

THE MASTER MIND

Edited by
ANNIE RIX MILITZ

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The MASTER MIND

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The Supreme Universal Intelligence that heals every disease through knowledge.

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Uncovers the holy Love nature that establishes the brotherhood of man.

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Being the Mind of God.

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EDEN RESTORED

BY ANNIE RIX MILITZ

His omnipresence is an Endless Sphere,
Wherein all worlds, as his delights, appear:
His bounty is the spring of all delight;
Our blessedness, like His, is infinite.
His glory endless is and doth surround
And fill all worlds without or end or bound.
What hinders then but we in Heaven may be
Even here on Earth did we but rightly see?
—Thomas Traherne.

It is ours to make the unknown future brighter
Than the fairest dreams of all the dreamers;
Ours to see the vision and fulfill it,
Fairer than we dream of fairer even
Than the shining eyes of hope can see it.
—Rhoda Tucker Frick.



N times of war, prepare for peace, is the new version of the old sophistry, "In times of peace, prepare for war."

What we prepare for, we give our faith to, and so bring it to pass. It should not puzzle us that Europe is fired today with hatred and strife. Millions have been undergoing training for the last forty years, and more, in war-tactics and in the use of implements of destruction, until the wonder really is that the war was not precipitated long before.

Knowing the power of thought, the illumined are keeping their imaginations from picturing the horrors and miseries of the present situation, and will not let their prophetic sense contribute to further disaster, by describing the dark pictures that, to their sense, are but the elongated shadows of the logical sequences of the unleashed dogs of war.

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This is the day in which men of vision may do good work through meditation upon the Truth of God's kingdom, its presence and power on the earth.

The realm of God's abiding place and of the unnumbered host of angelic beings that companion Him, centers, for each of us, in our own hearts and radiates into unlimited space, being filled with joys and beauties, infinite and endless. This is the world of God's making, pronounced from the beginning, "good and very good." It has never changed. This appearance of another world of sorrow and sin is a veil (delusion and deception) covering (to our senses) this fair realm, and causing us to believe it to be non-existent. As Truth works in our minds, the veils grow thin and heaven shines through in the form of the good and beautiful things of this world and the purity, health, intelligence and brotherly love of mankind.

We are all of us citizens of that kingdom in our central essence, the Life-spring of our being. The child in us stands ever face to face, in its angelhood, with our heavenly Father.

Some of us, like the poet Wordsworth, remember "the glory which we had with the Father before the world" came to our senses, and in our innocence carry the charm of that memory well into our maturer years. Such was the experience of Thomas Traherne, who lived about the middle of the seventeenth century. He sings of this consciousness:

How like an Angel came I down?
How bright are all things here!
When first among His works I did appear,
Oh, how their Glory me did crown!
The world resembled His Eternity,
In which my soul did walk;
And everything that I did see
Did with me talk.
The skies in their magnificence,
The lively, lovely air;
Oh, how divine, how soft, how sweet, how fair!
The stars did entertain my sense,
And all the works of God, so bright and pure,
So rich and great did seem,
As if they ever must endure
In my esteem.

He kept this vision in more or less degree throughout his life.

"Those pure and virgin apprehensions I had in my infancy and that divine light wherewith I was born," he says, "are the best unto this day wherein I can see the universe. By the gift of God they attended me into the world, and by His special favour I remember them till now. . . . Pray for them

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earnestly, for they will make you angelical and wholly celestial. Certainly Adam in Paradise had not more sweet and curious apprehensions of the world than I when I was a child."

The innocent One within every one of us ever remains in the presence of God, it matters not how far our outer man seems to stray from the true life. This holy One is our immortal Life and our outer self is the pencil point that our soul-Artist is using to depict in this realm of appearances the Truth about God. When this pencil-point self is wilful and ignorant and does not seek co-operation with God, it is with difficulty that the Life is portrayed.

But when the flesh—or lower self—begins to seek the Kingdom of God and to live His righteousness, then the instrument becomes skillful in the hands of the Artist and the Eden whence he had wandered is restored to him, and he becomes a factor in restoring it to the whole world.

The life of everything, inorganic as well as organic, touches the true World and abides eternally in Eden.

