

THE BIRTH OF THE CHRIST WITHIN

Vol. VII

DECEMBER, 1914

No. 3

The MASTER MIND

Edited
by
Annie Rix Miltz

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THE MASTER MIND

VOL. VII.

DECEMBER, 1914

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THE BIRTH *of the* CHRIST WITHIN

BY ANNIE RIX MILITZ

God's Spirit falls on me as dewdrops on a rose;
 If I but like a rose, my heart to him unclose.
 The soul wherein God dwells—what church can holier be?—
 Becomes a walking tent of heavenly majesty.

Lo! in the silent night, a child to God is born;
 And all is brought again, that e'er was lost or lorn.
 Could but thy soul, O man! become a silent night,
 God would be born in thee, and set all things aright.

Tho' Christ a thousand times in Bethlehem be born,
 If he's not born in thee, thy soul is all forlorn.
 Hold, there! where runnest thou? Know heaven is in thee;
 Seek thou for God elsewhere, his face thou'lt never see.

In all eternity no tone can be so sweet,
 As where man's heart with God in unison doth beat.
 Ah, would thy heart but be a manger for the birth,
 God would once more become a *Child on earth!*

—FRA ANGELUS (1682).



OD'S TRUTH is sown freely and abundantly day after day, year after year, upon our hearts and minds, and, at one blessed moment, a tiny seed-word of His presence takes root in the stillness of our soul.

The holy influence grows and unfolds in secret, and the lover of Truth may not know of its presence until one day a thrill of life stirs his whole being and the soul, like another Mary filled with praise, sings a new *Magnificat* to the great Love-source of every good gift that has come to man.

One of the most quickening truths, that can enter into the heart of man, is the thought that God is our true Father,

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that we are Spirit and come directly from the Infinite; that we are pure and holy, being God's thought, which He thinks from eternity to eternity; that we are not sick, sinful, weak and dying creatures as we appear to be, but His glorious offspring, perfect now as we ever have been and ever shall be, world without end.

It was this thought, held in the mind of Christ Jesus, even before he was born, that made him to be the revelation of the great saving Truth, and caused his life to become the living allegory of the holy transaction that takes place daily between God and man.

The Christ dwells secretly in the heart of every human being, as the oak-tree abides in the acorn. Recognition of its presence opens the way by which it can begin to make its appearance. Then, after accepting the truth that the Christ is within us, there comes the nourishment of that truth by obedience to the directions of the one man who demonstrated its presence in himself and came to teach others to do the same.

"Seek ye first the kingdom of God," he says, and "The kingdom of God cometh not with observation. Neither shall they say, Lo, here! or, lo, there! for, behold, the kingdom of God is within you."

What a reversal of the teaching of crude Christianity! Ask most of the little children in our orthodox Sunday Schools where heaven is and they will point to the sky. Yet, how plain are the words of the Master that heaven, which is the kingdom of God—"our Father which art in heaven"—is within us. Therefore we must find it there. "Seek and ye shall find." We have sought his kingdom and we have found it within ourselves, the perpetually happy state of heart and mind.

Certain ancient pieces of papyrus have been discovered of recent years with sayings upon them ascribed to Jesus, but which are not found in the New Testament. They are words that can easily be understood in the light of what we have just been explaining. Here are some of the words:

"Jesus saith, Let not him who seeks . . . cease until he finds, and when he finds he shall be astonished; astonished, he shall reach the kingdom and having reached the kingdom he shall rest . . . and the kingdom of heaven is within you; and whoever shall know himself shall find it. (Strive therefore?) to know yourselves and ye shall be aware that ye are the sons of the (Almighty?) Father."*

Thus were these two truths—heaven within us and our divine origin—vitaly connected and made the prime enlightenment to be sought.

*The words enclosed in parentheses are supposed translations of illegible places, where the papyrus is torn or the writing obliterated.

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The Master understood that heaven would also be out-pictured to our senses, but instead of seeking it without we were to find it within first, and then know that "the without must become as the within."

It is this union between the within and the without that is the establishment of heaven on the earth and the finishing of the work which our Heavenly Father has given us to do. We have found the Christ in Jesus—the Christ without—now we must find the Christ within ourselves and then see that these are one. We have long imagined heaven without, now we must find it within, and then make and keep the connection between them. Then our inner harmony can take form in fair surroundings, genial companions and happy events.

"Except a man be born from above, he cannot see the kingdom of God," declares Jesus. The one that is conceived of God and sent of God is the divine self in us and its history is portrayed in the events of the life of Jesus Christ.*

There comes a presentation of your soul before God in its simplicity and purity like the Virgin Mary. Then you are receptive to the Message of Truth (the angel Gabriel): "Blessed art thou! Thou hast found favor with God!"

Then your soul is filled with the knowledge of your Spiritual Self that is to be made manifest in the flesh and be the means of saving you from your ignorance and its fruit, sin, disease, poverty and death.

Time may roll on after the vision and things may seem much the same after the conception of this idea and during its early development.

But there comes an era in your spiritual life when your watchful senses, like the shepherds on the hills of Judea, guarding their flocks by night, receive a great illumination—the angels of the divine presence sing of glorifying the One Good, of peace established on earth and love towards all men.

In meekness and lowliness, all quietly and hidden, the Master-thought has come to you. There was no room for it among the thronging thoughts of the inn, your intellect; but down in the humble but obedient region of your nature the stable with its sheep and oxen—is laid the One that shall yet rule the kings of your human manifestation.

Your noblest thoughts—the wise men of the East—gather to do homage to this Truth that shall save the world. They bring their gold of virtue and goodness, their incense of prayer, their myrrh of mystic preservation to the use of the great Presence.

*This subject is elucidated further in the article *Regeneration*, Vol. II, page 16 of *THE MASTER MIND*, and *The Miraculous Conception of Jesus Christ*, Vol. I, page 53.

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And though the unregenerate ego, the Herods of mortality, may often jeopardize the blessed expression, yet it passes through error's attacks, temptations of the flesh, of worldliness and of evil-doing; through failure, even oblivion—"Truth crushed to earth shall rise again"—only to come forth the more brilliant and powerful until at last, like the stone in the king's dream, that Daniel interpreted, it dissolves all other stones and grows until it fills our whole earth and is all there is of us—a glorified self, one with God, having all the bliss, knowledge and power in the universe.

Ceremonies and ordinances, feast-days and fast-days continue with the race, until that which they commemorate and celebrate has come to pass, a permanence in consciousness and an actuality in experience. Christmas days are not perpetuated only to honor the birth of the Christ in one man nineteen centuries ago, but to keep alive in the minds and hearts of men, the promise of the coming of the Christ to every man throughout the ages.

The Christ in you and me comes with arms laden with gifts to men—the most precious in the world, health, happiness, love, life. Not in a condescending way does it shower our mortality with its favors, but it raises our humanity to its throne, washing its feet, bringing the rich robe to cover its penitent nakedness and putting the ring of royal authority upon its humble hand.

Then our humanity in turn brings its gifts to the feet of its Master—the Christ in all—the symbols of the inner gifts, things material, that are beautiful, rich, love-wrought and blessedly useful.

Everyone who enters into the Spirit of Christmas, takes upon himself the custom of kings, who make gifts to each other because of the kingly quality of graciousness and generosity, so becoming to kings.

It is the Christ in us that seeks to serve and cares not what may be the return. And It is in Itself the greatest gift that human nature can receive.

The sign that the Christ is born in you is, first, that you love Truth for its own sake; that you seek to live the life that is Godlike; that you meditate upon the words of Jesus Christ and seek with your whole being to fulfill his directions and to identify yourself with him; that you live and serve humanity as your genuine worship of God.

Many methods are being used by those who desire spiritual attainment, as there were many maidens in Israel who desired to be the fulfillment of prophecy and become the mother of Messias. They serve to keep the faith alive to the promise, but methods with an object fail. It is when methods are abandoned and love actuates one's deeds that there is a

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Mary ready—the state of living the life for love's sake and without regard to a future reward—to mother the true consciousness. For it is the baptism of the Holy Spirit that brings the hidden offspring of God to light.

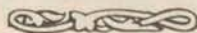
When the Christ-consciousness comes to a man, or woman, then all things become transformed. Character changes; new tastes and interests are developed; values change—earthly things cease to be objects of pursuit, they come to one easily and are used as a means to spiritual unfoldment; limitations are broken down; new gifts and new senses follow.

Life grows marvellously charming. It is fraught with rich experiences both inner and outer. It is the magical life and all its events can be plainly traced to the divine hand, and its laws are above the recognized planes of cause and effect.

But more than aught else are "the favors of God" as the ancient mystics named them, finding it difficult to describe the bliss and the powers that accompany the new birth. The beloved of God is never alone. Sorrow and sighing have fled away forever. Criticism and condemnation find them unmoved. Enmity cannot approach them, they are hid "in the secret place of the Most High." Strife is unknown to them; rivalry, envy, jealousy are without their gates. Fear and worryment are strangers to them. All sense of evil utterly leaves them.

The God-anointed guide to this holy inspiration is Jesus, who proved himself the Christ. Whoever is taught of God comes to Jesus Christ. "It is written in the prophets, And they shall be all taught of God." Therefore all shall come to the Master of Masters, and all therefore shall find the Christ in themselves, even as he found it in himself. This is the great consummation promised before the foundation of the world—the glory which you had with the Father before the world was.

"CHRIST IN YOU, THE HOPE OF GLORY."



"What is there but the sky, O sun, which can hold thy image?
I dream of thee but to serve thee I never can hope,"

The dew drop wept and said;

"I am too small to take thee unto me, great lord,
And thus my life is all tears."

