

THE WAY TO HEAL

Vol. VII

NOVEMBER, 1914

No. 2

The MASTER MIND

Edited by
Annie Rix Militz

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THE MASTER MIND

VOL. VII.

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THE WAY TO HEAL

As Taught by Jesus Christ

BY ANNIE RIX MILITZ

And when he had called unto him his twelve disciples, he gave them power over unclean spirits, to cast them out, and to heal all manner of sickness and all manner of diseases. . . . And commanded them saying . . . As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.—Matt. 10:1, 5, 6, 7.

After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them . . . Into whatsoever city ye enter, and they receive you . . . heal the sick that are therein, and say unto them, The kingdom of God has come nigh unto you.—Luke 10:1, 2, 8, 9.

Ye shall receive power after that the Holy Ghost is come upon you. And when the day of Pentecost was fully come, they were all . . . the number of names together were about an hundred and twenty . . . with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind . . . and they were all filled with the Holy Ghost.—Acts 1:8, 15 and 2:1, 3, 4.



EVERYBODY has healing power. It is the same as one's life—a gift of God, to be used for the manifestation of God.

Jesus Christ came to awaken man out of his false dream about himself, his neighbor and his God, and restore him to the consciousness of his powers and how to use them. This he did by teaching, healing, by being an example, and by imbuing his hearers with the same Spirit which was upon himself.

This power of the Holy Spirit descends (or comes forth) as a rule, softly and quietly like snowflakes; and again, it comes in like a flood. And its effects are various, according to the readiness of the recipient and his belief and expectancy. It melted the Magdalen to floods of tears; it transfigured the

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face of the martyr Stephen; it filled Peter with healing power to make a cripple walk, and the paralyzed Aneas rise from his bed, and power to raise the dead Tabitha; it gave power to Paul to enter the cosmic consciousness; it gave men eloquence and knowledge of foreign languages without study. In short, all the great gifts come from it, and especially the power to heal.

The hearers of Jesus were crude men and women, many of them only recent converts, but he sent them forth to carry the good news and to do the works of God, regardless of their stage of development. Judas Iscariot and the doubter Thomas were imbued with the same power that rested on the lovable John and the guileless Nathanael.


The same power is abroad in the land today, and many are preparing themselves to be clean channels for its healing course, and strengthening their minds and bodies for the great influx, that the Prophet Joel declared should come upon all flesh, and of which we have had a foretaste in the mighty baptism that came upon the first Christians.

Humanity is turning in simplicity to the four Gospels, to get the key to the life of illumination, healing and success, which Jesus Christ gave to the world.


We find that the first step that must be taken is described in the ministry of John the Baptist, who preached the clean life, changing the mind from dishonest, immoral, greedy and selfish thinking, and repenting thoroughly of past sinful disobedience to the divine directions, given by inspiration to Moses and the prophets.

Jesus Christ drew all his disciples from these converts to the Baptist's teaching. "Ye must be born of the water" of repentance and moral cleansing first, if you would enter into the "straight way" of healing-power and immortal happiness. There is much healing going on in the world through people, who are far from true in their lives, for God is the great Healer and any instrument can be used that will fulfill even the least requisite of faith. But the success of such people is not invariable. Only as the mixture of spiritual errors is removed from the practice of the world physicians, healers and nurses, can the power be increased and the ultimate be reached that Jesus Christ portrayed, of healing every one of the thousands that applied, and absolutely without failure.

After the outer forms, action and speech of righteousness have been established, as we see in the Christian Churches today, the next step is devoted attention to the inner fulfillment of the law, described by Jesus in his sermon on the mount. One must banish angry thoughts and feelings; keep oneself from lustful desires; must be non-resistant towards injury,



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unkindness and imposition, returning good for evil, blessings for curses, even to loving those that have been our enemies. This is possible by turning to the Spirit, to accomplish what would be impossible to our human efforts.

Then the candidate for the Christ-powers begins to receive the baptism of the Holy Spirit, and loving tenderness and compassion fill the heart, and an eager longing to serve humanity charges the whole being. He is being "born of the Spirit," and his ears are opening to hear the message of the Inner Voice: "Thou art my beloved son in whom I am well pleased."

The next step is to begin his ministry of healing. He is taught by the Master's example to put his personality into the right place of being a door, a gate, a window, through which the glorious Truth can silently pour forth to the one waiting for healing—the Truth, that God is all in all, that the only power and presence is the Almighty Good. There comes a soft, warm consciousness of the working of the Spirit, a peace and a satisfaction that God's child is being revealed in the patient, with its purity of body, mind and soul. The patient may realize a transformation, an electric thrill, an uplift or just a sense, expressed in the words: "That treatment reached me; I realized that."

If both healer and patient, or either, are lifted into the perfect Christ-consciousness, the healing is instantaneous. Nevertheless, it is not out of order to continue the application of God's Truth from day to day, until there is perfect assurance that the work is done. Jesus showed in his practice that some patients must be met step by step, as when a certain blind man (Mark 8:22) was only partly healed at the first touch, seeing "men as trees, walking," and Jesus touched him again, "and he was restored and saw every man clearly."

The Master taught plainly that it was the Word of Truth that set men free from their sickness. One can speak the Word so faithfully that he becomes The Word himself, then a touch or a look or the simple consent, "I will," will heal.

By many instances, Jesus proved that he did not have to be present, in order to do the healing, as in the case of the nobleman's son (John 4:46) the centurion's servant (Matt. 8:5) and the Canaanite woman's daughter (Matt. 15:22). We know that mind, spirit, knows no space or limitation of time and we are all together in the divine presence.

Often he took his patients aside from the multitude, that the Spirit might do its work without distraction. He led one man by the hand out of the city (Mark 8:23) and another, "he took aside from the multitude" (Mark 7:33) and when calling Jairus' dead daughter back to life, he first put out the

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skeptical people. Whatever Jesus did was from his perception of the way that the Father works. "The son can do nothing of himself but what he seeth the Father do" (John 5:19). Often the sending out of questioning, doubtful, antagonistic people is like putting away the thoughts that obstruct the free working of the Spirit.

The great Physician teaches us the right attitude as to faith, sometimes demanding it, sometimes training it from a weak faltering "I believe, help thou mine unbelief," to a persistency, that will not take "No" for an answer, like that of the Greek woman (Mark 7:26).

He shows the disciples of Truth how to co-operate with the patients by meeting them at their point of view, as when he consents to the prayer of the obsessing entities, that they shall not be utterly cast out (Luke 8:31). Many a case of insanity can be healed by understanding the viewpoint of the victim and seeing the mental, if not the literal, facts about which they talk.

Jesus always demanded co-operation on the part of the one to be benefitted, either tacitly or openly, by asking them to do something; to stand, to bathe, to go show themselves to the priests, to walk, to stretch forth the hand, to rise, to come to him, or some other thing to indicate the unity of mind and their willingness to let the Spirit work with them.

One of the principal illustrations, that the wise Teacher gave of breaking the bondage of man's traditions and conventional laws, was in healing so many people on the Sabbath-day—at least five of the twenty-six cases, that are described, were healed on the Sabbath-day—a shocking thing in the eyes of the sanctimonious Jews. The Master's disregard of their sanitary laws (the washing of hands and cups and plates) and of contagions, moral and physical, as when he associates with harlots and puts his hands on lepers—these are to teach us the freeing and purifying power of the Spirit, when we are fulfilling the laws "in spirit and in truth," and know ourselves filled and folded round by Spirit.

Our Leader knew that in some kinds of diseases, it was easier to realize the Spirit's healing-power than in others; that a fever, though seeming to be great, could be "rebuked" more readily than certain obsessions; that the latter might require much application of prayer and practice of self-denial in order that the Holy Spirit can work through us. "Howbeit, this kind goeth not forth but by prayer and fasting."

Jesus recognized intelligence everywhere and rebuked winds and waves and fevers; answered fig-trees and devils, all, as able to hear and obey. He knew that if people were too negative or "empty" (Matt. 12:44) and did not take hold

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positively of the Truth, they were liable to be filled with false manifestations, whether they were called devils in one age or tumors in another, hook-worms by one race or evil spirits by another. All were parasites and they could be cast out by the pressure of the Spirit, and kept out by the emancipated one living the Truth.

As the follower of Christ becomes more Christ-like, wisdom comes by which he can deliver men and women from their sins and the diseases that are the fruits of their sinful living. Character is exposed and confessions follow, so that the errors fly before the white light of the Spirit, shining through the healer. God forgives sin through the compassionate, gracious and understanding heart of man who sees bad habits and passions as thieves, beating, robbing and leaving half-dead, that certain man who was going on his way from Jerusalem to Jericho (Luke 10:30). Healing is complete, only as character is reached and transformed, and this is the work of the Holy Spirit.

By the record of his experiences in healing, our Elder Brother shows us that certain cases should be reported to the authorities, as when the lepers were sent to the priests in fulfillment of the law, and that, if we have been successful in our work the examining doctors will find no infectious or contagious disease. He reveals how people can be healed by the faithful appeals of their friends (Matt. 9:2); how we can be so filled with the Spirit that our clothes are saturated with light and healing virtue (Mark 9:3 and 5:30); that it is "the adversary," not God, that binds diseases on people (Luke 13:16); that the great Soul-Breath (translated "sigh" in Mark 7:34 and "groaned" in John 11:33) must surge through one to accomplish certain works; that an occult knowledge comes that causes one to use unusual symbols, such as the clay and "fasting spittle;" that as a rule, it is good for one, newly healed, not to talk about it much; that, on the other hand, it is sometimes good for the cause, and for oneself to tell far and near, "what great things God hath done unto thee."

Always it is God, that is to be glorified and acknowledged, and one of the greatest evidences of the spiritual skill of Jesus Christ was, that men were filled with thanksgiving and praises to God—not to the meek and lowly Nazarene—and even when they fell at his feet, glorifying the Lord in him, he silently passed it on to the Father, knowing that in all his wonderful works, he himself really did nothing but to let the Creator of us all, his Life and his Love, work through him.



