you and makes you stand * * strong upon your feet. * * It is your own true Self * * temperate, well-balanced, * * wise and masterful. * *

Drink is nothing to you. * * It has no attraction to you. * * It cannot influence you. * * It has not the least effect upon you. * * For you are Spirit. * * Your Satisfaction is in the Truth * * is in noble living * * and unselfish deeds.

You are seeking eternal bliss * * and you drink of the water of life * * which Christ gives you * * and you are satisfied. No old thoughts and desires of the past can bind you.

No weakness or appetite of earthly father or mother can hold you. * * Your Father is Spirit—your Mother is Spirit * * and you inherit from your Father-Mother God * * strength of character * * beauty of soul * * and an almighty Will to stand sober and in your right mind.

Mortal associates have no power over you. * * They are nothing to you. * * You are equal unto the angels * * and like them cannot be influenced by evil * * but radiate an almighty power for Good.

*If the one who needs freedom is reading these lessons, then he will address himself by the name that his mother—or the friend who respects him most—calls him, and then let him read the words as written especially for him. For the writer has sought to embody some sentence in the treatment that shall reach the case of every one who shall read these lessons.

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You rest in the bliss * * of a clean and sober mind. * * You love and delight in the purity that fills you. * * You respect yourself, * * and you arouse the respect * * and loving helpfulness of your neighbor.

Now by the power of Christ Jesus in you * * you stand * * and no one can make you fall. * * Amen.

My Word is now established * * and by the power and grace of the blessed Christ Jesus * * it continues its healing work * * until it proves itself true * * in this One * * God's precious and beloved Child.

THE HOME MINISTRY

A Department for those who desire to minister spiritual healing and teaching to the world; and who wish instruction as to forming a Center, and material to use in their ministry. Those who intend establishing a nucleus, to which students of Truth can gather, are welcome to make it known through THE MASTER MIND; and any who desire special information in this direction are invited to write to the Ministry Department, Home of Truth, 802 S. Union Ave., Los Angeles, Cal.

THE BIBLE STUDY CLASS.

For August the following studies are recommended:

First Week.....The Ten Virgins
(The Interpretation in this Issue.)

Second Week.....The Scripture about John the Baptist
Vol. I, page 126 of THE MASTER MIND.

Third Week.....The Beheading of John the Baptist
Vol. I, page 150.

Fourth Week.....Preparatory Notes
Vol. I, pages 150 and 185.

AN INTERPRETATION.

MATTHEW 25:1 to 13.—THE TEN VIRGINS.

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five of them were foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the

wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

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The interpretation of this parable can be made in respect to humanity in general or to the individual. The first has been the common application, the second is the most helpful since it becomes an urge to the candidate to be prepared and ready at any moment to enter into the cosmic consciousness and abide there.

In the general interpretation, the Virgins signify the aspirants to spiritual joys and powers, five of whom wisely opened up the fountain of regeneration within themselves, and five followed along the old methods of scriptural interpretation and living. The first were able to receive all the joy and power that Christ received because they have life and light in themselves, while the last, depending upon the law of cause and effect, "them that sell," are not able to enter into the new life or New Age, but must still wrestle with ignorance and sin being among those of whom it is written, "Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

This parable does not refer to candidates who are *morally* different, some saints and the others sinners, for these were in that degree of attainment called "virgin." But the reference is to the difference between the Wisdom and Realization of the first five and the Ignorance and Lethargy of the last five.

Most people when the baptism of the cosmic consciousness comes upon them become afraid or are overwhelmed with the sense of their unworthiness and so do not receive it. There seem to be very few who are instructed and prepared to partake of its bliss and exercise its powers. Let us be alert hourly to enter the heavenly joys and at the same time keep our earthly forms, proving the unity and identity of the spiritual and natural in these bodies. This is entering into the marriage with the bridegroom.

In applying the parable to the individual, the ten virgins stand for the ten pure and consecrated senses, five psychical and five physical. The candidate that makes the perfect attainment like Enoch, Elijah and Jesus, enters the cosmic consciousness or the heavenly reign with all ten of these centers of consciousness ready, alert and able to bear the great light and the supreme bliss.