"I illumine the limitless sky,
Yet I can yield myself up to a tiny drop of dew,"

Thus said the sun and smiled;

"I will be a speck of sparkle and fill you,
And your tiny life will be a smiling orb."

BREAD FROM HEAVEN

HOW forcible are right words!

Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.—Job. 6:25 and 22:22.

Certain words of Jesus Christ are for the putting of the mortal or carnal self into its right place. They may seem bitter, but they are a good tonic.

Let us apply all his words to ourselves, then we shall be charitable and just in applying them to others.

THE MORTAL SELF

Dec. 1: "Ye are from beneath; I am from above; ye are of this world; I am not of this world.

The Christ addresses the carnal nature, and declares the origin of each, plainly. Our human, mortal, carnal flesh-self is from the deep—the great abyss or nothing. Our divine self, the Christ in us, is from heaven.

Dec. 2: If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

The carnal nature in us is indifferent to the Christ. It is the divinity in us that appreciates the divinity in Jesus, which came, not because of any need of its own, but to do the pleasure of God.

Dec. 3: I can of mine own self do nothing; as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

Our divine self knows that, from its mortal self, it can do nothing. Only as it hears the inner Voice can it judge, and its judgment is always true and good, because there is no bias or prejudice of selfishness in it, but only the love and wisdom of God.

Dec. 4: I speak that which I have seen with my Father; and ye do that which ye have seen with your father.

The spiritual self speaks the Word that it sees to be the truth of God, but the carnal self, being of the earth, may still continue its earthly deeds.

Dec. 5: But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham.

The lower nature at times wars against the higher, even trying to hush its voice. But it continues its message just the same. The Jews, to whom Jesus was speaking, were claiming to be spiritual because of their flesh ancestor, Abraham. But spiritually, they were not Abraham's children.

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Dec. 6: If ye were Abraham's children, ye would do the works of Abraham. Ye do the deeds of your father.

Spiritually, Abraham's children are the children of faith and obedience to God. The Christ rebukes the mortal's pride of ancestry. Its father is nothingness, and therefore its descent and its deeds are vanity.

Dec. 7: But I know you, that ye have not the love of God in you.

The resisting, argumentative, presuming self is stilled by the Wise One in us, who knows it to be without strength or substance, being without God-love.

Dec. 8: Yet ye have not known him; but if I should say, I know him not, I shall be a liar like unto you; but I know him and keep his saying.

It is the carnal nature that says, "I do not know whether there is any God, and no one else knows"; and, "I do not know whether we live after death, and no one else knows." It is a liar. For there is One in us that knows, and will never deny that knowledge.

THE JUDGMENT OF IGNORANCE

Dec. 9: If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

The part of us that does not live the true Christ-life must be pruned away from us, and be brought to naught; every expression that is not of the highest, is tried in the fire of love, and if unlovely it is destroyed.

Dec. 10: But all these things will they do unto you for my name's sake, because they know not him that sent me.

Persecution arises from ignorance. Those who know God and "the name" or character of the Christ, will not condemn nor criticize.

Dec. 11: But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

Every word fulfills itself, therefore let us not say, "I am misunderstood, or I am not appreciated"; for then we may come under that law of being opposed and disliked, when we had nothing but good intentions and deeds towards others.

Dec. 12: Of judgment, because the prince of this world is judged.

The Spirit in man is now exercising good judgment, through discriminating as to the worldly-minded that is in every one, and the spiritually-minded which is the Real of every one.

Dec. 13: If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?

Jesus Christ, the Truth, calls to humanity, to exercise good judgment, that if its message brings evil, then prove that it is evil; but if the doctrine is bringing good to people's lives, why resist it and speak against it?

Dec. 14: For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and the beginnings of sorrows.

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Ignorance is back of the warring of one part of humanity with another; and warring states of mind are reflected in nature, as convulsions and miseries; but these conflicts are like birth-throes, and the Wise are not alarmed at such appearances.

- Dec. 15: Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and cause them to be put to death.

Mortality wars with itself, thought striving with thought, old thoughts overtopping the new ones, and new thoughts destroying the former beliefs. This is the strife that precedes healing, and the coming of the new age.

THE DIVINE GIFTS AT INTEREST

- Dec. 16: "A certain nobleman went into a far country to receive for himself a kingdom, and to return.

The spiritual self seems to be retired from sight and, to mortal sense, non-existent.

- Dec. 17: And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

The powers of the spiritual self are given over to the thoughts which seek to obey and serve the higher nature.

- Dec. 18: But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

The evil thoughts oppose themselves to the higher nature. "The flesh warreth against the spirit."

- Dec. 19: And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

Finally the higher self begins to be made manifest in the regeneration, and its departments of expression are called to account, to see if each has brought forth, on the earth manifestations as they are in heaven.

- Dec. 20: Then came the first, saying, Lord, thy pound hath gained ten pounds.

The first, the Soul-servant, has used its gift of divinity to develop character and brings back many virtues.

- Dec. 21: And he said unto him, Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities.

The Soul hears the divine approval, and is given dominion over much of the man's human nature.

- Dec. 22: And the second came, saying, Lord, thy pound hath gained ten pounds.

The second, the mind-servant, has developed its gift of intelligence five-fold.

- Dec. 23: And he said likewise to him, Be thou also over five cities.

The mind is given control over a good part of the man's nature.

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Dec. 24: And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin.

This other is a body-servant, which has received life as its pound, and it has buried it in materiality, expecting to give it back, the same as it was received.

Dec. 25: For I feared thee, because thou art an austere man: thou takest up that thou layest not down, and reapest that thou didst not sow.

Fear is paralyzing, and the old view of God, as a being of wrath, prevented the development of men's bodily powers under spiritual training.

Dec. 26: And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

As a man judges God, so the divine One will appear to him. If he sees an angry God, then that anger will be poured out on him. If he knows the true God to be Love, then love will be given him.

Dec. 27: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury.

The Spirit demands that the Life, which it has bestowed upon the body, shall be established in immortality on the earth, as it is established in heaven. Jesus brought back to his Father immortality in his earthly body, as interest upon his capital, immortal Life from heaven.

Dec. 28: And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

So immortality is taken from such a body and is bestowed upon the soul.

Dec. 29: (And they said unto him, Lord, he hath ten pounds.)

A protest is raised by the other servants or departments of the man—he is rich in Soul-development, but his body must give up its Life.

Dec. 30: For I say unto you, That unto every one which hath shall be given: and from him that hath not, even that he hath shall be taken away from him.

In the Spirit, the One who really has, is he that uses his gifts to bless others—he is a magnet to attract all good. But whoever does not use his God-power to bless others, loses even what he seemed to have.

Dec. 31: But those mine enemies, which would not that I should reign over them, bring hither and slay them before me.

All opposition to Truth and the ruling-of-the-Good, is destroyed by the coming of the Sun of Righteousness, that shines away the darkness of all error, forever.

^a John 8:23—John 8:42—John 5:30—John 8:38—John 8:40—John 8:38, 41—John 5:42—John 8:55.

^b John 15:6—John 15:21—John 15:25—John 16:11—John 18:23—Mark 13:8—Mark 13:12.

^c Luke 19:12—13—14—15—16—17—18—19—20—21—22—23—24—25—26—27.

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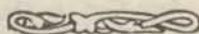
BREAD FROM HEAVEN FOR NEXT MONTH

LITTLE ONES. Jan. 1, Luke 18:16—Jan. 2, Matt. 10:42—Jan. 3, Mark 9:42—Jan. 4, John 13:33—Jan. 5, Mark 13:17—Jan. 6, Matt. 15:21—Jan. 7, Matt. 23:37—Jan. 8, Luke 13:30.

THE ANIMAL NATURE. Jan. 9, Luke 19:30—Jan. 10, Matt. 7:6—Jan. 11, John 10:4—Jan. 12, Matt. 10:29—Jan. 13, Matt. 23:33—Jan. 14, Luke 10:19—Jan. 15, Matt. 23:24—Jan. 16, Luke 9:58.

THIEVES. Jan. 17, Matt. 6:19—Jan. 18, John 10:8—Jan. 19, John 10:10—Jan. 20, Matt. 24:43—Jan. 21, Matt. 21:13—Jan. 22, Luke 12:39—Jan. 23, Luke 22:52—Jan. 24, Luke 23:43.

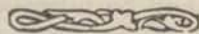
TREASURES. Jan. 25, Matt. 6:20—Jan. 26, Matt. 6:21—Jan. 27, Matt. 12:35—Jan. 28, Luke 12:33—Jan. 29, Luke 18:22—Jan. 30, Mark 12:43—Jan. 31, Mark 12:44.



KUROZUMA LEFT SEVEN COMMANDMENTS

1. Thou who wast born in the land of the Gods shalt not be without a constantly believing heart.
2. Thou shalt not yield to anger or grief.
3. Thou shalt not, in seeing the wickedness of others, increase thine own.
4. Thou shalt see only purity in things.
5. When in health, be not slothful in business.
6. Thou who hast entered the Way of Truth, shalt not have thy soul devoid of Truth.
7. Thou shalt not let slip thy daily blessings.

Man is the master of his own destiny and the equal of Heaven and Earth; he can influence the course of nature *so long* as he maintains his true relation to Being.





THE MYSTIC'S CHRISTMAS

JOHN GREENLEAF WHITTIER

"All hail!" the bells of Christmas rang,
"All hail!" the monks at Christmas sang—
The merry monks who kept with cheer
The gladdest day of all the year.

But still, apart, unmoved thereat,
A pious elder brother sat
Silent, in his accustomed place,
With God's sweet peace upon his face.

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"Why sitt'st thou thus?" his brethren cried;
"It is the blessed Christmas-tide;
The Christmas lights are all aglow,
The sacred lilies bud and blow.