This essential Life is sometimes called the soul of things; the spirit of the mountain, of the ocean, of the forest; the heart of a gem, a mother-bird, a forest king. Not a living thing or an inanimate thing but is within God in its reality, where it is very beautiful and glorious.

A material scientist has said that if we had eyes to see the plants growing about us in their lightning-like vibrations, every plant would be luminous with electric currents and sparks. Thus, what has been counted a beautiful, poetical fancy may be a literal fact, that

"Every common bush is aflame with God."

The very snakes that seem so foreign to spirituality may shine like serpentine shafts of light to angel eyes; the wild beasts may show the gentleness and softness of a kitten or a lamb, playful, bright, innocent and gentle at the core, or heart, that is visible to the citizens of the heavenly regions. To the eyes filled with heaven only the admirable, the pure, the best can be visible.

Every human mentality that lends itself to the divine Mind carries the world nearer to its Eden. For like attracts like, and the heavenly One in the obedient follower of Truth calls forth the heavenly One in beast or bird, man or mountain, stone or sea. The divinity at the spring or root of each of these creatures inhabits heaven, and to draw it forth is to bring heaven to earth. Thus the plants lose their poisons and obnoxious odors, animals lose their ferocity and uncleanness, men lose their sins and diseases.

As man lost Eden by disobedience, he regains it by obedience. The restoration of Eden means the coming of youthfulness with beauty and vital interest in all things; it

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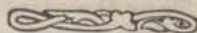
means harmony between all and perfect understanding; it means freedom from toil and accidents; poverty and selfishness; death and separation.

All that man has hoped to enjoy hereafter, he can be instrumental in bringing into the present. His wedding-garment must be donned—a body in which he has demonstrated immunity from disease and destruction; a mind unattached to relatives, the world or the old life; a soul pure, impersonal, holy as in the beginning; circumstances free from debt, obligation, property-sense, and burdens.

The windows of heaven are the mentalities of the men and women who devote themselves to living the Christ-life, and through them is poured the inspiration that will produce the true government on the earth. The nations, becoming truly Christian, will co-operate as one family. All shall be harmonized and held in peace eternal through the guidance of leaders who themselves are guided by the Voice of the Most High, the inner Holy Spirit, the regent of Christ, who eventually will rule this whole earth with the blissful, ecstatic consent of the governed. Such a government is the union between the ruling of one and the ruling of the many, not an aristocracy nor a democracy, but a *Christocracy*, wherein the Christ in each man rules his whole nature, and unites with the Christ in one Leader, who is truly representative of—more—identified with the Christ in all. "And the government shall be upon his shoulder. And of the increase of his government and peace there shall be no end," Isaiah 9:6,7.

In the Christ reign, every one is the servant of every other one—the higher the position the greater servant he becomes—yet there are neither high nor low in this great family of kings—all are of the Royal House, and the babe in Christ is as great as the Ancient of Days.

By lending our imaging power to the Spirit, and keeping our eye single to the Vision of the dwelling-place or Eden of all the great and true of the ages, we hasten the day for the thinning of the veils of materialism, doubt, sin and ignorance that separate us, in appearance, from the real World of God's making. Until, at last, the mists shall be cleared away and we shall all stand consciously in His presence, a purified and glorified people, and the light of a brilliant earth-star, restored to its place in the galaxy of heaven, to abide forevermore in its Father's House.



In the cultivation of soul, we are entirely our own master. Who is to say us nay, if we wish to grow and expand in tenderness, thoughtful consideration for others, love?—*Thomas Van Ness*.

CONCENTRATION

BY ANNIE RIX MILITZ

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

Third Talk.

Let us unite in silence with these words: "I, if I be lifted up from the earth, will draw all unto me."

These are the words of Jesus Christ spoken from the central I. For this I to be lifted up from the earthy thoughts, the earthy associations, is to lift up all the thoughts so that they work for peace and not pain, for harmony and not discord. So we take the statement as our very own: "*I, if I be lifted up from the earth, will draw all unto me.*"

SILENCE

The Hindu philosophers are among the deepest students of psychology, understanding the subjective nature so well that we can take their description of the bonds that hold and rule unregenerate humanity as sufficiently reliable for our inquiry into concentration.