CONCENTRATION

BY ANNIE RIX MILITZ

A Series of Talks given in Los Angeles on the nature and practice of scientific thought-control of body, feelings, mentality and circumstances.

Second Talk

Let us unite now in silence, and take the words found in Psalms: "Be still and know that I am God." Be still in every way, relaxing yourself and letting the I AM be your stilling power. Rest in the Divine Mind that knows itself (which is yourself), the great I AM that dwells in the midst of you.

We remember that "God" is the name of our good, and whatever your desire may be—for peace, for health, for happiness, for freedom, it is the very desire of your heart that speaks and says, "Be still and know that I am God"—be still and know that I am. This is our silence.

* * *

Two great principles are at the root of the power of concentration. One of them is *Knowing* and the other is *Loving*. Knowing might be considered the active principle and loving the passive, or still principle, in this that knowing is associated with activity, pursuing, seeking, grasping, and so on, while loving is associated with *being*. Love comes without effort. It is the effortless way to love, and we see from our last lesson on concentration that, if you are in love with truth, you concentrate without effort. And this effortless way is the happy way of concentration.

By loving truth, you enter true wisdom's ways, which are pleasantness, and find the path which is peace. So you must love truth with your whole being, seeking it, not for what it will bring you, not for its reward, its healing, its peace, even for its power of concentration, but for it, itself—loving truth for its ownself.

This is the orderly, masterful, efficient way of attaining concentration. Learn to concentrate upon *truth*, and having acquired that power in the realm of reality, you will have no difficulty in centering your mind upon whatever you will in the realm of appearances. For always you will stand upon the Rock of right reasoning; and if you turn aside from concentrating upon exact truth, you can look at symbols, as symbols, and let them hold your attention, so long as you will,

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because you see the connection between them and truth. Whereas, the things that distract, that break up the mentality and spoil concentration will not invite your attention. You can refuse to center your mind upon evil, fear, worry, foolishness, for these are the things that distract and they are spoilers of concentration.

Today, we will especially dwell upon the power of repose for the manifestation of concentration, and before proceeding any further let me enjoin upon you this, that you use no will power to concentrate. This mistake has been made by certain young metaphysicians, and even old ones. Those that have been long in this life have practiced and pursued ways that are strenuous and congesting; have inflamed and disturbed even their brain cells by dwelling upon some word which has little or no meaning in itself, repeating it over and over again, thinking that to hold a thought, one must exercise human will. No, the real holding of thought is as a cup holds water; through being still and letting the thought rest in your mind, and the power by which you do that is *the power of repose*.

Repose is not some thing you do not already have. It is within you, and it needs only meditation and acknowledgment of it, to bring it forth. The way to uncover it is by, first of all, knowing yourself.

You cannot know yourself perfectly without knowing God. For this personal self, which has been called yourself, is but a *reflection*, a shadow of your Real Self which is one with God. Knowing the Real Self, you will understand this shadow, this reflection, just as one, when knowing about a thing will also understand its shadow. Recognizing the power that is in you to cast a shadow, you know how to manage the shadow—that of your hand on the wall, for instance; you can control the shadow because you know how to manage the hand. Thus, if you know your Real Mind and its processes, you will understand its shadow, and doing what you will with your Real Mind, you can reflect it, or shadow it forth in appearance, just as it should be.

The Real Mind is God Mind. It moves upon itself in all manifestations. It is the actor and the one acted upon. It is God, the actor, and God, that which is acted upon—it being all God. The mind that shadows it, which has been called by various names,—the carnal mind, mortal mind, mentality, mind-stuff and so on—also acts upon itself, imaging, reflecting the laws of the divine Mind. Let us call the actor of this mortal mind “mentality,” and that which is acted upon, “the mind-stuff.” To know how to conform your mentality to the great Actor, the divine One, and to act upon the mind-stuff according to the Divine Law, is to have a power that will heal, and thoughts with which nothing can interfere. So you need

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never be confused nor disturbed, nor lose your poise or your peace, no matter what you face or are passing through.

Sometimes the mind-stuff, which is the great mass of thoughts that are going hither and thither within us and round about us, has been compared to a lake, and the mentality to the breeze that blows upon the lake. When this mind-stuff is still and the mentality is quite at peace, then we have a lake all clear and free to reflect perfectly. Whatever is then held over that lake will be imaged forth as it should be, not distorted nor false, but true. Although inverted, it will be clear and its form correct, a perfect image of that which is held over it.

Upon a still lake, the ship that floats on its surface will show forth all its beauty, form and graceful movements, giving a perfect image of itself. But when the lake of your thoughts is disturbed and agitated, then your mentality is like the wind that blows and lashes the waves. Then the mind-stuff is thrown into foam and becomes roiled and disturbed and it is not strange that you cannot reflect what you wish. You must become still again. The lake must subside and the wind must calm, that perfect repose may be manifest, that you may reflect what you wish and show forth the concentration that you desire.

The One in you which can still your mentality is the Christ-self. To try to still the wind and waves without the Christ-self is a long process with more or less sense of failure. The Christ may appear to be asleep in the ship, as we read in that story about the disciples, who were crossing the Sea of Galilee and a great storm came upon them and the ship was in danger of sinking. Of how they went to the Christ, asleep in the hold of the ship. Not Christ really, but the form, Jesus, for the Christ is "the Lord that slumbers not, nor sleeps." It is but the form of that Christ-presence which seems to be hidden and non-active for a time. Your Lord-self never sleeps or loses consciousness, but if it seems to you that you have no Lord-self, that you cannot think of yourself as divine or spiritual, then you need to arouse and awaken yourself, even with a cry of prayer, "Awake thou that sleepest!" or as the Psalmist calls, "Why sleepest thou, O Lord?" The disciples went and called Jesus from his sleep and he came forward and rebuked the wind and waves and all was still. So, no matter how agitated you seem to be—no matter how roiled the waters are or contrary the wind, in an instant, by remembering your God-self, the whole lake will quiet and you will quickly find yourself at peace.

This Christ-self is your power of repose. It is that part that abides in peace. It is the great immobility by which all things are moved. If you can find that Holy of Holies, that

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still place within, you will take hold upon a power of concentration that will remain with you forever.

Now, the lake—the mind-stuff that fills your personality and surrounds it—must not only be still, but clear. Our living true to principle and fulfilling the moral law tends to clarify this mind-stuff; sincerity, purity of life, freedom from deceit—freedom from doubleness in action, thought, word and deed—clarify this lake and make it pure. This means a life of freedom from “the three qualities” that the Hindu describes as: *Tamas*, *Rajas* and *Sattvas*.

The *Tamas* quality is described thus: it is that state of lethargy and inertia, deadness, dullness and laziness which lies back of stagnation. If you feel spiritually lazy at times, or physically lazy, you can rise above that appearance by remembering the divine life, which is always alert, active, sparkling, even in its stillness. You are God’s active self, full of life, full of alertness, full of power and God. State these things for yourself and put away that stagnation which will make the waters of the mentality grow dark and thick with scum and not able to reflect what is held over them.

The second quality, the *Rajas*, is that of passion. It is the opposite to the *Tamas* quality for it stirs and muddies our thought realm. Greed, jealousy, envy, anger, lust are things that move one to excess and upset one, so as to muddy the water of the mind-stuff, that it cannot reflect. Watch yourself. The moment you begin to find yourself wandering off into this state, to be moved by anger and other forms of passion—the power of concentration is needed, the power of *self-control*, which is the next lesson we will take up especially.

The third quality is *Sattvas*, a sense of goodness often so personal as to be self-righteousness. The human ego says, “I am good, why should I not have perfect health? I have always done right, why should I suffer?” It feels that certain things are owing to it. This ego longs for praise and approval. It says, “I must be regarded,” and again “I have been insulted,” or “I have been neglected.” Such thoughts are very disturbing. You may be leading a very pure life, may be fulfilling the laws so that you are counted very good and very lovable. Yet, if your face is full of fine wrinkles, or you have nerves unstrung, and there is a trembling or an agitation in your body, you lack in concentration.

The human ego can dwell upon its “rights,” its “superiority” and its ambitions and achievements until unbalanced. “Insanity is egotism gone to seed.” Insanity is simply the lack of concentration, reaching its ultimate.

It is the Christ that brings you to yourself, out of the three qualities, giving you perfect peace and repose, as you are in the divine Mind.

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Repose is a state of mind. We commonly associate it with our surroundings, and our relations. We think, "Oh, when I can get into a place where there is no more noise; when I can relax in body; when I can get off on my vacation; when I can have a change, then I shall rest and find repose." These things are but symbols of that which is the real cause of the restful state of mind. All the time it is your mind that gives you the repose, even though it seems to be the bed, or a vacation, or something else external.

If the mind is not at peace, you can have weeks of vacation and be as upset and disturbed at the end as you were in the beginning. If your mind is not at peace, you can lie down upon your bed hour after hour and even go to sleep, and at the end of it you will feel as though you had had no rest. Why? Because the mind did not take hold of the idea. Yet, on the contrary, there are people who have no vacations, but who are just as fresh at the end of the day as in the morning, full of energy, resolution, full of power for work, and they never grow tired. Why? Because their minds are at peace. They love the activity, and there is nothing at cross purposes with them.

The man who has been working hard all day will dance all night, but have no sense of weariness at all. His dancing was according to his mind. There was peace in it, there was a poise, there was a sense of refreshment and rest.

The philosopher, Delsarte, taught a way of acting and living, which he associated with thinking—so much so, that those who are the best students of this philosopher never separate the mind from an exercise, but always associate the mentality with whatever one is doing. Thus, he gives practices for what he called "decomposing"; to relax the muscles; to decompose the strained, fixed expressions, inward or outward, but the decomposing begins in your thought—in your mind. You may shake your hands like tassels on the end of a whip cord, but you will not decompose your wrists, until your mind relaxes itself.