"Above our heads the joy-bells ring,
Without the happy children sing,
And all God's creatures hail the morn
On which the Holy Christ was born.

"Rejoice with us; no more rebuke
Our gladness with thy quiet look."
The gray monk, smiling, said: "Keep, I pray,
E'en as ye list, the Lord's birthday."

"Let heathen yule-fires flicker red
Where thronged refectory feasts are spread;
With mystery play, and mask and mime,
And wait-songs speed the holy time!"

"The blindest faith may haply save;
The Lord accepts the things we have;
And reverence, howsoe'er it strays,
May find at last the shining ways."

"They needs must grope who cannot see;
The blade before the ear must be;
As ye are feeling, I have felt,
And where ye dwell I, too, have dwelt!

"But now, beyond the things of sense;
Beyond occasions and events,
I know, through God's exceeding grace,
Release from form, and time, and place.

"I listen, from no mortal tongue
To hear the song the angels sung;
And wait within myself to know
The Christmas lilies bud and blow.

"The outward symbols disappear
From him whose inward sight is clear;
And small must be the choice of days
To him who fills them all with praise.

"Keep, while you need it, brothers mine,
With honest zeal, your Christmas sign;
But judge not him who every morn
Feels in his heart the Lord Christ born!"



SCIENTIFIC FAITH

BY ANNIE RIX MILITZ

Chapter VII

FAITH IN JESUS CHRIST.

Advanced faith opens the easy way—Identification with Jesus Christ—The knowledge and love of God and Jesus Christ intermutual—The universal Guru—Why many are slow in spiritual progress—The true foundation for belief in Jesus Christ—The Spirit gives faith—The way of instantaneous attainment—The Atonement—Safety—The Passover—Mental attacks—The High Name—Of Osiris—Of Jesus Christ—Extreme Unction.

In the days of our pioneer faith we hew our own way through the rock of unbelief and make roads over new ground, along which others may follow if they choose. But, as in the history of the race, the progress of civilization evolves the railway track, the automobile and the airship, so the progress of faith at last produces a being, whose faith is so perfect that it can be the easy way for all souls, who may choose its advantages.

This is the history of the race and the faith that permitted Jesus Christ to write his message of truth large upon the heart of humanity, and to construct the consciousness that should become the great vehicle of passage out of darkness and non-manifestation into the glorious and perfect expression of God in the flesh.

Identification with Jesus Christ is the easy and happy way of oneness with God, and the Master was appointed to make that way plain for the saving of many out of delusion into the Truth.

Love of God and devoted obedience to our heavenly Father lead us to the love and understanding of Jesus Christ; and also conversely, those who love and follow Jesus get a true knowledge and love of God. For the union between God and Jesus Christ is so perfect that to know and love either one is to have the same knowledge and love for the other. The advantage of receiving Jesus Christ is that the things that have been put off to another time and place—to another incarnation or to a heaven far away and a time far in the future—are seen to be for the present and here upon the earth, for this is the gist of Jesus Christ's teaching and practice.

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"No man can come to me except the Father which hath sent me draw him."

"It is written in the prophets, And they shall *all be taught* of God. Every man therefore that hath heard and hath learned of the Father cometh unto me." (John 6:44, 45).

Thus we may reason, that since all shall yet be taught of God, they will also be drawn of the Father to Jesus Christ. And the sooner this takes place the better it will be for you and me.

It is an old teaching in the Orient that no one can enter into the deepest realms of Truth nor scale the greatest heights without a Guru or Teacher to guide him; that as we have a mother in the flesh, so we have a spiritual parent. To meet this requisite Jesus Christ came, that none should lack a guide into the fullness of heaven on the earth. He is the safe leader because he is absolutely impersonal; he made no failures and he attained the highest—God—conquering the last enemy, death; and he has the power to abide with us throughout the ages.

A follower rises no higher than the one he follows, therefore let us choose the Leader that reached the supreme goal, Godhood.

With many truth-students, the lack of understanding and appreciation of Jesus Christ is the cause of their slowness in spiritual progression and the reason why they are not healed.

But they must only accept Jesus Christ through the Spirit, the Heavenly Father within. For, to believe in him because of the testimony of human beings is to have one's faith on a poor foundation. We must "know of ourselves," as Peter had it revealed to him. Then our faith will be upon a rock—the *Rock*—firmly established forever, which no man, event or thing can take from us, but which will be so dynamic that the very gates of hell, or the grave, cannot hold out against our word of faith.

And how shall we be so taught of God? By application. By prayer in season and out. Then the Spirit will give you the faith—even the Spirit of Jesus Christ himself. "For we know not what we should pray for as we ought," says Paul. (Rom. 8:26), "but the Spirit itself maketh intercession for us."

Faith in Jesus Christ opens us to all the powers, virtues and ecstasies of the great ones without having to go through the long, tedious process of climbing, wrestling, plodding and other stages of "becoming." For this proceeding by steps and stages is practically a denial of our Being-there-now, which we know to be the absolute Truth of our real self.

Meditation upon Jesus Christ is concentration upon the demonstration in the flesh of man's spiritual origin, substance

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and power, for he is the Oneness of God and man—the at-one-ment. There are deep, spiritual principles back of the theological doctrine of the atonement which are uncovered as we realize its fulfillment in ourselves.

Enfolded in the consciousness which is the mind of Jesus Christ we are safe, it matters not what may be the element, condition or environment into which we may enter. As the diver is protected by the diving-suit while he plunges to depths of the sea, where unprotected human life could not exist, so we, filled and surrounded by the life and Spirit of Jesus Christ, could pass through flames or poisonous gases; could enter a plague-charged atmosphere; could pass among wild beasts and remain unharmed.

This is the significance of the Passover-protection of the flesh and blood of Jesus Christ. As the Hebrews were defended from the death-wave that smote the first-born of the Egyptians, by their obedience in eating the specially prepared lamb, so we, by "eating" Jesus Christ, or identifying ourselves with him, can be kept in safety before the assault of any enemy, visible or invisible.

Those who feel themselves the object of mental attacks should learn to run under cover of the Jesus Christ presence, by repeating his name. "The name of the Lord is a strong tower; the righteous runneth into it and is safe."

When the desire and will turn towards Jesus Christ in admiration and meekness, then the Spirit can give us the true faith in him which will grow from day to day until every particle of our being reflects him and becomes identified with him. This is "believing into" Jesus Christ, the "putting on Jesus Christ" and being "hid with Christ in God."

When an artisan in glass engraving wishes to produce certain effects upon a glass surface, he pours acid upon it which eats away the polished surface, leaving a dulled track. The parts that he does not wish to be affected by the acid, he covers with wax over which the acid passes without penetrating to the glass. So the Christ presence is as that wax-protection from the acid of the persecution of mortals and the contaminating influences of poisonous mental and material atmospheres.

The ancient Egyptian priests taught their neophytes that there was an escape from suffering and condemnation after death, if they would but take on themselves the name of Osiris, the great god who had conquered the serpent of sin, Typho, and opened a way called *The Path of Light* into peace and bliss immortal. Such a candidate would be able to pass by the "Forty-two Judges" of Virtue, for as they would question him, his answer would ever be, "I am Osiris! I am pure!" Then the Judges would say, "He knows! Let him pass!" and, though he had done things "worthy of condemnation," he

could not be cast out, because he was sufficiently saturated with the Osiris character to remember the pass-word at the time of the crisis of his existence.

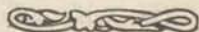
This truth of the power of the High Name was understood by the ancients, who were ever calling upon the name of their gods, but in a superstitious and ignorant way. In Christianity it took form as "faith in the name" of Jesus Christ. A cripple from birth was made whole and strong by Peter and John using the name of Jesus Christ. "And his name through faith in his name hath made this man strong."

The Catholic priest endeavors to keep the mind of his dying charge upon Jesus Christ, as he is passing, that he may be covered and protected in the invisible realm, to which his consciousness is going. This is the significance of *extreme unction*.

But the true follower of Jesus Christ today will see that it is here, while yet he is alive, that he is to realize the protecting and delivering power of the name of Jesus Christ. And only those who practice living the life of Christ can be mindful of his divine power in extreme moments.

Faith in Jesus Christ is not mere confidence in a personality or belief in a man of history. It is really faith in God, made man and dwelling and ministering on this earth. And not alone in Jesus but in all mankind. Jesus is the door through which we can enter into our own divinity and behold the divinity of all.

Our belief in the God-man cannot be too great, too exalted, too absolute, for the height and the extent of our faith in him determines our own attainment while in the flesh. Jesus Christ is the ladder up which we may mount to God, so as to be God and very God.



THE KING'S PICTURE

"There is in every human being, however ignoble, some hint of perfection; some one place, where (as we may fancy) the veil is thin which hides the divinity behind it."—*Confucian Classics*.

The king from his council chamber,
Came weary and sore of heart;
He called for Iliff, the painter,
And spake to him thus apart:
"I am sickened of faces ignoble,
Hypocrites, cowards and knaves!
I shall shrink to their shrunken measure,
Chief slave in a realm of slaves!"

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"Paint me a true man's picture,
Gracious and wise and good;
Dowered with the strength of heroes,
And the beauty of womanhood.
It shall hang in my inmost chamber,
That thither, when I retire,
It may fill my soul with grandeur,
And warm it with sacred fire."

So the artist painted the picture,
And it hung in the palace hall;
Never a thing so goodly
Had garnished the stately wall.
The king, with head uncovered,
Gazed on it with rapt delight,
Till it suddenly wore strange meaning,
And baffled his questioning sight.