You will remember what I brought forward in the last talk as the three great causes of the mortal manifestation. The first of the three bonds that hold humanity is, according to the Hindu: the quality that is dullness, deadness, torpor, drifting, blankness, ignorance. It is the lack of knowledge—inertia, laziness. It is that which causes us to drift along the old lines and take no step progressively. It is called the *Tamas* quality. It is back of laziness—whether physical, mental or spiritual.

The second quality is just the opposite—the quality of passion, that which causes great action, hurrying, struggling, striving, worrying, agitation and disturbance in general. It is the passionate quality—called by the Hindus, *Rajas*.

And the third quality, *Sattvas*, is that which is counted the best in us. It is that of which we may be proud, that which is self-assertive; that self-righteousness wherein we feel that we are good. It is called the goodness of the race and by other good names, such as virtue, enlightenment, knowledge, etc. Nevertheless, it acts as a bond with people who claim reward; that think they have earned a right to good things. They may be bound by that feeling and perhaps be filled with self-righteous pity, or self-excuses from the basis of their righteousness. They may feel themselves wronged and misunderstood, and suffer from sensitiveness and, worst of all, from egotism, for there is where the ego stands, the I of us, which sees from a personal standpoint, believing itself to be the good.

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Now, according to the Hindu psychology, these three bonds must be broken. The sages among them have learned that they are not broken by violence, but by knowledge. First of all, knowing the nature of them, that they are delusion, that they are not real but are shadows and reflections. They have no real strength and no real place, and by the mind keeping single to the reality back of them their substance and strength in the Spirit, they can be surmounted and used for the Highest. The reality of the *Tamas* quality is what we spoke upon in our last talk, that power of repose, of being still and poised and quiet, that of resting in the Lord.

Sometimes people condemn that passivity and quietness, and call it by unregenerate names through not understanding it. Let us learn that a person may sit with folded hands, apparently having nothing to engage their actions, and yet not be lazy, but be bringing forth a great and wonderful stillness which is back of all the motion of activity. It is the power behind the throne, that "immobility by which all things are moved," and we must learn to cultivate that righteous stillness.

Certain active things may carry out the *Tamas* quality, such as a being busy doing nothing or foolishness; much talking that is only chatter; a dullness and conventionality that is simply a drifting along with the rest of the race. A number of our activities arise from the thought that we must be doing something all of the time, because of this belief that if we are not doing something we are lazy. Yet in this we are wrong, for there is a virtue in not doing, which we must take hold upon for repose. If you find your fingers twitching, that you are chattering and talking too much—about that time, just relax and be still.

Let us remember that if we come under the accusation of laziness from ourselves or from others, we are to enter into the repose of our spirit and realize that it is not lazy; that in truth we are not lacking in energy, and declare the truth of our sweet stillness that is more powerful, and a greater cause of manifestation, than much of the activity round about us that has no principle in it.

Today, we will take up the subject of self-control, and let us now consider who is the self that controls and what is it that is controlled. These same Hindus have a saying: "Upraise the self by the self; do not sink the self. For the self is the friend of the self, and even the self is the enemy of the self." Raise, uplift, or "upraise" the self by the self. That is where self-control is control of the self by the Self. Divinity says, "I control myself." The Self that controls is God in the highest, and the self that is being controlled is that appearance which is called ourselves, but which is only the shadow or the

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reflection of the Great Self. There is no one that should control you but yourself, and, in truth, there has never been anyone controlling you but yourself. If you think that others have controlled you, there is something that has consented to it within you; that is, blindly and weakly consented because there was to your ignorance no way out of it, or else you have knowingly consented at the time, even though you afterwards desired to take it back.

Therefore, begin with yourself and speak the truth: "I am the one that controls myself. I am the only one that controls myself."

Soon you will prove that you can no longer ascribe things in your life to anything or anybody outside yourself. Declare, "I am my own Master and I rule myself," and be delivered from the apparent control of circumstances and people and other outside things.

You begin with your own feelings and thoughts, and see them as your little selves to be ruled by your dominant Self, and, controlling this microcosm or little world, you will exercise your true control upon the outer world, as yourself enlarged, realizing the macrocosm to be yours as well as the microcosm.