But this parable applies to many candidates who are able to enter the joys of their Lord with the five psychical senses but must leave their physical senses outside. And to the latter heaven does not exist but the limitations of pain and deadness still continue.

Verse 1. *Then* refers to the condition described in the closing words of the preceding chapter. *Shall the kingdom of heaven be likened.* This kingdom is within us and because of the great variety of the mentalities that are seeking the kingdom, the experiences are various. For this reason Jesus made many comparisons in describing this heavenly state and its working, such as a fisherman's net, leaven

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in flour, a mustard-seed, a precious pearl, a hidden treasure, wheat and tares, a householder, a marriage-feast, a man with money (talents), a seed growing night and day. And every simile describes a phase of the kingdom as it works in the midst of mortality. *Virgin*, the word refers to the masculine as well as the feminine sex and the spiritual significance is, *consecrated to God*. *The Bridegroom* is spiritual illumination.

Verse 2. *And five of them were wise*, the inner senses that have received the Truth about the kingdom. *And five of them were foolish*, the outer senses are often uninstructed as to spiritual things. They are not commonly trained to sense the presence and the power of the Lord, the All-Good in what they contact.

Verse 3. The oil is Truth. The *foolish* or ignorant *virgins* have not been trained in principles.

Verse 4. The *wise* senses are alert and expectant toward the Good.

Verse 5. *The bridegroom tarried*, illumination seems deferred. *They all slumbered*, the zeal abates. *And slept*, even to indifference, dullness, inattention and carelessness.

Verse 6. *The bridegroom cometh*, the great realization of the divine presence begins to dawn. *Go ye out to meet him*, all man's faculties are called to come to the blissful state.

Verse 7. *All those virgins arose*, both the inner and outer senses begin to respond to the heavenly visitation.

Verse 8. But in this candidate the outer senses are not able to rise to meet the increased vibrations. They cry for help to the inner senses, *Give us of your oil*, teach us!

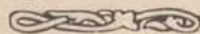
Verse 9. *Go ye rather to them that sell* "Buy the truth" says Isaiah. Begin to exchange your old views, sacrifice your old consciousness for the new.

Verse 10. *While they went to buy*, while putting themselves under the old laws of cause and effect, *the bridegroom came*, the illumination that is above cause and effect enters the mind of the candidate. *They that were ready went in*, the five wise virgins or the inner, psychic senses enter into heaven.

Verse 11. *Afterward came also the other virgins*, the physical senses would gladly enter the heavenly realization.

Verse 12. *But he answered I know you not*, the union has not been made between the outer man and the spiritual self, and so the physical senses are not able to bear the great light and the ecstasy that are presented to them, and they close in what is commonly called death.

Verse 13. *Watch therefore* is the warning given by the Master who is teaching so that all that have ears to hear can make the same achievement as himself, that is, to see, hear and know heaven with one's whole consciousness, the earthly as well as the heavenly, entering the blissful state through translation instead of death.



Harvest News Letter

My Beloved Comrades in Truth:

It is the first week in July and I am on my way home to Los Angeles on the beautiful train that runs between Portland and San Francisco, called "The Shasta Limited."

We have just stopped by the wonderful Shasta Springs in northern California where the train waits five minutes that its passengers may have a drink of natural soda water that comes tumbling in a torrent down the mossy banks. Part of it springs into the air a lovely fountain and part bubbles up in a drinking font from which we quaff its sizzling soda-ry coolness. There is no more beautiful trip than through this canyon where the great Sacramento River has its source at the base of that extinct volcano, Mt. Shasta, whose snowy summit keeps in sight for many hours while our train weaves in and out of bosky glens.

But is not of scenery or of the incident of travel that I would write but of what is worth far more—the coming of hearts to the Truth that satisfies and makes men free.