For the form was his supplest courtier's,
Perfect in every limb;
But the bearing was that of a henchman
Who filled the flagons for him;
The brow was a priest's who pondered
His parchments early and late;
The eye was a wandering minstrel's
Who sang at the palace gate.

The lips, half sad and half mirthful,
With a flitting, tremulous grace,
Were the very lips of a woman,
He had kissed in the market-place;
But the smile which her curves transfigured,
As a rose with its shimmer of dew,
Was the smile of the wife who loved him,
Queen Ethelyn, good and true.

Then, "Learn, O King," said the artist,
"This truth that the picture tells—
How in every form of the human,
Some hint of the Highest dwells;
How, scanning each living temple,
For the place where the veil is thin,
We may gather, by beautiful glimpses,
The form of the God within."

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

Third Study

EXODUS OF THE CHILDREN OF ISRAEL

WHILE the twelve sons of Jacob and their descendants were down in Egypt, they increased very rapidly and their wealth and power grew apace. For several centuries they flourished under the successive kings or Pharaohs of Egypt.

Then there came a reign and a Pharaoh, wherein Joseph and his great benefits to Egypt were forgotten and the children of Israel began to be ill-treated. Their unusual increase alarmed the Egyptians. It was not uncommon, according to ancient historians, for the Israelite mothers at this time to have five children at a birth.

For the first reading in Exodus, the student should meditate upon chapters I to XX inclusive and XXXII to XXXV.

As the children of Israel represent our spiritually-minded nature and the Egyptians our carnally-minded self, one can see that this era describes the rapidly increasing spiritual nature and powers that are developing in the candidate for regeneration.

Then it is that his carnal nature becomes afraid of being too spiritual, and the human ego (Pharaoh) begins to plan ways of curtailing this increase and using these new powers for its own pleasure, ambition and aggrandizement. The Israelites are enslaved and their males are slain at birth. But once the spiritual nature gets a start in us, nothing can hold it back. So, finally, there comes a mighty Master-thought that cannot be crushed or destroyed and it leads the whole being, that is spiritually inclined, up out of carnality (Egypt) into its own true state (Canaan) of richness and freedom.

Moses is that Master-thought. It is a great scientific truth that finds favor with the world (Pharaoh's daughter) and it is trained in all the knowledge, power and skill of worldly ability (magicians and priests of Egypt) and as a trained mind, that unites the spiritual and practical, Moses begins seeking ways to deliver his people.

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But he uses the magical power, taught him by the Egyptian priests, to defend his people and slays an Egyptian with a shaft of thought. It is discovered and Moses, although heir to the throne of Pharaoh, has to fly from the country of his adoption to hide in Arabia.

Here he remains forty years, being prepared for his great work.

Then he returns with the power of the great I AM upon him and presents his request to Pharaoh to let his people go by themselves to worship. But it is refused. Then follows a contest between the carnal self and the divine Self.

The more that spiritual power is poured out the more the mortal (Pharaoh) resists. When great divine works are done before the human ego that will not believe, the very Presence itself seems to cause its perversity, which is the meaning of "God hardened Pharaoh's heart." It was Pharaoh's own perverse nature that hardened him as certain soil is hardened by the sun because of its nature. The sun remains ever the same—it is the nature and relationship of the earth that decide whether the influence be beneficial or otherwise.

Now the great spiritual Truth, Moses, brings the pressure of the Word upon the situation, but the more power is poured out, the more perversion takes place on the part of Egypt. It grows sick. Its fluids are congested with animalculae (water becomes blood); these grow into vermin—frogs, lice, flies; then the animal part suffers (murrain and boils); then the mental air is filled with plagues (hail, locusts and darkness); lastly the human ego is assailed and the first-born of the Egyptians is laid low.

It seemed as though the Angel of Death was passing over the land, but it was really Life that was pressing and demanding that all Egypt should come up higher or perish.

There is a prophecy that, at the closing of the old order of things, "the end of the world," there will be a great outpouring of the heavenly ethers and men and women will have to grow more refined and pure and obedient to the Spirit or die with great pestilences and famine.

But those who know and understand Jesus Christ will be protected by following the directions of the Spirit, as the Israelites did, so that they were covered and became immune before the plagues and death, from which the Egyptians suffered.

At last the human ego seems to give in, but it is only for a moment, for when the great hordes of richly-laden thoughts begin their journey upward, one last clutch is made for them. Pharaoh and the Egyptians pursue the Israelites to the Red Sea, and though the gentle people make no effort

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to defend or protect themselves, the God they are obeying delivers them and the great sea—oblivion—receives their enemies.

Then follows the ancient "Pilgrim's Progress." At first there are three days spent in the wilderness—or wildness of their nature. There the bitter waters of experience are made sweet. Marah, Mary and Miriam all mean "bitter" and represent the hard and sorrowful life that at last brings forth most delicious fruit.

The early concept of the one God is of a being of violence, a lord of war who hates and kills the enemies of good. As Jesus said, in the days of the law and the prophets the kingdom of heaven permitted violence and those "who thrust men" to take it by violence, but when the whole Truth is preached then God is known as *Love* and men and women enter into heaven because of Its urge — Matthew 11:12 and Luke 16:16.

Even at the time that this "God of Wrath" was worshipped, there was an inspired concept, prophetic of the great gospel or "good news" that should be promulgated by the twelve Disciples, also by the Seventy sent out two and two. And this is the significance of the twelve wells and seventy palms—Exodus 15:27.

Great blessings are promised and instructions are given how to act and live so as to be like God and thus realize the divine cooperation. But, at first, few of these blessings are evident and the students complain. Then they receive their supply in unusual ways, they are fed during the forty years of trial with "bread from heaven."

When they thirst, the rocks are smitten and bless them with cool waters. When opposition—Amalek—rises up to prevent their ongoing, the Lord fights for them.

In establishing the life in the flesh so that it may be long, wholesome and prosperous, the Master-thought goes up into the heights of thought, Mt. Sinai, and receives specific directions from the Voice as to the conduct of life called The Ten Commandments or The Decalogue.* As this Master-thought makes application of these directions a new body or tabernacle is imaged which afterwards was built.

While this communion is going on in the heights of Mt. Sinai the other part of the spiritual aspirant feels separated from the high life, and temptations begin to creep in. "Where is this God?" they begin to ask. "We want something practical like the world—the old gods of the Egyptians are good enough for us." Then materialistic science, sense symbols,

*The thorough student is recommended to study the course on the *Spiritual Interpretation* of the Ten Commandments found in Volume II of THE MASTER MIND.

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worldly wisdom—the jewels and gold of Egypt—are used and a god of the old life is brought forward, “the golden calf” or the Egyptian god, Apis. Thus the student of Truth may try to return to old methods, the former medicine, the worldly pursuits, to find them all gods without power. And worse still, to find themselves coming under the rod of an upbraiding conscience—Moses.

Then disaster comes upon the Israelites and drastic methods must be taken to separate the unbelieving, materialistic and gross part of the nation from the true and more obedient. So Moses stood at the gate of the camp and called all that desired to be on the Lord’s side to come to him.

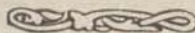
Almost all of the million or more Israelites gathered about Moses; among them the priestly tribe, the Levites. Then Moses directs the Levites to go through the camp and slay all that remain there, for they have become as spoiled fruit which, remaining, would spoil the whole harvest of fruit.

This incident in the body of the Israelites portrays what takes place when error has come to judgment and condemnation in a man. All the false cell formation outpicturing error thoughts must go and while the separation and purging are taking place, the condition may be described as an acute disease, like typhoid, for instance. A false body is being shuffled off and a new body is replacing the old and many changes will appear—new flesh, new hair, etc.

Moses was a severe physician to his nation because, though a great seer, he had never seen God face to face as Jesus Christ did, but as a man may see only the rough and unfinished side of a beautiful shield, so it was said that Moses saw the back of God only (Ex. 33:18 to 23), and therefore his illumination was only in part.

Yet the communion between Moses and God was so close and complete that his face became brilliantly luminous, and the light was so strong that it was like that of the Sun, blinding to the direct gaze of common sight. Therefore he wore a veil in meeting the people and, as Paul has said, “Even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away”—2 Cor. 3:15, 16.

Our next study will be a continuation of the history of the journey of the Israelites, as found in Numbers, Deuteronomy and Joshua.



How exalting are the mountains and how humbling! How lonely and how comforting! How awesome and how kindly! How relentless and how sympathetic! Reflecting every mood of man they add somewhat to his nobler stature and diminish somewhat his ignoble self.—*Ralph Connor.*

THE SECRET INN

"The Kingdom is within you."

Alfred Noyes, the English poet, who wrote these stanzas, is now lecturing in Boston. The crowds that flock to hear him remind old residents of the times when Dickens came to Boston. Mr. Noyes' books are selling in constantly new editions.

Enough of dreams! No longer mock
The burdened hearts of men!
Not on the cloud, but on the rock,
Build thou thy faith again:
O, range no more the realms of air,
Stoop to the glen-bound streams.
Thy hope was all too like despair:
Enough, enough of dreams.