I would recommend relaxing. Practice relaxing every hour of the day, realizing that to be still is just as important as to act; that these two are to be rightly married through all your expressions—silence and activity, rest and motion. These are to meet and associate perpetually in your life. There are certain ways of relaxing yourself which you can practice, no matter where you are. Let out the muscles of your face. Have you ever thought of the muscles around your mouth? Your lips pressed together, oftentimes strained with thought of precision or rectitude. Relax the muscles around your eyes. Perhaps you are contracting them with the thought that the light is too strong. Realize the power of the spirit to temper the light and to take care of all your affairs.

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Whenever you have opportunity, let out the muscles in your body. Perhaps you are sitting in a car, clutching your bundles, when you can just as well lay them down and let out the muscles of your arms. Perhaps your whole body is tense, and, thinking of the end of your journey, you are pushing the car mentally. If you find yourself growing tense in any of your muscles, loosen them by relaxing yourself and take the words: "Be still and know that I am God."

Have the same consciousness that the motorman has, as he sits and turns his levers, and applies the power, or takes it off. He is not pushing the car, or pulling it, but he is knowing that the greater power is established and fully centralized, and he is in perfect connection with it, and all that he has to do is to turn the lever, on or off, without an effort. This is our true consciousness of ease. It brings us peace and rest and satisfaction in and about our affairs. Go on, you need have no concern about anything.

The great philosophy of this silence is, that there is in you a mighty nothing, a quietness that has been from the great forever and always will be. It is the master of goodness, that still place, that Holy of Holies. It is your power of abandonment. It is your child-likeness, and there it rests, waiting for you to move. It is a mighty vacuum, that causes all motion but in itself does not move. O, that being nothing—nothing of yourself! When that feeling rises up of having so much to do, or of being so important, and you must do things or they will not be done, about that time let go, loosen up and enter into your own sweet nothingness. Stop thinking. You can do it. Just remember there is a power to stop thinking, and if, suddenly, you should find a blank, a silence, just know that at that moment you are practicing the perfect concentration of repose.

Practice not thinking, non-thinking. Practice being nothing—especially when you feel like asserting yourself. Be like the mirror, as to your human mentality. The mirror is nothing of itself, but it can take in all things. The mirror is a marvelous symbol. In the religion of Japan, the Shinto religion, they have only two symbols in their temples; one is a mirror, the other is a bell. The mirror is the nothing, the wonderful nothing, by which God is reflected. To be a perfect reflector a mirror must be still. If you want to see yourself in a mirror and it is moving back and forth all the time, you have to take hold of it and steady it in order to get a good reflection. So with your mentality. In order to reflect your Godhead you must be still. True, the mirror must be clean. It also must be true, and so, of course, there are other things besides stillness. Nevertheless, even the mentality, to be true and to be clean, must be well controlled and well trained—you must make it still.

"I am the door," said the Master. A door is useful in being nothing. We commonly call that which is closed up, "the door," but the door is the empty space. That is the real door, and a door, to be perfect, must be unobstructed—an unobstructed entrance. So, when the Christ says, "I am the door," he is referring to that power of being nothing. When you are perfectly still you feel the nothingness; you are not thinking, you cannot even feel your body. There are certain of you that have experienced this lightness, when there was a loss of the sense of being a body, of being a personality, and then came the great cosmic consciousness. You entered the universal. You did not lose consciousness. You gained the great consciousness, beside which the other seems trivial. If you could be perfectly still as to your human thinking, then the great divine consciousness would be your thinking and your life forever.

It was so with Tennyson. He could enter into cosmic consciousness by centering himself upon his own name and losing all thought of the little self. He entered into the great Idea for which his name stands. He saw only the great immortal self, and he describes it as losing all consciousness of being a body, or a personality, a little man among things. It was an entering into the universal mind, feeling himself the whole mind; knowing all things without beginning of time and without limitation of space.

"Be still before God and let him mould thee!"



BREAD FROM HEAVEN

GREAT peace have they which love thy law: and nothing shall offend them.

I will delight myself in thy statutes: I will not forget thy word.

Uphold me according unto thy word that I may live.
—Ps. 119:165, 16, 116.

Words of truth are like seeds of desirable trees and plants, and the mind that is receptive to them needs only to get hold of their meaning, or the spirit of them, in order that they may grow and produce their fruit—manifestation of our Good.

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Hereafter short explanations or interpretations will follow the words chosen from Jesus' sayings, which we are learning each day.

PARABLE OF THE SOWER

Nov. 1: "Behold, a sower went forth to sow;

The Truth comes, scattering its statements throughout our whole nature.

Nov. 2: Hear ye therefore the parable of the sower.

Listen to the inner meaning of the parable.

Nov. 3: And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up.

The way side is the region in us of conventional thinking—the old paths that we and our ancestors have trod for centuries.

Nov. 4: When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

Some words of truth fall upon our consciousness, but through our not understanding them, they do not sink in. Then idle thoughts and beliefs in evil come in, and the teaching does not bear fruit.

Nov. 5: Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth:

Certain parts of human nature are hard like stone, because of materialism and doubt or lack of love. The earth is that soft, sympathetic, receptive mind. If it is not very deep the truth does not get much hold.

Nov. 6: And when the sun was up they were scorched; and because they had no root, they withered away.

The sun is the demand of life to bring forth, and shallow conceptions of truth cannot stand before life's demands.

Nov. 7: But he that receiveth the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it.

This is the state of mind that is filled with exhilaration while the teaching is going on.

Nov. 8: Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

If we do not know the truth of ourselves, opposition or antagonism will be a great test to us and prevent demonstration.

Nov. 9: And some fell among thorns; and the thorns sprung up and choked them.

Thorns are the errors of carnal sense—the outpicturing of disobedience (Gen. 3:18) and unspirituality.

Nov. 10. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

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The truth student must watch, that attachment to worldly pursuits and the hypnotic spell of money and possessions shall not crowd them out of the life which their heavenly Father sent them to live.

Nov. 11: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

To bring forth an hundredfold is to be a hundred per cent good, i. e., to be perfect. Some manifestations may be perfect, others may be nearly so and others may not reach very far.

Nov. 12: But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

The nature of the hearer is divided into six parts, three "bring forth fruit to righteousness" and three are fruitless. Again hearers themselves are divided into six classes, three that bring forth the manifestations, and three that do not.

HUMILITY AND EXALTATION

Nov. 13: ^bWhosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

By receiving anyone or anything that is counted mean or insignificant in the name of Truth, we are receiving God; and that which you count of least value in yourself shall yet prove to be great.

Nov. 14: Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

The Christ within speaks to our ambitious thoughts, our longings to be great and to sit in high places: Are you willing to pass through the wine-press (Gethsemane) of immolation to human service and through the fires of transmutation?

Nov. 15: Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized.

In truth, you are ever drinking from the same cup with Christ and being immersed in the same fiery fountain of love.

Nov. 16: But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

It is not in the power of the human nature to exalt us to positions of glory and honor—these are the gifts of God.

Nov. 17: Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

The worldly idea of greatness is to be able to lord over others and to be served by them.

Nov. 18: But so it shall not be among you: but whosoever will be great among you, shall be your minister.

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Let every ambitious thought, every dictatorial and domineering thought come to stillness, and be turned into a silent declaration: "I serve you."

- Nov. 19: And whosoever of you will be the chiefest, shall be servant of all.

The highest honors of heaven are reserved for those who can lose themselves in service to all.

- Nov. 20: For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Our higher self is not here to receive homage, so much as to bless all our lower self, and imbue it with the divine life, so taking it out of disease and death.

PUBLICANS AND PHARISEES

- Nov. 21: Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

Certain ideas about worship, which are not the highest, obtain in the human mind. One springs from pride of personal goodness, the other from a sense of personal need.

- Nov. 22: The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

Personal conceit is false because it comes from a sense of separation from one's fellow-beings—superior to them; and from God—a goodness derived from themselves and apart from God.

- Nov. 23: I fast twice in the week; I give tithes of all I possess.

Here is the *form* of sacrifice but not Love—"though I give my body to be burned and though I bestow all my goods to feed the poor," said Paul, "and have not Love, it is all unprofitable."

- Nov. 24: And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

When one sees the human ego making no pretensions but counting itself nothing, it is then most receptive to God's gifts.

- Nov. 25: I tell you this man went down to his house, justified rather than the other; for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

- Nov. 26: And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

The Christ calls us to a large fellowship and unity—even with so-called strangers, going beyond the world's idea of courtesy and sympathy due to others.

- Nov. 27: But what think ye? A certain man had two sons: and he came to the first, and said, Son, go work today in my vineyard.

We have two natures, one seems unregenerate and the other is our moral nature. Both are called to cultivate and produce heaven here on the earth.

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Nov. 28: He answered and said, I will not: but afterward he repented and went.

Our lower nature may be perverse and resist the divine will at first; but it can and does turn about, and, co-operating with God, is an instrument to do His work.

Nov. 29: And he came to the second, and said likewise. And he answered and said I go, sir: and went not.

The moral nature may seem to be in perfect agreement with the divine will, but it is often but a surface co-operation, and there are therefore none of the fruits promised to those who "hear and do."

Nov. 30: Whether of them twain did the will of his father? Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

Self-righteousness that banks on its own goodness to bring heaven, is ever rebuked by the Christ, that knows our humble, even despised, nature may respond to the Truth, long before its more orthodox side.

^aMatt. 13:3—Matt. 13:18—Matt. 13:4—Matt. 13:19—Matt. 13:5—Matt. 13:6—Matt. 13:20—Matt. 13:21—Matt. 13:7—Matt. 13:22—Matt. 13:8—Matt. 13:23.

^bLuke 9:48—Mark 10:38—Mark 10:39—Mark 10:40—Mark 10:42—Mark 10:43—Mark 10:44—Mark 10:45.

^cLuke 18:10—Luke 18:11—Luke 18:12—Luke 18:13—Luke 18:14—Matt. 5:47—Matt. 21:28—Matt. 21:29—Matt. 21:30—Matt. 21:31.