Your Editor has covered a large area of these United States in a short time—a journey that would have been exceedingly strenuous—even laborious—had it not been for the Truth that would not allow her "to grow weary in well-doing." A list of the places may give one an idea of the trip during the months of May and June. Leaving San Francisco May 1st, the first stop was Sacramento, then to Denver for three days, then to Kansas City, Mo., then to St. Louis, Chicago, Detroit, Syracuse, Mt. Holyoke, Boston, New York, Philadelphia, Washington, D. C., back to Detroit, then to Minneapolis, Spokane, Seattle, Portland back to San Francisco and Alameda, whence I go to Los Angeles. At every place mentioned I spoke once at least and in some eight lectures were given.

What impressed me more than anything else was the eager hunger everywhere for the message. The people needed no urging—on the contrary the urge was upon me to give them all that I could and to remain as long as I would. And sometimes it was difficult to take myself away from the earnest pleadings for more of the spiritual ministry.

All this shows where our world is standing today and that there need be no fear that the world is losing its religious fervor before the rank exposures of modern vice. Our churches will yet be open night and day to furnish the meat and milk of the Good News to a famished people who are learning the meaning of their heart's cry and will seek until they find.

Syracuse.

In the beautiful city of Syracuse, a surprise awaited both Mrs. Anna Howlett, who has recently opened a Center there, and myself, in the number that gathered to hear me speak upon "The Source of Health, Happiness and Prosperity," and also upon "The Christ

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Within." These fields are seldom entered by speakers and teachers who are well-known and yet they offer excellent harvests to one who will abide. It will be good to hear of other fields where few speakers go and yet many are eagerly desirous of teaching.

The Home of Elizabeth Towne.

The next fair spot that received me with open arms was Mt. Holyoke at the home of William and Elizabeth Towne. The day and night spent with these delightful people will never be forgotten. With generous expenditure of their time and efforts they took me autoing through the great college towns around Mount Tom, up to their summer home Netop, over miles of tree-lined mountain roads, exuberant with spring-greenness, and along river-roads, high above the banks, giving vistas of fair scenery—what can a few words do to describe that red-letter day. I was taken into the sanctum of the "Nautilus" work-rooms and had the pleasure of addressing eighteen bright, sweet girls, of meeting Mrs. Towne's son and daughter, of entering into deep things with the souls of William and Elizabeth as the wee sma' hours drew nigh. It was a visit all too short for the many vital themes that we would have gladly communed upon, but fortunately we live in the great Forever and there's another time coming.

Success and high far-reaching usefulness spell all that noble plant in the Berkshire Hills. May its influence reach quickly everyone upon this globe who can this moment be uplifted by it is the best wish I hold for it now, and for the many who in the future years shall thank God for the lives of the loving Editor of Nautilus and her able staff of co-workers.

Boston.

Boston next received me through the Metaphysical Club, R. C. Douglass, president and Mrs. Howard, secretary; and The Church of the Higher Life, Rev. Lucy C. McGee, pastor, and through the kindly efforts of Miss B. Gertrude Hall, who has recently established a work in that city. It was the time of summer closing for most of the Centers and the days were very rainy. Nevertheless the attendance was good and especially did I enjoy renewing my friendship with the many who had formerly been my students there.

New York.

In New York City, through the able efforts of Edward Trezevant—the address of his Center is in the Directory—and the cordial co-operation of Mrs. Sophia Van Marter, W. John Murray, Mrs. Gertrude L. Rutter and Walter Weston, I met crowded assemblies, gathered to hear me.

Philadelphia.

In Philadelphia I was entertained in the sweet, peaceful home of Miss Mary Hey and I spoke under the auspices of the Unity Center, a most successful and useful society happily guided by its bright and talented president, Miss Martha Smith.

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Washington.

In Washington I was royally entertained by Miss Sweet at her apartment hotel *The Brighton*, itself a beautiful testimony to the power of Truth to make a great business success of this brave woman. Her sister Mrs. Williams who joined with her in the hospitality extended to me, contributed at my request the case of healing given in *THE HEALING CIRCLE*.

Under the auspices of the National N. T. Center and the management of Miss Gray and Dr. Ricker, large audiences came to hear me—too large for their class-rooms, and so the invitation to use the immense drawing-room of *The Brighton* was accepted.

The beauty of our Capitol, the enjoyable auto drives, the enthusiasm of the students all have left one of the fairest pictures on memory's walls.