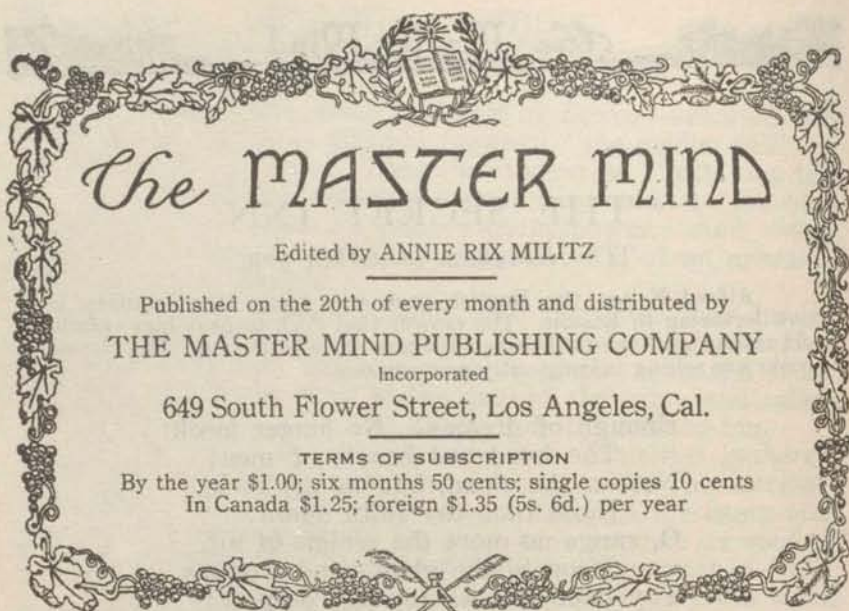
* * * * *

Descend, descend, Urania, speak
To men in their own tongue!
Leave not the breaking heart to break
Because thine own is strong.
This is the law, in dream and deed,
That heaven must walk on earth!
O, shine upon the humble creed
That holds the heavenly birth.

An earth-born creed? We may not praise
The Eternal's lowly house;
Yet, thro' the rude beams may we gaze
And the interwoven boughs,
If on the little Child thou shine,
Whom, though we dream no more,
Here, in the heart's hushed Palestine,
The magi still adore.

A lowly creed, a wayside inn
For wayfarers! O come,
Now that the long dark hours begin,
Lead thou the nations home!
Shine on the little roof, fair star,
The thatch in silver steep,
That kings may come to it from afar,
And the shepherds from their sheep.

—Syracuse Post-Standard.



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Edited by ANNIE RIX MILITZ

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THE EDITOR'S SANCTUM

Christmas Tide is merrily rolling up!

Good Cheer to you, one and all, and love-gifts in abundance.

It is good to receive this yearly spiritual treatment of gift-making. For there are certain of us who seldom realize the rich joy of giving except at Christmas time.

So we will continue this Merry Season until gift-making to each other shall be as beautiful and as casual as the tokens between lovers and sweethearts, and where friendships are as deep and high and eternal as God.

While many of you will be reading this, your Editor will be very busy with preparations in San Francisco for the blessed propaganda of Truth that is going to be the keynote of the year 1915. I shall have my own individual work, which I should carry on, because of the inward leading, even though the other great opportunity to reach the multitudes had not

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come forward. As the American Vice-President of the International New Thought Alliance under whose auspices the *World New Thought 1915 Congress* will be held, and as President of the California N. T. Exposition Committee, I shall give myself to presenting the teaching of the power of mind through the many popular and acceptable Teachers, whom the Committee is inviting to conduct classes during the nine months that the Panama-Pacific International Exposition is open in San Francisco and calling the nations to come to her feast.

As there are twelve manner of men to receive the ministry, so there are twelve manner of teachers to feed them: three are physical, three are intellectual, three are psychical and three are spiritual, and there is One that overshadows them all and makes possible the unity of all.

The plan of the Committee is to give a week or more to every visiting teacher, who has ministered acceptably to sufficient hearers in the past, as to warrant their occupancy of a platform during a week. Also to such resident teachers as have identified themselves with the interests of this propaganda.

A commodious building floor is being leased as Headquarters for the work of the Committee, the rental of which will be shared with myself, under whose name and responsibility the contracts have been made.

The Metaphysical Headquarters will be at the rooms formerly occupied by The Forum Club, the fourth floor of 220 Post Street near Grant Avenue, next to the Shreve Building. There is a hall, that will seat about 200, a large reception room which will be used as a library and reading room, two rooms for healing and a vestibule room for general use. We expect to have everything in readiness to open with a "house warming" on the evening of December 2nd. Send us your blessing then.

The University of Christ is laying its foundation stones in mind and occasionally the curtain is lifted and a glimpse caught of its order of development. My own personal suggestions and views seem to be quite swept aside, while the divine ways are revealed step by step. In that direction, I open a class in San Francisco on *The Science of Healing*. Monday, December 7th at 8 p.m., in the Metaphysical Headquarters, each lesson being followed by Classes in Demonstration. They are to prepare Healers. Then in January I will have classes in Teaching, that is, a Course on the Basic Principles of Christian Living and Healing for beginners and one for Teachers on how to teach such a course. This will continue until the middle of February. Those who desire to re-

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ceive training as healers and teachers will please write to me for more particulars addressing their letters to the Metaphysical Headquarters, 220 Post Street, San Francisco.

The recent Los Angeles Conference was most satisfactory in every way, with a good attendance, a financial contribution of nearly \$200 and a realization of unity among the teachers and those who are studying that was gratifying.

The Peace Conference at Berkeley bids fair to add another happy expression of harmony and unity. There will be three sessions: 11 a.m., 2 p.m. and 8 p.m., held at the I. O. O. F. Hall, Shattuck Ave. and Addison. It is to be hoped that some of the residents of the other cities round the Bay will visit this University Town and enjoy its beauty and the buffet supper provided by the ladies, students of the Home of Truth, who desire to add to the Congress Fund in this way.

Your Editor has had the pleasure of visiting the Theosophical Headquarters at Hollywood, near Los Angeles, called *Krotona*, after the school of Pythagoras. Through the courtesy of the Principal of the Institute, Miss Holbrook, we were shown the pretty Court Building with its charming patio where lotus blooms wave above still waters and rich foliage climbs everywhere; the Library, Lecture-rooms, buffet dining-room; the Outdoor Theatre; the Magazine and Book Rooms; the little bungalows where students reside. The situation and plan of this study colony is most interesting and one's best wish for this movement is that the inner life be as harmonious and lovely as the outer appears.

One of our strongest workers in Truth, who goes about doing good in a very quiet way, is Mrs. Florence Struve of Paris. She is there now working among those who need comfort, healing and daily bread. All her money is being devoted to those who have none and yet it seems not to go as far as she can place it. So friends, you whose heart goes out to the widows and fatherless can help on the work by sending your good thought and sums of money to Mme. Florence Struve, 21 rue de la Source, Paris, France, in the form of *money orders*.

In Vancouver, B. C., there is a prospect of a Metaphysical Library to be founded by Madame Humphrey who has just returned home from a visit to Los Angeles. She is beginning to collect books, and plans to have a good work in that northern metropolis.

In Portland, Ore., Mrs. Florence Crawford is planning to resume her Sunday afternoon 3 o'clock lectures this winter in the beautiful Tyrolean Room of the Benson Hotel.

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Miss Harriet Rix writes that she expects to be in San Francisco and Alameda about Christmas time. At present she is "progressing" in her teaching from Philadelphia to Washington, Baltimore, Syracuse, Buffalo and on westward towards her native California. Letters sent to 147 W. 73rd St., New York City, will be forwarded to her.

Mrs. Melva Merrill has returned to the Home of Truth in Los Angeles, after a delightful sojourn in San Francisco where she taught large classes who have learned to love her, as everyone does who knows her. She will open a Primary Course in Los Angeles the first of December. The little Monthly Bulletin issued by the Home of Truth will give the data.

The Higher Thought Assembly meeting at 10 Witherell St., Detroit, Mich., held their first annual business meeting Wednesday, October 14th, and all hearts were cheered and encouraged by the report received. The membership had tripled in number, the hall improved and enlarged, and a steadily increasing interest was manifested in the work. A visit from Mrs. Militz was spoken of as one of the pleasant reminiscences. The work of the healing circle "The Twelve" has been wonderfully blessed of the Father. The circulating library where Master Mind literature and magazine can be purchased or ordered, has been enlarged containing now over 500 volumes of the best literature along both metaphysical and theosophical lines. The retiring officers, Mr. David C. King, Chairman; Mrs. Frank S. Davis, Treasurer; and Mrs. William A. King, Secretary, were unanimously re-elected.

MAGAZINES AND BOOKS

When thinking about sending a present of a subscription to some of your friends that are just beginning to be interested in the power of thought, it may be well to know that there is a combination between *Nautilus* which is usually \$1.50 a year and *The Master Mind*, by which you can have both for \$1.75.

Also remember our special Christmas rate of three subscriptions to *The Master Mind* for \$2.00.

A subscription is an excellent gift to keep one remembering you. And when it brings our friends into Truth, what gratitude is theirs to you!

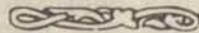
Three books lie before me asking for a little word about them. One is

THE CHRIST OF THE HEALING HAND by James L. Macbeth Bain, published by Theos. Pub. Society, 161 New Bond St., London W. The price is not given, but I am sure a money

order of four shillings (one dollar) will bring it. It is full of healing realization by a healer who explains his own high, beautiful healing in terms occult, magnetic, dietetic and even spiritualistic, and yet believes that it is God healing through him. Mr. Macbeth Bain is a beautiful soul, who will yet drop all these explanations and many of these methods as excrescences and unnecessary. His wonderfully advanced spiritual consciousness is most refreshing.

SOCIAL HARMONISM by Holmes W. Merton, published by Author, 610 W. 111th St., New York City, price \$1.50, a book on a new basis of government, which he claims should represent, not "big business," "special interests," or even men, but faculties of the human mind.

SCIENCE AND POWER OF MIND by Richmond L. Bishop; published by Christopher Pub. House, Boston. A description of mind as the highest vibration of matter. Spirit and matter are one to this author.



TENRIKYO

(From "Brotherhood")

This is the name of a religion that nearly one-tenth of the population of Japan profess. Very little has been heard of it in this country, although it well deserves earnest consideration. Attention was called to it a few months ago by an article which appeared in "The Daily Chronicle," and from which we cull the following particulars.