BREAD FROM HEAVEN FOR NEXT MONTH.

THE MORTAL SELF. Dec. 1, John 8:23—Dec. 2, John 8:42—Dec. 3, John 5:30—Dec. 4, John 8:38—Dec. 5, John 8:40—Dec. 6, John 8:39, 41—Dec. 7, John 5:42—Dec. 8, John 8:55.

THE JUDGMENT OF IGNORANCE. Dec. 9, John 15:6—Dec. 10, John 15:21—Dec. 11, John 15:25—Dec. 12, John 16:11—Dec. 13, John 18:23—Dec. 14, Mark 13:8—Dec. 15, Mark 13:12.

THE DIVINE GIFTS AT INTEREST. Dec. 16, Luke 19:12—Dec. 17, Luke 19:13—Dec. 18, Luke 19:14—Dec. 19, Luke 19:15—Dec. 20, Luke 19:16—Dec. 21, Luke 19:17—Dec. 22, Luke 19:18—Dec. 23, Luke 19:19—Dec. 24, Luke 19:20—Dec. 25, Luke 19:21—Dec. 26, Luke 19:22—Dec. 27, Luke 19:23—Dec. 28, Luke 19:24—Dec. 29, Luke 19:25—Dec. 30, Luke 19:26—Dec. 31, Luke 19:27.

ODE TO DEITY

Translation from the Russian of Derhazin

O, Thou eternal One! whose presence bright,
 All space doth occupy—all motion guide;
 Unchanged through time's all everlasting flight,
 Thou only God; there is no God beside:
 Being above all beings! Mighty One!
 Whom none can comprehend, and none explore:
 Who fill'st existence with Thyself alone,
 Embracing all—supporting—ruling o'er:—
 Being, whom we call God—I know no more!

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Nought—but the effulgence of Thy light divine,
Pervading worlds, hath reached my bosom too!
Yes, in my spirit doth Thy spirit shine,
As shines the sunbeam in a drop of dew.
Nought—but I live, and on Hope's pinions fly
Eager towards Thy presence—for in Thee
I live, and breathe, and dwell; I lift my eye
E'en to the throne of Thy divinity;
I am, O God, and surely Thou must be!

Thou art! directing, guiding all, Thou art!
Directing my understanding then to Thee;
Control my spirit, guide my wandering heart:
Though but an atom midst immensity,
Still I am something fashioned by Thy hand,
I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realm where angels have their birth;
Just on the boundaries of the spirit-land.

The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is spirit—Deity!
I can command the lightning, and am dust!
A monarch and a slave, a worm, a god!
Whence came I here, and how? so marvellously
Constructed and conceived! unknown! this clod
Lives through some higher energy;
For from itself alone it could not be.

Creator! Yes—Thy wisdom and Thy word
Created me! Thou source of life and good!
Thou Spirit of my spirit, and my Lord;
Thy light, Thy love, in their bright plentitude,
Filled me with an immortal soul, to spring
O'er the abyss of Death, and bade it wear
The garments of eternal day, and wing
Its heavenly light beyond this little sphere;
E'en to its source—to Thee—its author there.

O thoughts ineffable! O visions blest!
Though worthless our conceptions all of Thee
Yet shall Thy shadow'd image fill our breast,
And waft its homage to Thy Deity.
God! thus alone my lowly thoughts can soar,
Thus seek Thy presence—Being wise and good!
'Midst Thy vast works, admire, obey, adore!
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

SCIENTIFIC FAITH

BY ANNIE RIX MILITZ

Chapter VI

THE GREATER FAITH

The Mountain-heights of Faith—The Hosts of Heaven our Aid—The Better Understanding of God—The Wisdom of the Ages at Our Service—The Greater Works—Our Teaching and Training—In the Night-seasons—Self-depreciation Need Not Be Detrimental—Jesus Rebukes Unbelief—Pentecostal Healing—The Restoration of Severed Limbs—Rising in the Air—Clearing Wild Growths—Making Deserts Bloom—Ruling the Elements—The Golden Age Ushered In Through the Faith of Man.

When a student of Truth starts on the Way of Christ attainment, he is like one who, while in the valley, has looked up at the distant mountain peak and has determined to scale its heights. There are lesser mountains between and he climbs these first. There are mountains that surprise him and they hide the Great Peak. But, if he is a good climber, every new pile that looms up only serves to rouse his determination the more, until he at last surmounts them all and stands on the Height.

The Faith of God is our goal and, day by day, our faith is raised by our loving Trainer. New possibilities are presented to us, new applications of what faith we have until the wings of our believing are as "the wings of the morning that fly to the uttermost parts of the sea."

Through a greater understanding of God, we realize that Omnipotence is at our right hand, and all the powers that be and all the Hosts of Heaven aid us and abet us in our aspiration to establish on the earth the works of the Most High.

We are recovering from the old cowardly fear of God, for "perfect love casteth out fear," and we understand the word fear in such Scripture as "The fear of the Lord is the beginning of wisdom" to mean "reverence" and "revering." Instead of a far-away deity, who could become offended and fearfully angry, and whose hand was against us, we have a loving, tender Father, who dwells ever near us and within, whose patience is unlimited and whose will is ever to bless us with the good things of earth, as we attain the corresponding good things of heaven.

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The faith of the ages is at our service. We search through the records of spiritual achievement in India, in Egypt, among the early Christians, with the Alchemists, and we gather modern experiences. We believe that law lies back of every great work—laws and processes, whose technique can be described and applied. And all can be traced to the great, first cause, Mind and its operations.

"He that *believeth* into Me, the works that I do, shall he do also, and greater works than these shall he do," said Jesus. To do the greater works we must have the greater faith. That we may be open to this gift of God, our minds are receiving daily training by our invisible tutors, Christ and the angels who work in His name.

In the night-seasons, when our outer consciousness is stilled, we are receiving lessons, and we trail some recollection of these into our first moments of waking, as visions or dreams. It is not unusual to remember our flying experiences, of passing through the air at wish, and of teaching others to fly.

Everything in nature and in our human experiences is a means used by the Spirit to teach us the larger faith and the nobler living. If, through much vicissitude and contrition, we have grown meek and lowly and self-depreciative, then we are in the position to refer all our powers to our God-self and to let it do the works. Instead of refusing and growing faint-hearted at the demand made upon one, to do a work that requires an increase of faith on our part, the occasion should be embraced to look to the Spirit within, and listen to its instruction and wait on its power.

We remember the experience of Peter, who, when he saw Jesus walking on the waves towards the boat, in which he and his fellow-disciples had been wrestling with the stormy waters, called to his Master:

"Lord, if it be thou, bid me come unto thee on the water."
(Matt. 14:28.)

And Jesus told him to come, but as Peter was walking the waves, he began to take his eyes off from Christ, and to look at the boisterous winds and waves, and to become afraid. Thereupon he began to sink. But Jesus caught him, saying, "Oh thou of little faith, wherefore didst thou doubt?"

Never once did Jesus Christ rebuke anyone for expecting too much or for a presuming faith, but many times he exclaimed at their doubts and urged them to make their demands more persistently—even to be importunate—"always to pray and never to faint."

There is no more excellent aid to the enlargement of one's faith than the imagination—the imaging power—and when it is upheld by both reason and inspiration it becomes prophetic and furnishes the matrix by which the substance of

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faith can take form. Therefore, let us learn to give free play to our imaginations in following the God, or great Good, of the universe.

Instead of relegating the wonder-works that have charmed the hearts of our race in its youth, to the realm of tradition and folk-lore, let us learn to "ponder them in our hearts," like Mary, that happily a scientific basis may be found for certain, if not all, of them.

Let us take the works of Jesus Christ and think upon what might be some of the greater works that he prophesied some of us would do.*

Take the healing works accomplished by the great Physician. To reach his mark would be wonderful, but he bids us to aim beyond it. And aiming beyond, we may come nearer the accomplishment of work like his since our faith can break some of the bounds that we may have unconsciously placed. "If one aims at the sun one may hit a star."

Jesus usually healed but one at a time, although we remember that ten lepers were cleansed together by his word.

May not one of the greater works be a healing of *large groups* of the sick and afflicted—vast companies of people rising into health at once, and this because of the assistance of the Christ and his Host. Peter changed the sinful hearts of over 3000 people at one time, shall not our faith be for the healing of the bodies of thousands at a time?

Can severed limbs be restored? Jesus restored the ear of the servant Malchus, which Peter had cut off. We remember that we are co-operating with Life itself, the great Creative power that was back of the forming of these bodies in the beginning; and, given the frame-work of a substantial faith, what may not the divine Law bring to pass.

The same Law that Jesus used to increase the loaves and fishes may also increase the cells of a broken body.

While dwelling upon what might be done through an enlarged faith, one should be wise enough not to tax one's believing power. We shall not test ourselves nor find a place to say "Oh! that is too much to believe!"

Yet, if we can believe that here was a law of Mind, by which Jesus made his body light enough to walk the water, why should we not look forward to the possibility of men learning so to think and breath, that their bodies can rise in the air like birds. This has long been one of the greatest desires of the human race, and from it have come the inventions and discoveries of the airships.

There are places upon the earth, rich in beauty and productiveness, but so encumbered with useless growth as to be

*It will be good for the student to read in this connection, the article *The Greater Works* found in the January, 1912, issue; Volume I, page 109.

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uninhabited. Jesus could remove one useless tree with his word. Shall not man learn a way to clear the wilds of darkest Africa by the power of the Word? Will not one of the works that shall restore the Eden-state to the earth be the ruling of clouds and rainfalls so that Sahara and the other deserts shall be watered like gardens? Then "the wilderness shall blossom as the rose and deserts shall be glad" because of the God-people who reign upon the earth.

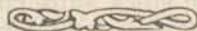
No greater blessing could come to this planet than that the power, which rested upon Jesus, when he commanded the winds to cease and the waves to be still, should become of general use to all mankind. Then no great fires could rage in our forests; no cruel seas could destroy our ships; no earthquakes could rend our land; no lightnings or floods or blizzards or cyclones could play havoc and devastate our cities and plains. All these are to be controlled by man's Word, co-operating with the great Worker of all good works.