But this ruling yourself is by love not force, with knowledge not ignorance. It is the second quality that we meet with this power of self-control, the *Rajas* quality, or the passions that seem so active and disturbing. These are to be put into their right place and become subject to ourselves. So we guard against our feelings running away with us; against being confused by the desires and passions of others. Because we have found control over ourselves and our own feelings and thoughts, we cannot be interfered with by the feelings and thoughts of others.

The passions that are counted the most influential in disturbing one's peace are anger, lust and hatred. If one will take up these three and put them into their right place by finding the reality of them, and see to it that everything which springs from evil is put under foot, then we shall have broken the bond of that *Rajas* quality which was interfering with our perfect concentration. You know that when you are agitated, when you are disturbed, or begin to feel the passions of others stealing over you—you are not in the peace and poise of perfect concentration. And it is for you, in the midst of the storm when things seem to be going against you and there is a rising in you of passion from the uncontrolled nature, to prove yourself master and keep your peace. The way to do this is to begin to understand and control these primitive passions.

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First of all, we must take the right stand or viewpoint of these passions. We must not condemn ourselves when we have repented of our false ways, no matter what we have done. It matters not where you find yourself or what perverted passions are controlling you, the moment you discover the thing, it can be brought under control if you will not condemn yourself. Condemning yourself is confusing and weakening. Never condemn in yourself what you do not condemn in anyone else.

You will have the same fruit for yourself that you deal out to others. "With what measure you mete to others, you will measure to yourself." And whatever attitude you wish others to take toward you, practice it toward others. So, when you find criticism rising within you and you are losing your repose, your feelings are being disturbed on account of the actions and words of others, take warning. Bring yourself quickly to yourself. "Come to yourself" and remember that "there is now no condemnation to them that are in Christ Jesus"—neither condemnation of self nor condemnation of others. So long as we condemn others there is an entering wedge of self-condemnation, and sometimes there is nothing so powerfully bitter and withering as one's own criticism of one's self. Better can you bear the sting of the tongues of others than you can the hateful criticism of yourself. Saints have been spoiled by it in their realization of the kingdom of heaven here. They have thought it right to put the stripes upon their own backs, torment themselves, turn the screws tighter, so long as it was their own bodies that suffered, and they have spent a whole life-time keeping themselves out of the kingdom of heaven which was for them and into which they could have entered if they had not justified this false position.

One way for you to cease from condemnation is to remember that it is not your real self which you condemn, but your shadow or representation, that personality which you call yourself, upon which you have been willing to put your divine I AM. It is to be cared for as tenderly as your little babes; with the same mercy and kindness with which you look after your beast of burden, for it is the vehicle of your life, and it cannot do well if you are at enmity with it. If you are finding fault with it, forgetting it, hating it and mistreating it, all because it is your own, from the feeling "I can do with my own as I choose," what better are you than one who mistreats his wife, or the mother who misuses her child from that same standpoint?

Bless your self and do not curse it; uplift, do not degrade it; do not make it your slave, but your good servant. Servants cannot do their best when one is finding fault with them all the time. So, see to it that you look at this, which has been

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called the carnal nature, the mortal mind, with kindly eyes, tolerant and generous, and, best of all, with knowledge. If an animal is natural, you don't condemn it. You simply say it is an animal, and animals will always act that way. So you should see your carnal nature. As long as it is not open to the spiritual overshadowing, it will act its own natural self from its own natural basis, and should not be whipped or condemned on account of it. But, you may say, it ought to know the law, and be obedient. Paul says, "The carnal mind receiveth not the things of God and is not subject to the law of God, neither indeed can be." Well, if it cannot, why punish it? Why find fault with it? Why condemn it? Be wise. See that nature as it is, and instead of finding fault with it, help it. For truly your carnal nature wants your happiness; wants to be abiding in the peace of your higher nature, and it is your privilege to instruct it on its own plane continually and to exact obedience. And when you see that it repents; that it wishes it had not done that; then let it not accuse itself or condemn itself, but be at peace.