The founder of this cult was a woman of the Samurai class, Nakayama Miki by name, born in 1798. She was forty years old, the wife of a wealthy farmer and the mother of three children, when the inspiration came to her, which made her the leader of what has since become a mighty, religious movement.

She was at first persecuted by the government and by the Buddhist priests, and had to spend a considerable part of her life in prison; but she gradually won her way, and lived to be ninety years old and to see her teaching widely accepted.

Her chief doctrine was that the cause of disease is in the mind. Heart purity she taught is the way of health.

There are eight sins—or eight kinds of "dust"—that must be swept away if one is to be made pure: (1) covetousness, (2) parsimony, (3) wrong love (lust and favoritism), (4) ill-temper, (5) lack of self-control, (6) haughtiness, (7) self-righteousness, and (8) selfishness in every other shape and form.

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) should be enclosed as an earnest of sincerity, also a self-addressed stamped envelope.

THE RESTORATION OF SIGHT

Let us have a *Healing Meeting*, friends, and bring our needs and the needs of our friends to the fountain of realization of His Presence, to be filled with the waters of life.

We will especially meditate upon the power of the Spirit to clear and correct our sight through giving us the Spiritual Vision, the perception of truth, the insight as to what is true being and the outlook that is broad and happy, fearless and free.

First, let us hear a good testimony of God's blessed healing that came so quietly and normally that the very way it came is an inspiration to read.

THE HEALING OF THE EYES OF MABEL L.

So many to whom I have related the restoration of my perfect physical sight have asked why I do not give the message to the world through the medium of one of our many *New Thought* magazines; to the end that many with whom I may never come into contact may be encouraged, even as I was led through a similar message, to dare to trust in the promise of Him who in His healing ministry turned none trouble; but who met each demand upon His divine ministry away because of a too complicated, too deep-seated or organic with the blessed assurance, "Thy faith hath made thee whole!"

As I progressed in spiritual perception, I felt that it was indeed possible that some day I might be healed of the life-long and organic eye trouble that had seemed to limit me so cruelly in expression. I felt, however, that to discard the glasses without which I was helpless, would be the acme of rashness, and dimly felt that there would be, of necessity, a long period of prayer, preparation and many preliminaries before I could venture to take God at His word. I was determined the more by the memory of a time three years ago when I lost my glasses while bathing in the surf, and was unable to see my way about or to read or write a word.

While groping through the shadows of material limitations, I met at Mrs. Militz' noon meeting, a friend I had not

The Master Mind

seen for fifteen years. We renewed our acquaintance, rejoicing with each other that we had, since we parted, emerged from the mazes of orthodoxy into the light of Truth.

I noticed she was no longer wearing glasses, and she told me the amazing, TRUE story of her healing. At a lecture, one of a course by Mrs. Militz, on the five senses, this particular one being on the sight, she had suddenly found her glasses were painful, intolerable. She removed them, and relief, comfort followed. On leaving the hall, not realizing she was healed, she put them on and again the agonizing pain! Again the removal, followed by relief! She understood and her awakened soul sang glad praises. She has never since had the least trouble.

About a month after my meeting with my friend, and while I was lying in bed one morning, I reached out for some books and magazines I always kept handy to provide material for my morning meditation and silence. As I put my hand beneath my pillow for my glasses the thought flashed into my mind, "Why not read without the glasses?"

Then doubt, the tempter spoke. "Oh, but a compound hypermyopic astigmatism!" But faith growing stronger every moment, was not inclined to fear anything even so formidable sounding as that.

To decide the question, I opened a magazine, reverently seeking light, and invoking the Spirit. It was a copy of the August, 1913, issue of THE MASTER MIND,* and I opened at the recorded instance of a case of blindness cured without the knife. I was awed and doubt was forever silenced. I read on for some time before I realized that I had not put on my glasses.

Thank God! I have never needed to wear them since. I read, write, sew, with perfectly normal vision, and with ever a song of thanksgiving in my heart. Many months have passed since this healing, and my gratitude increases. A few weeks ago I recalled what the oculist said when he fitted my eyes the last time. "Don't ever take them off. Not until you go to heaven."

I realized how perfectly I have obeyed that injunction; for the Truth that has set me free from physical blindness has also opened my spiritual eyes, and made a heaven of life.

Now let us join together in Silent Prayer.

We will be still and let ourselves be one with the great Eye of the Universe. We will see with the eyes of God. There is but one power of sight, the power of the great Mind that sees perfectly. Let us give our eyeballs over to the divine

*The account can be found in Vol. 4, page 150 of THE MASTER MIND. The August, 1913, issue can be obtained for 24 cents. It is a double number.

The Master Mind

Voice that said, "Let there be light, and there was light."

We see with our minds. The eyeball is but an instrument, and it can be cleared and made clean by the power of Truth.

Take these words into the Silence and repeat them first for ourselves:

Christ sees through my eyes; the Light of the world is the light of my eyes.

Then let us speak these same words to others:

Christ sees through your eyes; the Light of the world is the light of your eyes.

SILENCE.

The Spirit of the Lord is upon me, because he hath anointed me to preach . . . recovering of sight to the blind.—Luke 4:18.

The anointing of the Spirit of the Lord is to this end, that we shall know that there is but one Presence and but one Power, the pure consciousness that sees all things good and very good. There is no lack of sight in it. This was called by the ancient Hebrews the All-Seeing Eye, the Eye of God, "from whom nothing is hid." This is truly real sight, and it is for us to have the all-seeing eye from which nothing is hidden.

The sight of the true eye is changeless. Time makes no difference with it. We all see all things, as they are, forever and ever. Age does not dim our sight in Truth, and nothing material can interfere with our unlimited field of vision. As the Sun is called by the Oriental poet, "the great eye of the universe," so might we realize the presence of God as one great eye, seeing in and through us, all things without regard to time or space. This is the wheel of Ezekiel, "full of eyes going everywhere, to and fro," throughout the universe.

The reality of our physical sight is our spiritual perception, which is without beginning and without end. By bringing forward this perception, man heals the eyesight, even the physical. It is our seeing God, as all in all, which is the purity of our eyes and our clear view of all.

The eye is very susceptible to the slightest thought. So delicate is it in responding to our thoughts, that the Chinese doctors have a way of diagnosing diseases by looking steadily in the eye and noting its changes, as indicative of certain bodily conditions.

There is a tradition that once there was an eye in the middle of man's forehead; and that third eye was there because man had an inner sight which could perceive things that are covered from the ordinary senses. It is claimed that unbelief caused that eye to pass into disuse, which finally caused the organ to disappear. Man's sight is closed, accord-

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ing to his unbelief as to the existence of God and spiritual things. The revival of this belief and the turning to God and seeking to live the true life, to be pure and perceive only the things that are high and true, will result in the clarifying of our physical eye and restoring to us the vision of our youth.

When Jesus Christ healed the blind upon the earth, he did it by the power of the Truth with which he identified himself. The same Truth is here today, and by its power we do like work. So powerful is Truth alone to heal the blind that even young students have been known to heal old chronic conditions by just holding firmly to principle in the face of appearances.

A young healer who had just begun practice, received a visit from a woman wearing a green patch over her eye, which she raised, showing a cataract of which she had come to be healed.

When asked by the woman if she could heal it, the little healer replied, "No, I cannot heal it, but God can." She told her to sit quietly while she spoke the Word silently. Presently the young healer forgot all about the woman in her absorption in the thought of the one presence of God in whom there is no diseased condition whatever. She did not notice the time that she was in the Silence—it might have been half an hour or ten minutes. But she dismissed the woman with directions to come the next day.

On the following day when she answered the door-bell, the same woman stood there, but the healer did not recognize her. When she gave her name, the little healer naively exclaimed:

"But where is your green eyeshade?"

"Why, I don't need it!" the woman cried, "I'm healed of the cataract!"

"Why, so you are!" exclaimed the healer in astonishment.

"Didn't you expect me to be healed?" queried the patient. And then the little healer came to herself, and softly and humbly replied, "Of course."

This is a good example of what Truth can do even when spoken from the heart of a child in experience.

Eyes have been healed when a patient was being treated for another trouble. Thus a lady who was blind in one eye from a pustule which had formed over the pupil when, as a child, she had chickenpox, came to a healer for treatment for her stomach, not telling the healer anything about her eye. One morning she discovered that she could see through that eye, for while rubbing the other one, she found that she saw objects in the room that she had not seen, since a child, with that eye.

The Master Mind

It needed that she have her spiritual eyes opened but a little, in order for her physical vision to be restored.

The Truth that heals us is that which gives us the single eye, the eye that beholds but one in the Universe, and that one the great Good which is for us all. We have been instructed so long in the idea that there are two powers in the world, that we must be patient while our perception is being lifted from appearances to the reality of life.

There is but one and that one altogether good. When we see evil to be as real as good, then we are seeing double. We are like the drunkard who cannot see things as they are, because he has partaken of that which takes away his power of perception as to right relations and values. The old Greeks called this drinking of the waters of *Lethe*, or "the waters of forgetfulness and delusion," and the Hindus call it being intoxicated with *maya*.

The habits which have been set up in us of seeing evil to be as real as good may seem to produce old-age-sight, and therefore we must be faithful in order to have our old false thoughts changed and our eyeballs reformed so that our eyes are renewed like the eagle's. Our eyes do not see straight so long as we are deceitful in any way, or double in our speech, which comes from doubleness of thought. Therefore the change must be made in the mentality that the eyes may be renewed in their sight.