In the Northwest.

In Minneapolis I addressed a goodly number in the Unitarian Church and in Seattle I gave a talk to nearly 150 people assembled in the rooms of Dr. B. von S. Higgins. The city of Spokane is favored with a very lively body of Truth-students who are an organized church full of good works and flourishing under their pastor, Dr. Albert C. Grier. They have recently changed the name of their society to *The Church of The Truth* and have bought a piece of property in one of the most sightly spots in that picturesque city and they intend to erect a church-building very soon.

In Portland I taught a number of lessons in the rooms of the Temple of Truth through the courtesy of Rev. Perry Joseph Green, and also I addressed the great audience of the Convention of which I write in the Editorial department. Portland is having a beautiful awakening and now comes word of a new Center established there by Mrs. Florence Beele Crawford. She writes "And now you will rejoice to know *The Irvington Center of Truth* is being fitted up and soon will be installed. We move July 15th to 715 Thompson St., corner E. 21st. It is a nine-roomed house, very nice and I will devote the best portion of the downstairs to the work. We hold our Consecration Meeting Sunday, July 20, at 11 a.m., at which both Dr. Green and Mrs. Ida Mansfield Wilson will speak." Many spiritual children shall rise up in this new Center and call its founder "Blessed."

And now I must close my letter omitting so many good things that I know you would be interested in. But I must add a word of the way I was welcomed back to Los Angeles. It was with a happy Reception and Musicales and an expression of their love in the form of a goodly purse, a surprise and a new experience for me.

My letter is so long that I must describe the Detroit and Portland Conventions elsewhere in the Magazine, and for the present retire into the impersonal while I continue to report the good work going on in other fields.

Ever Yours in the Love of Truth,
Annie Rix Militz.

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GOOD MISSIONARY WORK.

The New Thought Progressive League of Medford, Mass. has been formed by well known leaders and workers in the Philosophy of New Thought. Speakers are sent to aid Centers, or to help in forming new ones. Its object is a systematized method of extending New Thought Philosophy. Its relation to the New Thought Movement is like that of missionary work in the churches. Its further object is to preach the kingdom of God, to heal the sick, and to teach the Gospel of Happiness here and now. To show the possibilities in each individual through their being one with the great Universal Power of God. The teachers go wherever sent without money and without price.

Our watchwords are Co-operation and Service, all financial returns to be used in extending Truth. We organized in May, 1912, commenced work in October of the same year, and by the time this description is in print we shall be an incorporated body.

Since October we have started eleven Centers in the suburbs of Boston, have given sixty-five talks to people who knew little or nothing of New Thought, and have found ministers and doctors who co-operate with us in most of these towns. We find people hungering and thirsting for righteousness. The rightness within themselves to be expressed through right thinking, right speaking, right living. Truly the harvest is ripe, laborers few.

On May 15th the New Thought Progressive League gave its first annual public meeting, about 150 were present, all of whom were from Centers formed by the League. We had a splendid musical and recitative entertainment after which the president, Katherine B. Pryde gave an address, explaining the object, work and growth of the society. A reception was then held by the Officers and Executive Board.

Refreshments were served to a happy enthusiastic audience, who promised themselves the pleasure of bringing others into the Light of Truth, before our next meeting which takes place in November, 1913.

BOOKS RECEIVED.

BREATH, by L. A. Fealy. \$1.00. Publishers Altrurian Society, 403 Farley Building, Birmingham, Ala.

IMMACULATE CONCEPTION, 25 cts., by same Author.

FEALY APHORISMS, 50 cts., compiled by Bonnie McCulloch, same publishers.

THE PROBLEM OF CURE, by Sheldon Leavitt, M.D., Chicago, Ill.

SRIMAD-BHAGAVAD-GITA, translation by Swami Paramananda. Publishers, The Vedanta Centre, 16 Botolph St., Boston, Mass.

"In forgiving, the man who has pierced thy heart stands to thee in the relation of the sea worm that perforates the shell of the oyster, which straight-way closes the wound with a pearl."

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Edited by
ANNIE RIX MILITZ

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