Do not think to have control over your passions by destroying them. You cannot destroy the life of your passions. "Kill out desire" are words, which spring from the belief that the kingdom of heaven can be seized by violence, but the truth is, you never can kill anything, not even "desire." If you think you can kill you are deceived and you will have to do your work over again. So, we do not think of destroying our passions, neither, on the other hand, of suppressing them. For there are people who have a certain amount of self-control through suppressing themselves. Sometimes they suffer great distress through crowding back their desires until they are like a mighty dynamo of power. Sometimes there follows a bursting, an explosion—a lawless act through a mighty desire for freedom, and a crashing fall of a nature overborne with ascetic restraint.

No; transmute your desires. Lift them up to the spirit and have the spirit take hold of them. Transmute them through the renewing of your mind. The anger that you have held back and crowded down, suppressing your words, pressing your lips together, and yet justifying the cause of your anger, will one day burst out in words most painful, if you do not take it in charge and give it to the spirit. Give no place to righteous indignation—not even as the wrath of God, for there is no such thing. That is a figment of the imagination, making God in the image of the mortal—an idol which men have bowed down to, content in their own lack of peace and power through justifying the wrath of God. There is no place for anger in love, and so, if you find this rising even in the slightest, give it over to the Spirit. Say some little words,

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like "Thou Only" or pray a prayer. Realizing that fear of anger within you, you begin to give it over to divine love. Love takes it. Love uses it. Do not try to think anything else until that begins to pass away in the old form.

And so with lust. When thoughts that you have counted impure, and desires which you have felt to be unregenerate and unclean rise within you, instead of being filled with self-condemnation, or the false thought that those desires must be gratified because of the ignorant teaching of the world, take hold of the passion and lift it up to God. Whenever you feel the accusation of being impure, immediately hold, "I am pure! I am pure!" Thus will you use this mighty passion for rising; for getting joy in the life of regeneration; for the mastery over yourself.

In the same way, if you have a revengeful and hateful feeling and a memory of wrongs, and if malice tries to impose itself upon you, remember to *pray the Lord's Prayer*, "Forgive us our debts as we forgive our debtors." Say, "I let all my feelings be used by the Spirit of Love, by the Almighty God, and no revengeful, hard or bitter thought of hatred can work through me." This is the stand to take, instead of crowding things back and suppressing them, as though they were realities, ready to burst forth at any moment.

We remember that the transforming is all done from the mind, from the inner nature, "Be ye transformed by the renewing of your mind." There are certain external practices which people have used, such as holding the breath. Controlling the breath acts back on the thought, for the breath moves with the thought, and acts by reflection or "reflex action" upon the mentality. Some of these practices have been good up to a certain point, but eventually it is the mind that does the work, even when you control your breath.

These are aids, but they have their limitations. There are other aids—ways of counteracting these thoughts, feelings, words and deeds by setting up counteracting thoughts. Thus, when one is being stirred by some passion which naturally would burst forth in violent words or rough actions, one can say, sing or do something gentle and harmonious. There are some people who, when angered easily, slam doors and throw things. If you feel like stamping your foot (and probably you justify it, it seems so harmless), put that foot down gently.

You who would have perfect control over yourself and always be poised and full of power and peace, manage your mortal nature as a man manages a horse or an engine, or whatever he wills. Use all the devices that come into your mind to get the upper hand of your passionate nature. Remember that passion is not evil in itself.

The committing of verses and mantrams and reciting them is one of the outward ways to aid in concentration. The Hindu calls them mantrams; we call them texts. There are some that have a pacifying effect and bring a realization of the control exercised by your divine self very quickly. Take a single thought and raise it above your other thoughts, like a Moses in the wilderness raised up to lead the children of Israel out of the old slavery into the land of eternal freedom and happiness. I know one who took, *Thou Only* as her statement, and every time she found herself having thoughts and feelings that were not desirable, she would say, "*Thou Only.*"

There are those who have taken "*Thy Will is done in me,*" with the result of giving up the human will and knowing there is but one will working in and through them. Some take the twenty-third Psalm, others the Lord's Prayer. Whatever appeals to you, in verses or single words, use them as Leaders about which to gather your wayward and scattered thoughts.

If you love this life and are pursuing it all the time, some Truth is always presenting itself and you can have a variety in your spiritual diet. As I have said before, whoever is living this life, uplifting others and talking truth, is concentrating without an effort, and I must continually call your attention to this way—this effortless way of *loving truth for its own sake*, for when you are in love with truth, you cannot help but think of it night and day, and thus the power of concentration becomes as natural to you as your breath.