Every blemish and spot must be removed from the mentality, that there may be no mote or beam in our eye. We remember the words of Christ, when giving directions for the way to take the mote out of our brother's eye; that is, first of all to take the beam out of our own eye. Let us learn to see the divinity in our brother, not the mere humanity—that which is pure and high and noble. By clearing our views of ourselves and others we shall be able to take away the false manifestations in others as well as in ourselves by removing the cause of our false views of others. In our true nature, we, like God, are "too pure to behold iniquity"; the eyes of God, that are seeing all things, behold evil as not real. So we with our true perception realize there is no reality in evil at all.

One of the commonest sources of blindness is the passionate nature uncontrolled; one who is given to anger very often, has hardened the delicate tissues with the heat that is engendered through angry passions. Sensuality is one source of blindness. The unclean fluids that corrupt the tiny eyes of babes at the time of birth come from the diseases which are manifest in their parents, the result of a life of uncontrolled indulgence. Yet it makes no difference how perverse one's passionate nature has been, that which is the reality of anger and sensuality is a divine passion which must

be identified with God-love. There is but one desire and aspiration and that is our union with God. One of the instances in the Scriptures of the perverted use of creative desires was with the men of Sodom, who in their hardihood became blind and groped about, not being able to find the door.

The Truth that reveals to us that spirit is the only substance, heals us of materialism, which also lies back of so much blindness. As long as we see men only as material beings, the result of evolution, "like trees walking" and not as they really are, offspring of the Most High, one with God, our perceptions are not true, and so, mentally, we are blind and that results in weakness or lack of sight in some measure in our eyeballs.

Old age is healed by the Truth, for age is but a bad habit of thinking, and we must be dehypnotized from that false view, so that finally we shall not have the results of old age in the loss of any of our senses, but be perpetually renewed by the Truth and the change of mind, that belongs to our Christ consciousness.

The omnipotence of God, working through the eyes, is a mighty power for the quelling of all the wild nature, and bringing to man manifestations of the things belonging to his kingly state. It is written, "The king that sitteth upon the throne of judgment scattereth away all evil with his eye." This power of the eye that holds wild beasts in subjection can control our own animal propensities. You have the fine eye of perception, by which you can bring to naught the things that are false and impure in this world.

There is a healing power among certain of the old Germans, called "the sympathie cure." This power is exercised with pure words, and one of the statements is this: "God looks you quite away." These words in the mouth of a wise one have caused sickness to fly before them as mist before the sun, have been the power by which false expressions have melted so that people have been healed of deformities and false manifestations of all kinds.

The Spirit of the Lord is upon you for he hath anointed you to preach the gospel to your own eyes, and to the eyes of others, that the light may shine forth in full splendor and perfect manifestation.

The divinity that is within you is the divinity that lighteth every man that cometh into the world. Like the bright shining of the sun, it can shine away all darkness, even the darkness of your eyeballs, so that you see with the bright light of the Christ mind, you see with the eyes of God, too pure to behold anything but the divine presence in and through all.

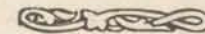
The cosmic vision overshadows the sight of the eyes and causes them to rise in power, so that they can look at the light

of the sun and not be blinded; they can look straight at the Truth and receive it without any limitations or exceptions.

Ye are the light of the world! Let your light shine, let it give eyesight to them that are blind, let it give the Truth to the world that all may be healed and know themselves as God knows them, by seeing the Truth that makes all men free here and now.

We will again enter into the silence of our own souls, and speak the Truth right from the divine vision of heaven, and the words that we speak shall prove themselves true in this earth:

Christ sees through my eyes. The Light of the world is the light of my eyes.



LIFE IS GOOD

Enough of doubt's benumbing sting,
Enough of ceaseless questioning;
With sudden flash of certitude
Let me affirm that life is good.

Enough of dull, denying grief
And answers that are not belief;
When all the cries of life are heard,
Let love be given the closing word.

Let pride be trampled into clay,
That higher Will may work its way,
And strong resolve be fed anew
With dawning vision of the True.

Shall I supinely give my breath
To mere negation, which is death,
And through the shadowed valleys go,
Asserting that I do not know?

Led by the Godhead that is born
To willing souls each risen morn
On peaks of sunrise let me greet
The wondrous passing of His feet.

Seeing in fragments, let me guess
The Great suggested by the less—
The Pure misfeatured in the mire,
And sin itself a purging fire.

Arthur L. Salmon, in the Churchman.

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:

<p>9:00 a.m. Alaska (Nome). 9:30 a.m. Hawaii (Honolulu). 10:00 a.m. Tahiti. 10:30 a.m. N. W. Canada (Dawson). 11:00 a.m. Alaska (Skagway, Sitka). 12:00 Noon. British Columbia, States of Wash., Ore. and Cal. 12:30 p.m. Canada (Calgary), Idaho, Nev., Utah, Ariz. and Lower Cal. 1:00 p.m. Canada (Regina), Montana, Wyo., Colo., N. M., Texas (El Paso), and Mexico (Mazatlan). 1:30 p.m. Canada (Winnipeg), The Dakotas, Neb., Kan., Okla., Tex. (Galveston), and Mexico. 2:00 p.m. Minn., Wis., Iowa, Ill., Ind., Missouri, Ark., Louisiana, Miss., Ky., Tenn., Ala.; Yucatan and Central America. 2:30 p.m. Canada (Toronto), Ohio, N. Y. (Buffalo), Pa. (Pittsburgh), The Virginias, The Carolinas, Ga., Florida, Cuba (Havana), Jamaica, Hayti, Panama (Colon). 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), Chill. 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. 4:00 p.m. Bermuda Is., Guiana, Buenos Aires, Falkland Is. 4:30 p.m. Newfoundland (St. Johns), Brazil (Central). 5:00 p.m. Greenland, Brazil (Rio Janeiro). 6:00 p.m. Atlantic Ocean (Middle).</p>	<p>6:30 p.m. Iceland and The Azores. 7:00 p.m. Madeira Is., West Africa (Serra Leone). 7:30 p.m. Eng. (Liverpool), Scot., Ire.; Spain, Portugal, Morocco. 8:00 p.m. Eng. (London), France (Paris), Belgium, Holland. 8:30 p.m. France (Marseilles), Norway, Denmark, Germany (Hamburg), Switzerland, Italy (Milan), Algiers. 9:00 p.m. Ger. (Berlin), Italy (Rome), Aus. (Tyrol), Tripoli, Sahara. 9:30 p.m. Sweden, Austria (Vienna), Greece, S. Africa (Cape Town). 10:00 p.m. Russia (St. Petersburg), Poland, Turkey (Constantinople), Egypt, S. Africa (Pietermaritzburg). 10:30 p.m. Russia (Moscow), Palestine (Jerusalem), E. Africa (Zanzibar), Red Sea. 11:00 p.m. Armenia, Arabia (Aden). 11:30 p.m. Persia, Island of Mauritius. 12:00 midnight. Indian Ocean, Afghanistan. 12:30 a.m. Morn of 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, Australla (Perth). " " " Siberia (Yakutsk). 4:30 a.m. " " " Japan (Nagasaki). 5:00 a.m. " " " Japan (Yokohama). 5:30 a.m. " " " Siberia (Okhotsk). " " " Australla (Melbourne). 6:00 a.m. " " " Australla (Sydney). 7:30 a.m. " " " New Zealand.</p>
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Invoking the Christ

One of the hypnotic spells that the race has been under is the belief that God is the great "Absentee" of the universe; that the Lord Christ has gone away on a journey in a far country; that Brahm is asleep and will not wake up for eons.

"Awake, why sleepest thou, O Lord? Arise, cast us not off forever!" cries the Psalmist; and again:

"Then the Lord awaked as one out of sleep and like a mighty man that shouteth by reason of wine."

But to Elijah this is the delusion of foolish religionists to whom he called in derision:

The Master Mind

"Cry aloud: for he is a god; either he is talking or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked" (I Kings, 18:27).

To mortal sense, it seems as though it was the Christ that lay asleep in the storm-driven vessel of the disciples, when it was the man Jesus, our humanity that sleeps and needs to be roused. For the Christ is with us always and he is the Lord that neither slumbers nor sleeps.

It is this knowledge that is our power, by which we can cause the Christ that dwells in every man to appear. The dullness and delusion that hides the Christ can be pierced by our persistent faith, until the true Self will shine forth and act and live in the Christ-way.

The prayers of the elect-one in you and me and all, who find Christ in themselves, are going forth night and day for the healing of the nations. In this way the days of the awful suffering in the warring regions of the earth shall be shortened.

Let us turn the battery of divine Love and Wisdom upon Emperor William and other men and women in power, and pierce through the armor of mortal thinking and let out the Wise One there, who will order all things aright, who will counsel with the Great and be inspired with the ways and means out of this tangle into righteousness.

Instead of thinking of the Christ as far away and his coming a matter of future years—perhaps centuries away—let us meditate every morning upon the blessed Presence here on the earth now and centering in every human heart. Once the race can be roused to the fact of the Christ within, the Spirit will have opportunity to adjust and establish all things after heaven's own order.

So every morning we will send out the words below for our

SUNRISE BLESSING

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

Then, when the lovely Christmastide is still at its flood, and nations and rulers are feeling most receptive to the holy influence, let us fling out upon the waiting ethers the message that shall make all people pause and ask:

"What am I doing with my life? Whither am I going and what is my part towards my fellow-beings?"

The Master Mind

Our soul-communion half hour comes just after Christmas, let us give the blessing below to our world for our Christmas-gift to the nations.

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

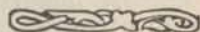
THE THEME OF NEXT MONTH'S PLANET HEALING **The World Propaganda of Truth**

SUNRISE BLESSING FOR JANUARY

COME UNTO ME! THE TRUTH THAT MAKES YOU FREE!
AND I WILL GIVE YOU REST.