The record of the exercise of God-power, which Jesus left to the world, was to be a perpetual suggestion to the race of what man may do, if he but live the life, and seek to have the same knowledge, love and faith that Jesus had.

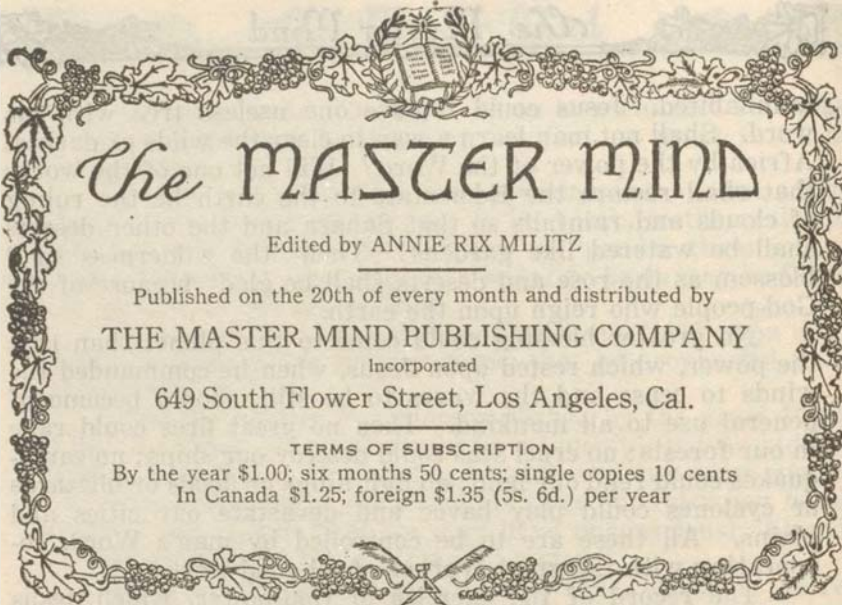
"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." So have declared the Prophet Isaiah and the Apostle Paul who, themselves, have not been wanting in wonderful imaging powers.

But these beauties will be revealed to the men of faith, whose love will bless and whose wisdom will rule the world, so as to usher in the Golden Age for which the millions have prayed and longed to realize, throughout the centuries of the past.

As Jesus was prepared, during a long eighteen years' silence, so races and nations are in training to fit them to be stewards of the Kingdom that is at hand. Each man shall be a king and his subjects shall be, not his fellow-beings, but the principalities and powers of the air and all the other elements, which shall love to serve him and so be restored to happiness and to favor in the eyes of the God of the universe.



It is a good thing to believe, it is a good thing to admire. By continually looking upwards, our minds will themselves grow upwards; and as a man, by indulging in habits of scorn and contempt for others, is sure to descend to the level of what he despises, so the opposite habits of admiration and enthusiastic reverence for excellence impart to ourselves a portion of the qualities we admire.—*Matthew Arnold.*



The MASTER MIND

Edited by ANNIE RIX MILITZ

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THE EDITOR'S SANCTUM

THE Month of Thankfulness!

And one of the things we are thankful for is that our little ship of *The Master Mind Publishing Company* is completing its second year. It has had to sail pretty close to the wind some of these times, to weather the belief of dullness and financial stringency. But on she sails, given a fresh breeze occasionally by some one, who thinks to send in an installment on the stock subscribed for. Here's hoping that lots of birthday presents will come pouring in of cash—contributions—around November Fourth, the date that she became a state corporation two years ago.

Perhaps, new Reader, you would like to be one of our partners in this corporation, which is growing up to be one of the greatest factors to spread the good tidings throughout this world.

If so, all you need to do is to send a sum of money to *The Master Mind Publishing Company* for some of its stock

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(it's one dollar a share—five dollars gives you a certificate as a stockholder), and a letter will explain the part you are doing, to further the work. We have 256 stockholders who have subscribed all the way from five dollars to a thousand, and some day we trust there will be dividends for us Partners!

On the third Tuesday evening of each November is our Annual Stockholders Meeting, and we trust that as many of you as can, will be present on November 17th to hear the report of the work, elect the new officers and bless the work with your true thought.

Christmas begins to tell us Santa is coming; we hear the faint tingle of his bells in the distance, and some of you are thinking, "What shall I get for him, or her, or them?"

Books are always good gifts—read carefully our new advertisement about our publications. To some you will send just a little remembrance—why not a good booklet instead of a card, that fades into uselessness when the holidays have passed.

A copy of the sentiment on the back of this November issue will be a happy compliment to send to that home, where you spent those pleasant hours. Our Publishing Company is preparing some pretty copies.

While I am writing this, my beloved Readers, I am in the midst of a most happy course of lessons, which I am giving in Los Angeles, the first in a year and the last before I shall go to northern California.

It is a large class, something over 300 members, and, following each evening lecture, we have a "Class in Demonstration," with an attendance of over 100—perhaps the Pentecostal "Hundred and Twenty"! They are learning to be healers, and the consciousness at each session is wonderful and powerful.

One of our most loved workers and one that has grown familiar to THE MASTER MIND readers, Mrs. Lizetta Dudley Turner, after a long, devoted and arduous era of public service in healing, is feeling the inward urge "to come apart and rest awhile" in the quiet of private life. She will continue her healing ministry, but not with so many at a time. We shall miss her loving presence in the Los Angeles Home, but know that the Spirit's guidance must be, in the end, the greatest Good of all.

The So. Cal. New Thought Exposition Committee is preparing a conference for October 24th and 25th, and there will be gathered there many of the high lights of this ministry. We look for Henry Frank, B. Fay Mills, Harry Gaze and others who are helping many, to give us strong and healing messages.

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Our friends, the Theosophists, are very practically extending us the hand of fellowship in asking certain of us to present our quota of Truth. Your Editor has been asked to address them at the Institute Tuesday, Nov. 3rd, at 8 p. m. The higher any of us go the nearer we draw together.

In Berkeley, Cal., a New Thought Peace Conference will be held on November 27th, under the auspices of the Berkeley Truth Students, where all the prominent speakers along these lines will be asked to give addresses, and a fine musical program will be prepared.

All the financial returns will be contributed towards the 1915 New Thought World Congress Fund. They have procured the beautiful I. O. O. F. hall in Berkeley, and no efforts will be spared to make it a great success.

A letter from Perry Joseph Green of Portland, Ore., tells of a flourishing work there. Speaking of the Sunday meetings, he says, "We have organized a Young People's Work, which meets at 7 o'clock before the evening lecture, and a Truth School, that meets before the 11 a. m. lecture."

Mrs. Florence Crawford of Portland, Ore., is bringing out a new magazine, which, under her exquisite touch, will be a gem outwardly as well as a treasure box within. I have invited her to write a letter about it, and her own words are its best introduction:

Portland, Ore., Sept. 9, 1914.

My Dear Mrs. Militz—

I feel I would like to tell you of the little magazine, "The Comforter," which the Spirit is sending forth, through me, as its editor, and which is to make its first flight o'er the world the first day of next December. I say "flight" because on its cover of Persian blue, a silver dove with outstretched wings will be embossed, and I am expecting each little booklet to fly to some home and nestle there with its comforting message of Peace, Truth and Love.

It will surely interest you to know something of the way in which the Spirit has led me on toward this expression of Itself. I had long felt the urge to bring out a magazine, but took no active steps because I felt no especial leading: but one night, as I was sitting quietly in my study, the Spirit said the words "The Comforter,"—and then I knew! All at once, I saw its design, the blue cover with the dove, and the message of Peace, Comfort, Love, it was to bear. I realized it was to be a little magazine of the heart—so small that it could be carried in a handbag or pocket, and so be near at hand always.

This all came to me early in the summer, and now, since the cry of war is so appalling, I realize, more and more, the field that awaits "The Comforter." Even after the name had been given me, I went no further with the idea until one morning just as I woke up, I knew all that was to be in the first number, and that it was to make its appearance December first,—the Christ's birthday month.

The lessons, one of which will appear each month throughout the first year, were given to me by inspiration, as I treated a blind man; and the charts I use will be seen to bear a strong resemblance to an eye. Then again, the poem, "The Threshold," by Floy Tolbert Barnard, was written at the direction of the Spirit especially for "The Comforter," and it is so fitting that it should appear just as the magazine crosses the threshold of its career.

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Nor is this all,—one evening, as I sat contemplating this new work, suddenly came the thought, "Do you realize the import of the name you are using? Are you big enough for that?" Startled, I quickly opened my Bible, lying near, and found my finger touching the words, "If you will not go your own way, nor do your own pleasure, nor speak your own words." What an answer!—the great Truth which man is so slow to learn! The way is not found through being "big," but through being NOTHING, NOTHING, *nothing*! Less and less all the time, that Spirit may be all.

This little magazine of the heart reaches out lovingly to your magazine of THE MASTER MIND for a loving blessing. When mind and heart unite in His service what cannot be accomplished?

In Love and Truth,

FLORENCE CRAWFORD.

May this blessed messenger go as far as the Spirit reaches in this earth, and be an abiding love-light throughout the years, until time shall be no more.

Harriet Hale Rix embarked from England on the American S. S. *New York* on October 10th, to enter into a very active ministry prepared for her at the Home of Truth, 147 West 73rd St., New York City. From Monday, Oct. 19th, to Nov. 14th, she gives an evening course of twelve lessons, Mondays, Wednesdays and Saturdays, on *How to Heal Yourself*; and an afternoon (3 p. m.) class Mondays and Thursdays, on Concentration; conducts the Sunday services, 11 a. m.; also gives treatment and interviews privately, by appointment.

Miss Rix will give lessons in Philadelphia and Washington, and perhaps Syracuse and other places before her return to the Pacific Coast. She has been doing a good work in London, and lately a strong letter came from her to the Homes in San Francisco and Alameda, to join her in treating the state of mind in Europe that contributes to the prolonging of the war. It was my intention to publish the letter in this issue of the Magazine, but recent developments show that its publication had best be deferred a little time.