BREAD FROM HEAVEN

AND the Levites caused the people to understand the law: and the people stood in their place.

So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

And the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not nor weep. For all the people wept, when they heard the words of the law.

So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

—Nehemiah 8:7, 8, 9, 11, 12.

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When people do not understand the words of Jesus Christ, they are often confused and distressed. But when Jesus' words are understood, they are found to be an occasion for joy because they are words that destroy the false, establish the true and transform and uplift that which is a mixture of good and evil.

Study every word of Jesus Christ as a help for everybody—saint and sinner, hypocrite and simpleton—and you will love to eat his words to your own rapid spiritual and earthly unfoldment.

LITTLE ONES.

- Jan. 1: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

The little child is in each one of us just as pure and innocent as ever. Give it recognition and identify it with the Christ, as the Door into heaven.

- Jan. 2: And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

The least aspiration towards Truth is blessed and no matter how little our knowledge or our power in Truth, if we will not depreciate it but thank God for what we have, we shall be blessed with more.

- Jan. 3: And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

To put a stumbling-block of unbelief in the way of a budding belief in Truth is disastrous. For it becomes like a millstone to hold one back from one's true manifestation. Therefore it is best never to express unbelief in any good thing.

- Jan. 4: Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go ye cannot come; so now I say to you.

Immature thoughts and worldly-wise thinking, two extremes, cannot follow the Christ to the throne. The children in our hearts and minds must become the Christ-child and the worldly-wise must become meek to draw near to the highest.

- Jan. 5: But woe to them that are with child, and to them that give suck in those days!

When the great crisis of the world comes and the former things are passing and the new is coming in, it will be hard for those who are just entering the Truth and have not yet brought forth manifestation.

- Jan. 6: It is not meet to take the children's bread and to cast it to dogs.

The Truth is not to be used to gratify the animal appetites, but to unfold our spiritual nature.

- Jan. 7: O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee,

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how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

The Christ lovingly calls to our proud and perverse self-hood, as to children, to shelter it from the storms that come because of its disobedience.

- Jan. 8: And behold, there are last which shall be first, and there are first which shall be last.

Certain parts of our nature which have been first to perceive truth may be last to demonstrate it; and certain sides which have seemed the least spiritual may be first in responding with fruits.

ANIMALS.

- Jan. 9: ^bGo ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him and bring him hither.

The colt which carried Jesus Christ triumphantly into Jerusalem is like a new doctrine, which is able to carry Truth into the citadel of orthodoxy.

- Jan. 10: Give not that which is holy unto dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rend you.

The dog nature in man is the cynical and irreverent character and the swinish, that which seeks satisfaction in appetite. Where these natures are unredeemed, certain statements of Truth had best remain unspoken*

- Jan. 11: And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

The sheep are our docile, innocent thoughts which are non-resitant towards injury. These the Christ in us sends out and guides because they hear and obey the Voice.

- Jan. 12: Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

The sparrow is counted of little value by man, but its life is hid in the Father, it cannot fall "without" or away from the Father. Therefore man's life cannot really be lost.

- Jan. 13: Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Venemous, treacherous thoughts are arraigned by the Christ and cast into the "covered place" (hell) to be redeemed from falsity or destroyed as rubbish.

- Jan. 14: Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

The Christ gives us power to put all vicious and malicious traits of character under foot and to be master over all that is in opposition to man's good. The perfect Christian can go through life absolutely unharmed.

*For an enlarged interpretation, see *Sermon on the Mount*, by Annie Rix Militz, page 100.

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Jan. 15: Ye blind guides which strain at a gnat, and swallow a camel.

The gnat is that annoying, nagging torment in people's dispositions; the camel is the emblem of riches. In their blindness, good people let themselves be tormented with small things, while they are lenient to errors done on a large scale.

Jan. 16: Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

In unregenerate man, the animal nature is at home—cunning, sly, rapacious traits (foxes) and flighty, restless thoughts (birds) have places, but no resting place is found for the Christ.

THIEVES.

Jan. 17: Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

The way of spiritual victory, freedom and perpetual health and prosperity is through non-attachment to earthly things.

Jan. 18: All that ever came before me are thieves and robbers: but the sheep did not hear them.