SOUL COMMUNION FOR JANUARY 27TH

NATIONS OF THE WORLD, LISTEN!
ALL AMONG YOU THAT ARE READY FOR THE TRUTH
NOW COME TO IT! THE PATH IS CLEAR.
AND THE SPIRIT GOES BEFORE YOU AND LEADS YOU
TO THE MESSAGE THAT SAVES YOU AND THE WORLD.



THE LORD'S PRAYER

H. W. HAWKES

Tune—*Abide With Me.*

“Thy Kingdom come!” O Lord we daily cry,
Weary and sad with earth's long strife and pain!
“How long, O Lord!” Thy suffering children sigh.
Thy kingdom come! then all the din of war,
Like some dark dream, shall vanish with the night!
Peace, holy peace, her myriad gifts shall pour,
Resting secure from danger and affright.
Speed Thou the dawn and o'er the nations reign.

Thy kingdom come! then shall Thy blessed will
Rule all the souls in Thy fair image made;
Angels and men Thy every thought fulfill;
Thy kingdom come! mad greed for wealth and power
No more shall grind the weaklings in the dust;
Then mind and strength shall share Thy ample dower,
In earth and heaven Thy mandates be obeyed.
Brothers in Thee, and one in equal trust.

—*From Songs of the Social Crusade.*

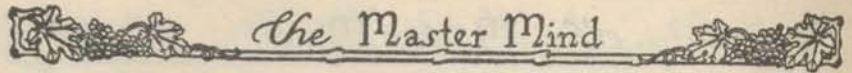
INTERESTING EDITORIAL IN A LONDON
NEWSPAPER

The Faith That Is In Us

The report of the joint committee of clergymen and members of the medical profession on faith healing is an interesting and, in spite of its almost inevitable trimming, a valuable document. The layman has always been the thrall of the specialist. For centuries he accepted the priest's claim to an intimate association with the power behind the world, and regarded his every statement as authoritative. With the weakening of the power of the priest and a growing disbelief in the very existence of the supernatural, there grew up a deep reverence for the men who specialize in the laws of the body. At the latter end of the nineteenth century the physician was regarded with almost as great and unreasoning a reverence as was accorded to the priest in the Middle Ages.

Now we have grown wiser. Man is a creature of infinite complexity, made up of soul and mind and body, and not only does the old Roman ideal of a healthy mind in a healthy body still remain, but we have learned that a healthy mind cannot exist in an unhealthy body, and that a healthy body makes for a healthy mind. * * * All this is entirely in accord with common sense and common experience, and there is nothing surprising in the finding of the joint committee that "the mind can be so attuned as to aid the body to profit by medical skill."

It must be regarded as a significant sign of the times that a number of scientific men, headed by Sir Dyce Duckworth, Sir Douglas Powell, and Sir Clifford Allbutt, should deliberately testify their belief in the efficacy of prayer in case of sickness. The whole tendency of modern speculation is towards a harmonious universe. It is now generally recognized that behind life there is a definite and a beneficent purpose. The health of the individual and the usefulness and beauty of his personal existence depend entirely on his attaining harmonious relations with this great life force. This idea is to be found in the writing even of "advanced" thinkers like Mr. Bernard Shaw, and it would seem that after many years' wandering in the wilderness, and much pursuing of vain things, mankind is destined to return by a long and straggling road to "the faith once delivered to the saints."—*Daily Express*, London, May 6, 1914.



NEW THOUGHT DIRECTORY

In this list a line will be given to every meeting-place of which we know the correct address. If more than a line is desired, a written message with an offering should be sent.

Notify us, before the issuance of each new volume—that is, in time for the April and October numbers, each year—whether you wish notice continued. Otherwise, it may be omitted.

CALIFORNIA

- ALAMEDA**—Home of Truth, cor. Grand St. and Alameda Ave. Harriet H. Rix.
Home of Truth for children over 5 years. 883 Walnut St. Mrs. M. E. Cross.
- BERKELEY**—Home of Truth, 2200 Dwight Way. Mrs. Ellen N. Verrinder.
- CHICO**—New Thought Club, 514 Ivy Street. Mrs. John Daly.
- EAGLE ROCK**—Metaphysical Library, 466 Stanley Ave. Miss Agnes Henderson.
- FRESNO**—837 Blackstone Ave. 1 to 5 p. m., except Sunday. Mrs. Clyde Peaslee.
- FRUITVALE**—Truth Center, 2829 Atwell St., near Lynde. Sunday, 3 p. m., Thursday, 8 p. m., Sunday School, 2 p. m. Mrs. Ellen Verrinder.
- HOLLYWOOD**—2107 Beachwood Drive. Maud F. Galagher.
- LA MESA**—Truth Center, McKee Residence. Sunday and Wednesday, 3 p. m.
- LONG BEACH**—Metaphysical Library, 224 E. Broadway. Cecil Litten.
- LOS ANGELES**—Blanchard Symphony Hall, 232 So. Hill St. Sunday services 11 a. m. Melva Jones Merrill of the Home of Truth, speaker.
Home of Truth, 802 So. Union Ave. Take W. Eighth St. car. Phones 54392 and Wilshire 1794. Sunday evening, 8 p. m., Mrs. Betty Simonds. Bible Lessons, Tuesday and Wednesday, 10:30 a. m. Healing Meeting, Thursday, 8 p. m. Individual Healing daily.
Metaphysical Library, 911 Black Bldg. Miss Eleanor Reesberg.
Center of Living Truth, 1417 Magnolia Ave. Mrs. R. G. Peasley.
Fellowship, Blanchard Hall, 233 So. Broadway. B. Fay Mills.
355 N. Kenmore Ave. Cyra Battey.
1159 W. Eighth St. Truth Teaching and Healing. 1 to 5 p. m. Estelle Nichols.
647 St. Paul Ave. Tel 51650. Classes. Private interviews by appointment.
Julia Marie Cook, Teacher and Healer.
1327 West 11th St. Home Phone 52497. Henry H. and Emma L. Benson.
- OAKLAND**—Cal. College of Divine Science, 727 14th St. Mrs. Close and Miss Elliott.
Truth Center, 3783 Piedmont Ave. Mrs. A. R. McMillen.
Rock Ridge Truth Center, 5554 Lawton Ave., near College Ave. Phone Piedmont 6492. Mrs. Ida Mansfield Wilson.
- PALO-ALTO**—Truth Center, 453 Channing Ave. Mrs. Myrtis Charles Hodges.
Teacher and Practitioner. Classes Monday afternoon and Wednesday morning. Healing Meeting, Tuesday, 8 p. m.
- PASADENA**—253 So. Mentor Ave. Mrs. S. Millsaps.
1300 Colorado St. Rev. B. F. Estes, LL.D., Teacher and Healer.
334 Chamber of Commerce. Dr. Grace Hathaway.
375 Lincoln Ave. Mrs. C. K. Myers.
- SACRAMENTO**—Home of Truth, 1029 F St. Christine Fraser. Sunday School 9:45 a. m. Devotional Meeting, Sunday 11 a. m. Healing Meeting at Odd Fellows Hall, Friday, 8 p. m.
- SAN DIEGO**—House of Blessing, 2109 Second St. Myra G. Frenyear.
United Truth Students' Reading Rooms, 315 Owl Bldg. Rev. J. S. Preston.
- SAN FRANCISCO**—Home of Truth, 1109 Franklin St., near Geary. Phone Franklin 5134. Harriet H. Rix, Blanche M. Ayles.
Home of Truth, Sunday Services, 11 a. m. at Kohler Chase Hall, 26 O'Farrell St.
Kohler & Chase Hall, 26 O'Farrell St. Public Talks on Thought Power by different Teachers every Thursday noon.
Independent C. S. Church, 925 Golden Gate Ave. Dr. J. DeC. Hathaway.
Downtown Truth Center, Room 617 Shreve Bldg. Phone Kearny 2929. Individual teaching and healing, 11 a. m. to 4 p. m. Elsie Noonan Randall and Anna E. Griswold.
California Truth Center, 3099 California St. Lectures and individual teaching. Voluntary offerings. Mrs. May A. Wiggan, Miss Helena Martin, Mrs. M. W. Andrews.
Divine Science, Mission Hall, 2476 Mission St. Thursday, 2:30 p. m.; Friday, 8 p. m.; Sunday, 11 a. m. Mrs. Agnes Lawson.
- SAN JOSE**—Home of Truth, 144 N. 5th St. William Farwell.
- SAN RAFAEL**—Moose Hall, every Thursday, 2 p. m. Clare Shipman.
- SANTA CRUZ**—Home of Truth, Chisem Bldg., Pacific and Soquel. Geo. Andrews.
- SAUSALITO**—Water St. Sunday 11 a. m. Mrs. R. C. Pell.
- SELMA**—Hotel Selma. Phone 329-W. Mrs. Sarah F. Connley.
- SIERRA MADRE**—Home of Truth, 493 Auburn. Sunday Services, 3:30 p. m. Healing Meeting, Friday, 8 p. m. Harriet C. Hamor, Aida Hamor.
- ST. HELENA**—A beautiful country "Rest Home" in Napa Valley for Truth Students and Patients. Room and board reasonable. Treatments, free-will offering. Address Mrs. R. E. Wilson.
- VALLEJO**—803 Capitol St. Frances J. Babcock.

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- DENVER**—Bible School of Health and Life, 1715 Glipin. Rev. W. W. McArthur.
College of Divine Science, 730 17th Ave. Rev. Nona L. Brooks.
Second Divine Science Church, 3929 W. 38th Ave. Rev. Chas. E. Prather.