Mrs. Helen Rhodes Wallace writes a graphic letter of the way that matters stand in Edinburgh, and asks our good thoughts and whatever of our substance we may feel led to contribute towards keeping the Edinburgh Higher Thought Centre, 49 Shandwick Place, open and able to minister to those needing spiritual help and material also. Here is room for a good-neighbor work.

Mrs. Anna C. Howlett has opened rooms in Syracuse, N. Y., at The Kenyon, Warren St., where she holds meetings Monday evening, at 8, to which all are invited; and meets individuals by appointment.

Our Australia friends are full of activity. Sister Veni Cooper-Matthieson writes that the work in Perth has increased greatly, that her people have taken much of the ex-

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ternal management off her shoulders, thus giving her time to bring out her magazine, a quarterly called *The Revealer*, which will include her former magazines, "The Truth Seeker" and "The Healer." Her wonderful soul plans a great ministry for Australia through voice and pen. May every blessing attend her loving and rich giving.

The Adelaide work is going forward finely also. The Metaphysical Truth Centre, under the leadership of Miss Grace Aguilar, has moved to 51 Angas St., where they opened with a social evening the middle of last August.

Another center in Adelaide, called Progressive Thought, founded in 1897 by students of Dr. and Mrs. James Porter Mills, has entered into a new epoch in its life by taking a new hall.

While we are touching Australia, I am reminded of a beautiful letter of appreciation of the Truth, that I have received from there, and I know you will enjoy it with me, so I close our Sanctum-talk with it.

Melbourne, Aus.

Dear Mrs. Militz:

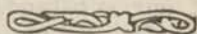
It is with feelings of love and gratitude, I write these few lines. My husband attended one of your lectures in the Masonic Hall with me and you spoke of power through the word, "Peace! Peace!" when confronted by a difficult problem. He put your instruction into practice and got a wonderful result.

He is a very conservative church member and very prone to regard anything outside church ritual with disfavor. I came into New Thought about eight months ago, when I seemed to have nothing tangible by which to get health of body or relief from other difficulties. I took hold of the teaching and put it into daily practice. I could scarcely tell you how wonderfully everything has altered in my health and circumstances.

Yet my husband did not believe—used to rather treat it as a woman's fancy. Therefore I thank and praise God, the All Good, for this manifestation, and I want you to know your faithful and plain explanation of the Truth has been blessed.

I shall always remember your words, and the light given on many things, about which I thought no one could teach me, such is the egotism which keeps so many church members out of the Truth. Now I would fain sit, as Mary of old, at the Master's feet and learn.

Yours in Love and Truth.



The weapon that no enemy can parry is a bold and cheerful spirit.—*Anon.*

We must be as courteous to a man as we are to a picture, which we are willing to give the advantage of a good light.
—*Emerson.*

At every moment of our lives we should be trying to find out, not in what we differ from other people, but in what we agree with them.—*Ruskin.*

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 TIME TABLE

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

9:00 a.m.	Alaska (Nome).	5:00 p.m.	Greenland, Brazil (Rio Janeiro).
9:30 a.m.	Hawaii (Honolulu).	6:00 p.m.	Atlantic Ocean (Middle).
10:00 a.m.	Tahiti.	6:30 p.m.	Iceland and The Azores.
10:30 a.m.	N. W. Canada (Dawson).	7:00 p.m.	Madeira Is., West Africa (Sierra Leone).
11:00 a.m.	Alaska (Skagway, Sitka).	7:30 p.m.	Eng. (Liverpool), Scot., Ire.; Spain, Portugal, Morocco.
12:00 Noon.	British Columbia, States of Wash., Ore. and Cal.	8:00 p.m.	Eng. (London), France (Paris), Belgium, Holland.
12:30 p.m.	Canada (Calgary), Idaho, Nev., Utah, Ariz. and Lower Cal.	8:30 p.m.	France (Marseilles), Norway, Denmark, Germany (Hamburg), Switzerland, Italy (Milan), Algiers.
1:00 p.m.	Canada (Regina), Montana, Wyo., Colo., N. M., Texas (El Paso), and Mexico (Mazatlan).	9:00 p.m.	Ger. (Berlin), Italy (Rome), Aus. (Tyrol), Tripoli, Sahara.
1:30 p.m.	Canada (Winnipeg), The Dakotas, Neb., Kan., Okla., Tex. (Galveston), and Mexico.	9:30 p.m.	Sweden, Austria (Vienna), Greece, S. Africa (Cape Town).
2:00 p.m.	Minn., Wis., Iowa, Ill., Ind., Missouri, Ark., Louisiana, Miss., Ky., Tenn., Ala.; Yucatan and Central America.	10:00 p.m.	Russia (St Petersburg), Poland, Turkey (Constantinople), Egypt, S. Africa (Pletermaritzburg).
2:30 p.m.	Canada (Toronto), Ohio, N. Y. (Buffalo), Pa. (Pittsburgh), The Virginias, The Carolinas, Ga., Florida, Cuba (Havana), Jamaica, Hayti, Panama (Colon).	10:30 p.m.	Russia (Moscow), Palestine (Jerusalem), E. Africa (Zanzibar), Red Sea.
3:00 p.m.	Canada (Montreal), Vermont, Conn., N. Y. (New York City), N. J., Del., Md., Pa. (Philadelphia), Washington, D. C.; Colombia (Bogota), Peru (Lima), Chili.	11:00 p.m.	Armenia, Arabia (Aden).
3:30 p.m.	Canada (Quebec), N. S. (Halifax), Maine, N. H., Mass. (Boston), R. I.; Bahama Is., West Indies (Porto Rico), Venezuela, Bolivia, Cape Horn.	11:30 p.m.	Persia, Island of Mauritius.
4:00 p.m.	Bermuda Is., Guiana, Buenos Aires, Falkland Is.	12:00 midnight.	Indian Ocean, Afghanistan.
4:30 p.m.	Newfoundland (St. Johns), Brazil (Central).	12:30 a.m.	Morn of 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), E. Indies, Philippines, Aus. (Perth).
		4:30 a.m.	Siberia (Yakutsk).
		5:00 a.m.	Japan (Nagasaki).
		5:30 a.m.	Japan (Yokohama), Siberia (Ochotsk), Aus. (Melbourne).
		6:00 a.m.	Australia (Sydney).
		7:30 a.m.	Morn of the 28th, New Zealand.

JUDGING THE NATIONS

Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

And except those days should be shortened, there should no flesh be saved:

But for the elect's sake those days shall be shortened.—Jesus' prophecy, Matt. 24:21, 22.

Who are the elect? They are the children of God—the divine one, that dwells in every human being, the "darling of God," in sinner as well as saint.

What does "for the sake of" mean? One of its meanings that has been overlooked is, *through the power of*, or because of the *activity and faith* of the elect.

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This is the way that the times of these awful conflicts and carnage shall be shortened through the believers in the good God; by the faithful giving of themselves to prayer, so that God can use them to end this terrible, wicked strife. Not prayers for victory to any one nation or group of nations, but for victory to the Christ-law and the Christ-love that shall end all war and establish the UNIVERSAL BROTHERHOOD OF NATIONS.

If nothing but a thorough whipping of all the nations that foster hatred and love violence, will convince the world that war must end, let us not mourn, but look upon the lives lost as martyrs to a great cause. But neither victory nor defeat will be the means of final conviction. Only Truth and Love can bring this to pass. And it is the Elect One in humanity that will be God's instrument to disseminate that consciousness.

Therefore, lovers of Truth everywhere, do not fail each day to spend some part of the day in being the Breath of God to carry this conviction into the warring members of this earth. Speak the Truth of High Heaven, of the Christ judging the nations, not with condemnation, but with power to restrain the damaging elements in every nation and strengthen those that desire Love to win, and not force.

"God is in His heaven, all's well with the world," is the faith of those who know the world is safe in spite of the appearance. As Jesus Christ was transmuted, so shall this planet be transmuted; and if a part of it must descend into hell, it will only be to come back, chastened and made fit for the glory that awaits it.

The prayers of the Elect must ascend night and day, that this war, through their powerful word, may not be prolonged into years, or the end of it be hatred and dire misery and want.

You, who are following the Christ in the regeneration, must sit upon your thrones, judging righteously, effectively and lovingly the twelve manner of men that make up the nations, and realize that you are banishing hatred, fear and vengeance from the hearts of men and establishing the Christ there, on the throne of his glory.

In High Heaven, the realm of cause, the golden peace, prosperity and happiness that will yet be established in this earth, is already a realization to the Heavenly Host, and what is to be, you can hasten into the present by your silent prayer every morning, when you speak

THE SUNRISE BLESSING
CHRIST NOW ADJUSTS THE AFFAIRS OF ALL NATIONS
AND PEACE REIGNS SUPREME.

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Thanksgiving Day in the United States comes November 26th. Let us give ourselves and our meetings over, at that time, to fervent expressions of thankfulness and praise for the presence of Right and Peace, wherever even our senses can acknowledge their presence and power, and then on the next day let us know, that a great increase has followed our concerted Word, and so speak with realization our

SOUL COMMUNION FOR NOVEMBER 27TH

THE LORD OF RIGHTEOUSNESS IS IN THE MIDST OF YOU,
ESTABLISHING THE RIGHT AND ABOLISHING WAR FOREVER.

THE THEME OF NEXT MONTH'S PLANET HEALING Invoking the Christ

SUNRISE BLESSING FOR DECEMBER

CHRIST IS HERE! IN YOUR HEART, BROTHER! IN YOUR
HEART, SISTER! AND IN MINE.

SOUL COMMUNION FOR DECEMBER 27TH

THE CHRIST IS RISING IN EVERY NATION, THE ONE
LEADER, THE ONE TEACHER AND THE LIFE-GIVER OF THE
WORLD.

THE HEALING CIRCLE

BY ANNIE RIX MILITZ

This Ministry is Practical Christianity and therefore it stands especially for the Christ Healing. All who desire help from the great Healer, "Who healeth all thy diseases," can write THE HEALING CIRCLE, Home of Truth, Alameda, Cal., U. S. A. Cable address: ARM.

A love offering (checks, currency, money-order or stamps) can be enclosed.

HEALING MEDITATION

I PRAISE WHAT STRENGTH I HAVE;
I GIVE THANKS FOR WHAT HEALTH I HAVE;
I GLORY IN WHAT LIFE I HAVE;
AND GOD GIVES THE INCREASE.

There is nothing like a spirit of thankfulness and acknowledgment of what good we have, to bring an increase of that same good.

Therefore it is an excellent habit to meditate upon the appearance of any good in our lives—even though it be but a little—and to give thanks for that much evidence of the divine presence.

For praise, thanksgiving and blessing are to life, health, strength and prosperity what water, sunshine and fertilizing are to plants.

This was the way that Jesus increased the loaves and fishes, "and looking up to heaven, he blessed and gave thanks

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and brake them, and gave to his disciples and the disciples to the multitude;" and this was the way that Paul and Silas were set free from prison, when they "prayed and sang praises unto God . . . and suddenly there was a great earthquake . . . and immediately all the doors were opened and every one's bands were loosed."

A thankful spirit is a most effectual means for God's holy breath to heal us.

You will notice that the headquarters of *The Healing Circle* are moving to where your Editor will reside during the year 1915. Mrs. Turner is desirous of a time of spiritual devotion and application in the quiet (she is perfectly well and strong and still doing happy, healing work) and I am taking this department again into my charge.

You will be interested in reading a few sentences from the testimonial letters which the Circle here in Los Angeles has received.

PROSPERITY. My brother writes me that he has a small position, and takes a better one next week. So my prayer of thankfulness to the Giver of all things is very fervent, and my faith in the word has grown with this beautiful demonstration. I thank you for your earnest help.

HEALING SKIN TROUBLE. My husband, Mr. G., came home, three weeks ago, to do some work. He worked two and a half days, then had to give up. He has a bad leg, and he has scratched it until it has run all over and infection has spread all over his body, till he is in the state Job was, when his wife told him to curse God and die—in my desperation I have nearly done the same. He is like a madman with the pain and itch. . . . [Later letter] My husband is much better in every way and is to do some work this week. We have had what seemed to us a very bad time but all looks brighter for us now. May God bless you.

HELP IN EXAMINATION. I want you to know I passed my examination and got my certificate. I felt your help on Thursday night about Healing Meeting time, particularly. I was lying in bed studying. It seemed to me suddenly I felt strength—my fatigue and headache went away and my brain seemed so clear. I thought to myself, "They are praying for me in Los Angeles." . . . If it had not been for the teachings of Truth which I have had this winter, I wouldn't have had the desire to live.

HELP IN SORROW. Yes, I did receive help soon as I called on you. That fear has all gone. At times it unnerved me so that I could hardly walk about the house, but there is no trace of it left. Last month my brother was killed instantly by a train in Springfield, Ill. And I was calm and serene while making arrangements by telegraph for his burial and the settling of his affairs. Last week my sister in Nebraska died. My heart has wanted to ache but I keep reading all the comforting things to keep it away. Have found such help in reading "The Greater Works" in Master Mind. I thank God, again and again, that this peace came to me before these two events occurred.

Many letters come with general acknowledgments that are often among the finest of testimonies, but are not of interest to read, because the case is not described or the good results told specifically.

We will publish more testimonials from time to time.

NEW LIGHT ON THE BIBLE

Being a study of the Scriptures for a general knowledge
of the literal part accompanied with
Spiritual interpretation

BY ANNIE RIX MILITZ

First Study

GENESIS AND THE SEVEN TYPE MEN.

(Continued from October)

FAITH, Abraham, has been going through its development, receiving, with its royal companion, intuition—Sarah—the baptism of the Holy Breath, signified by the addition of the sacred breath-letter h to their former names, Abram and Sarai.

And while this part of the spiritual candidate is unfolding, there may be another side, that is quite unregenerate—indeed, in gross errors—and here it is represented by the cities, Sodom and Gomorrah, which now come to judgment.

The practices of these perverted people represent the misuse of power, which draws upon itself its own destruction. Lot, that occultism which is near to the right faith (nephew of Abraham) and his family are saved—all but Lot's wife, whose disobedience, in dwelling upon the past, stopped her spiritual progress. The same element of false conservatism obsesses the daughters of Lot also, for they practice the dark side of occultism—a hypnotic spell upon their father—and produce races more or less obstructive to the ongoing of the spiritual nature. These races were the Moabites and Ammonites, who did not co-operate with the Israelites on their journey out of Egypt to the Promised Land, but even hired Balaam to curse them (Deut. 23:3).

There comes a time for the enlargement of Abraham's faith, and Isaac is standing between Abraham and God. So he is directed by the Lord within to give up Isaac. This means to Abraham that he must kill his son. He prepares to do so—such is his love of, and faith in, God. But an angel prevents him from killing Isaac—the sacrifice had been made in heart, and that was sufficient. The Isaac or joy, of the spiritual life, has been slain by some fanatics, who have not heard the inner Voice, saying: "But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless."

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The fourth reading for the student is from chapter XXIV to XXXV, inclusive; also chapter XXXVIII.

The history of Isaac is of that spiritual stage of cheer and joyousness which is the optimism of the regeneration. All things come to it (to him, Isaac) by inspiration. His future wife, Rebekah, comes to the well, where the old servant awaits the one, who, by certain signs, shall prove to be God's chosen one for Isaac. Wealth pours upon him. Kings protect him.

The twins born to Isaac and Rebecca represent the two ministries carried on in the name of Jehovah and Jesus Christ, the violent, austere and sacrificing one (Esau) and the gentle, non-resistant, shepherding one (Jacob). Also they represent the natural (Esau) and the spiritual man (Jacob), the two natures in every human being. The harmony in symbolism of the three pairs of brothers in Genesis—Cain and Abel, Ishmael and Isaac, Esau and Jacob—is significant.

CAIN	(elder, violent;	ABEL	(younger, non-resistant; quiet dwellers
ISHMAEL	(rough, out-door life; hunter, tiller, "hairy .	ISAAC	(in tents, shepherds; smooth men; the inheritors; marry their own people.
ESAU	(man"; do not inherit; marry strangers . . .	JACOB	

Esau sells his birth-right to gratify a temporal appetite, but Jacob could not get that blessing but by the subtlety of his mother.

Jacob portrays the skill, efficiency and astuteness of the spiritual nature, which wins everything, not by violence, but by agreement and co-operation with the Spirit.

After diverting the blessing of his father, Isaac, from Esau to himself, Jacob is hated by Esau, and is therefore sent by his mother to her brother Laban and advised to marry one of his two daughters.

On his way to the strange land of his mother's people, Jacob has a dream of a ladder between earth and heaven, with the angels of God ascending and descending upon it, signifying the power and consciousness upon him of uniting heaven and earth.

Jacob arrives and we have again the scene of one sitting by a well and finding the woman who is to be his wife. As Abraham's servant found Isaac's wife, Rebekah, at the well, so Jacob meets Rachel and Moses finds his wife (Exodus 2:15, 16). The woman represents the church, or the body; the man, the Lord or the Spirit; the well is doctrine, the water is truth. And Jesus "sat thus at a well and there cometh a woman of Samaria to draw water" (John 4:6, 7).

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Jacob loves Rachel, the younger daughter of Laban, and works for him seven years to obtain her. Then, by a trick, Laban gives Jacob, Leah, the elder daughter, and will not let him have Rachel until he promises to serve him another seven years.

Laban discovers that Jacob has brought him prosperity, and when, at last, Jacob wishes to return to his own land, he bargains with him, as to wages, and Jacob is given certain of the cattle among the increase of Laban's flocks, and Jacob uses the law of suggestion for his prosperity.

The subtleties of Jacob and his mother are their interpretations of the working of the Spirit, and though they are crude, they mark the beginnings of the application of divine power to human endeavor, and show the quality that was the success of the Israelites in conquering their enemies and enriching their lands.

Twelve sons and one daughter are born to Jacob: six sons from Leah—Reuben, Simeon, Levi, Judah, Issachar and Zebulon; four sons from the maids of Leah and Rachel; two sons from Rachel—Joseph and Benjamin. These sons are the radiating power of the spiritual candidate, the twelve departments of man's expression. The twelve disciples of Jesus typify the same stage of regeneration. "Go ye into all the world and preach the gospel to every creature."

Laban imposes upon Jacob still, deceiving him, "changing his wages ten times," and, after bearing this twenty years, Jacob gathers his family and flocks and quietly steals away, beginning his journey back to Canaan.

Word is brought to him that Esau, who has grown rich and powerful, is coming with a band of men to meet him, and Jacob is filled with fear and foreboding, remembering Esau's oath, that he would kill him. So, putting his people and his flocks in a safe place, he gives himself to God in prayer, and all night he wrestles with the consciousness-of-power, the Angel of the Lord, to be baptized with its mastery, and he wins.

Then Jacob receives a new name, Israel, meaning "one who prevails with God." The result is that when he meets Esau in the morning, there is a perfect reconciliation between them that remains forever. No more wonderful lesson in the *Way to have Success* is given in all spiritual writings.

The children of Jacob represent the twelve manner of men, who aspire to Godhood, and the errors of which they are guilty are those that have been the common stumbling-blocks of spiritual aspirants. Reuben's weak and treacherous deed of lawless sex-relation; Simeon's and Levi's cruel and violent vengeance; Judah's negligence and carelessly broken promise—these are instances of the causes of failure in spiritual progress.

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In reading this early history of man's attempts towards Godhood, we must remember that no commandments had yet been given from High Heaven—every man was "doing what was right in his own eyes." Therefore we cannot judge these by the Ten Commandments, which were not given until, at least, four hundred years later. Men were feeling their way, often very blindly, towards God.

Thus, though Judah unjustly forgot his promise, to give his widowed daughter-in-law, Tamar, to his young son, when he should come to maturity, yet, when Tamar, who, like every other Hebrew woman, felt that her life was complete only as she became "a mother in Israel," used her deep and subtle insight to make Judah the father of her children, he exalted her to a place of honor and protection. And it is through one of her twins, Pharez, that the line of King David descends, culminating in Jesus Christ.

For the fifth reading in Genesis, let the student study chapters XXXVII to L inclusive.

The greatest of Jacob's twelve sons was Joseph, his first love-born, being the elder son of Rachel, the beloved wife. Joseph, "the dreamer," told two dreams to his brothers, of seeing twelve sheaves of wheat and eleven of them bowing to his sheaf, and again of the sun, moon and the eleven stars bowing to him. These dreams, as well as the great love of Jacob for Joseph, roused the jealousy and anger of his brothers, who seized him one day and sold him to some merchants who were going down into Egypt.

There, Joseph became the head slave in the house of Potiphar, an Egyptian officer. The wife of his master fell in love with him, and tried to make him untrue to his master and himself. When she could not succeed, she accused him falsely and he was thrown into prison.

Joseph's life and character are beautiful. With all his misfortune, there is never a word of complaint, but always he is so faithful, gracious, noble and fine in his attitude towards his work and those over him that he rises rapidly in honors and power. In prison he is given great liberty and advantages.

He interprets the dreams of two of the king's servants, that were prisoners, and the interpretations were fulfilled. Two years after, one of these, the butler, told Pharaoh, the king, about Joseph's power of interpretation, when he (the king) was greatly desiring to know the meaning of two dreams that he had had. He saw in his dream seven cows, "fatted and well favoured," come up out of the river, followed by seven "lean kine," and the lean cattle devoured the fat ones; also he saw seven fat ears of corn on one stalk, and then seven ears, "withered and thin," and the thin ears devoured the fat ones.

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When Joseph came before Pharaoh and heard the dreams, he told him that there would be seven years of *great plenty* in Egypt, followed by seven years of *famine*, and the latter would devour the former. Then he added the advice that Pharaoh appoint "a discreet man," to save up the *great surplus* of the seven years of plenty for supplies for the years of *famine*. And Pharaoh wisely appointed Joseph, himself.

Great honors were put upon Joseph, he became next to Pharaoh in power and married the daughter of an Egyptian priest, by whom he had two sons, Manasseh and Ephraim.

Such a great store of corn was laid up in Egypt that when the famine came they were able to help neighboring countries, that also suffered from famine. Among them was Canaan, where Jacob and his sons still lived. These sons went down into Egypt for corn, and Joseph learned of their presence, and had them brought to him. They did not know him until finally he disclosed his identity.

They were greatly frightened, expecting to suffer for their perfidy. But the great soul of Joseph comforts them, assuring them of his forgiveness, "Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Gen. 50:20).

Then Joseph, with the aid of a grateful king and loving Egyptians, brings all his father Jacob's people, Jacob himself and the sons, their wives and children, down to dwell in Egypt, there to be fed and to have honors and blessings heaped upon them because of their relationship to Joseph.

Joseph, whose name means "added," is that department of our spiritual radiance that brings us honor and riches. His character gives us the key to the success that comes through God.

The parallelisms between Jesus and Joseph are very marked. Here are a few:

Joseph was a shepherd.—Gen. 37:2.	Jesus was the Good Shepherd.—John 10:11.
Sent by his father to seek his brethren.—Gen. 37:13, 14, 16.	Sent by his Father to seek and save his people.—John 8:16, 17.
When his brethren saw him coming they sought to slay him.—Gen. 37:20.	When Jesus came on earth his people, the Jews, sought to kill him.—Matt. 2:20.
Sold for 20 pieces of silver, price of a slave under age.—Gen. 37:28.	Sold for 30 pieces of silver, price of a slave of full age.—Matt. 27:59, 60.
Carried down into Egypt.—Gen. 39:1.	Carried down into Egypt.—Matt. 2:13, 14.
Tempted by Potiphar's wife.—Gen. 39:7.	Tempted by Satan.—Mark 1:13.

Condemned by false witness
and put into prison.—Gen.
39:19, 20.

Put with two prisoners; one
is saved, the other hanged.
—Gen. 41:2, 3, 22.

Became Governor, Ruler and
Savior of his people in
Egypt.—Gen. 41:6, 43.

Condemned by false witnesses
and put to death.—Matt.
26:59.

Crucified with two prisoners;
one he saved, the other was
hanged.—Luke 28:39-43.

Was Governor, Ruler and
Savior of his people on
earth.—Matt. 2:6.

The children of Israel were given a special place to live in Egypt, "in the country of Goshen; and they had possession therein, and grew and multiplied exceedingly."

These descendants of the twelve sons of Jacob are our spiritual thoughts and desires, and their sojourn in Egypt is the dwelling of our spiritual nature among our physical propensities and our material beliefs.

Their own land is Canaan, rich and "flowing with milk and honey." At a certain stage of our spiritual development these thoughts and desires receive a call to come up higher, to come back to their own, and then begins their journey up out of Egypt and towards the happiness and freedom of the Land of Promise, whence they had come. This is called the great exodus and the book of the Bible that describes it, is Exodus, with which we will begin our next study.



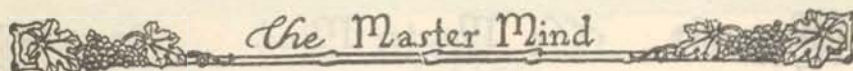
DESIRE

No joy for which thy hungry heart has panted,
No hope it cherishes through waiting years
But if thou dost deserve it shall be granted,
For with each passionate wish the blessing nears.

Tune up the fine, strong instruments of thy being
To chord with thy dear hope, and do not tire;
When both in key and rhythm agreeing,
Lo! thou shalt kiss the lips of thy desire.

The thing thou cravest so waits in the distance,
Wrapt in the silences, unseen and dumb;
Essential to thy soul and thy existence—
Live worthy of it—call, and it shall come.

—Ella Wheeler Wilcox, in *Journal*.



BOOK REVIEWS

BY ETHELIND LORD

HOW TO ATTRACT SUCCESS, by F. W. Sears, Speaker, The New Thought Church, New York. Price \$1.80, postpaid. New Thought Publishers, 110 West 34th St., New York.

The one thing in Mr. Sears' writings that especially appeals to the layman as well as to the student of metaphysics and psychology is the logical explanation and application he makes of what have been called purely abstract laws or truths.

In this book an old subject is handled in an entirely new and most interesting manner. The author's application of scientific, philosophical and psychological laws to *all* the affairs of every day life will be "new thought" to most readers, but at the same time will appeal to their reason and common-sense.

"The True Law of Success," Mr. Sears points out, "is the Law of Harmonious Attraction." He points out in the foreword that

"To be successful in anything one must be able to *retain* as well as *obtain* it; he must be able to obtain it when he wants it."

"Within each life lie the causes of whatever enters it. Man is building his own world every moment of his life. He creates from within the energy which attracts from without. Man must first have 'castles in the air' before he can have castles on the ground."

"The universal laws which make for success are the Law of Harmonious Attraction, the Law of Non-Resistance in its positive application, the Law of Conscious Imaging or Ideation, and the Law of Persistent Application."

Well worth reading—and applying.

THE TRUE MYSTIC. A volume of Lectures on Mysticism by the Rev. Edward Holden Sampson. Published by the Macoy Publishing Co., New York. Price \$1.00.

"The True Mystic" gives a short historical account of mysticism in all ages of the world's history, tracing the subject back to prehistoric and primeval times.

THE BANNER OF LOVE, by Lucy C. McGee. Mansfield Printing Co., Boston, Mass.

A mystical description of the "House Beautiful" of Being, wherein dwells "I Am that I Am."

Very beautifully printed on one side of the page only, with appropriate illustrations.

A MARRIAGE OF SOULS, by Veni Cooper-Mathieson, Editor of "The Truth Seeker" in Australia. Published by The Truth-Seeker Publishing Co., Perth, Western Australia. Price 8s 6d.

A lengthy metaphysical Novel—"esoteric, recondite, mystic," and a monument to the Author's industry and knowledge.

The Master Mind

Her description of Australia is tremendously realistic and inspiring, and the whole book is well worthy the time and attention it takes to read and ponder it.

GOLD OF DAWN, by Richard Whitwell. Publishers, A. C. Fifield, London, E. C. Price 1s 6d.

A book of wonderfully beautiful "gems." In short paragraphs, which are prose poems, it gives to its reader at one time comfort, at another deep inspiration, and at yet another, in a flash as of lightning, a glimpse of his Real Self of Power to Be and to Do, in thoughts that are truly jewels.

The tone of the whole book is of a high devotional nature, reminding one, often, of Emerson, in its depth of thought, and again of the New Testament, in its simplicity of language and sweetness.

Many a weary one will take fresh courage from such passages as:

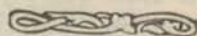
"If God be with us, we have the potency of the Universe on our side."

"If our will is good, then all is well with us, however experience may seem to point to the contrary."

"Does your vision fail you? Be not dismayed, for it is well! All that was before, yea, all that ever has been still is. God is greater than our conceptions of Him. . . . Know that . . . our utmost desires are poor and insignificant in comparison with that which "Our Father hath in store for His children."

And the joyous one, the lover of Nature, the idealist—these, too, will find a message in this little book.

It should make a beautiful and acceptable Christmas or birthday present.



RECIPE FOR A DAY

A dash of water cold,
A little leaven of prayer,
A bit of morning gold,
Dissolve in morning air.

Add to the rule some merriment
And a thought for kith and kin,
Then as a prime ingredient
Plenty of work thrown in.

But spice it all with the essence of love,
And a little whiff of play,
Let a wise Old Book and a glance above,
Complete the well-made day.

—Rosemary.