All the leaders or teaching that preceded the Christ, deprived men, to a certain extent, of their heritage. But the true followers would not receive such as final.

Jan. 19: The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly.

The prophets and law-givers took away men's liberty, through fear, and taught punishment, hell-fire, damnation and death. While the Christ has the message that is good news, health and immortality for all who will listen and do.

Jan. 20: But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

When the ego is wise and alert, it knows when there is a call upward, that with most people means death. Then he will take the upward step and his house (body) will not "be broken up"—he will not die physically.

Jan. 21: It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

Our body is the house or temple of God and only holy beautiful thoughts should hold communion in it. But many people let it be filled with envious and covetous thoughts.

Jan. 22: Be ye come out, as against a thief, with swords and staves?

The spiritual nature is misunderstood by the carnal man who fights it unreasonably.

Jan. 23: Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold upon me.

In this temple of your body, the Truth sits daily serving you. When its most effectual work is taking place shall we

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begin to resist or shall we know how to agree with our adversary and with non-resistance go on into higher expression?

- Jan. 24: Verily I say unto thee, Today shalt thou be with me in paradise.

An authority says that *paradise* in oriental tongues means "a royal ark." These words of Jesus to the penitent thief are the comforting words of Truth, spoken to that state of mind which is so through with the old life that it can come into the ark of protection from the consequences of its former ignorance and perversity.

TREASURES

- Jan. 25: "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal.

Since heaven is within us, these treasures must be the rich substance of character, knowledge of Truth, love, faith and power to do God's works. Moth, vanity, and rust, avarice, produce corruption in the body and the thieves of envy and covetousness break the body and steal away its life and happiness.

- Jan. 26: For where your treasure is, there will your heart be also.

If your treasures are the dust of the earth, then your heart will be buried in materiality. If your heart is fixed on spiritual things, then it is in the Way of Immortality.

- Jan. 27: A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

"Out of the heart are the issues of life." The more good you have in your heart, the more health, happiness and prosperity there will be in your life. While to treasure bitter memories and revenge and hateful reports with regard to others is to bring forth evil things in one's body and affairs.

- Jan. 28: Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

The Truth counsels us to become rich and free distributors of all that comes to us; so shall we provide for ourselves bodies that will not grow old nor be broken nor suffer corruption in any form.

- Jan. 29: Yet lackest thou one thing: Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

Earthly treasures are a substitute for the heavenly. When *love of the neighbor* comes, this real treasure puts the earthly symbol into its right place—at the service of the neighbor.

- Jan. 30: Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury.

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No one gives "the widow's mite" unless he gives *all that he has*. The virtue of such a gift is that it has an element that draws prosperity both to the giver and the receiver.

Jan. 31: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

Her "living" was the very substance of her being which became the point of contact between heaven (the interior, invisible source of all riches) and the earth, by which the invisible gold, silver and other precious things take form in the visible.

^aLuke 18:16—Matt. 10:42—Mark 9:42—John 13:33—Mark 13:17—Matt. 15:26—Matt. 23:37—Luke 13:30.

^bLuke 19:30—Matt. 7:6—John 10:4—Matt. 10:29—Matt. 23:33—Luke 10:19—Matt. 23:24—Luke 9:58.

^cMatt. 6:19—John 10:8—John 10:10—Matt. 24:43—Matt. 21:13—Luke 22:52—Matt. 26:55—Luke 23:43.

^dMatt. 6:20—Matt. 6:21—Matt. 12:35—Luke 12:33—Luke 18:22—8:50—Feb. 25, John 13:32—Feb. 26, Luke 9:26—Feb. 27, Luke 21:27—Mark 12:43—Mark 12:44.

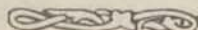
BREAD FROM HEAVEN FOR NEXT MONTH

FOOD. Feb. 1, Luke 24:41—Feb. 2, Matt. 4:4—Feb. 3, Matt. 25:42—Feb. 4, John 21:10—Feb. 5, Matt. 6:25—Feb. 6, Luke 10:7—Feb. 7, Luke 10:8.

THE SCRIPTURES FULFILLED. Feb. 8, Matt 26:54—Feb. 9, Matt. 26:56—Feb. 10, Luke 24:19,26—Feb. 11, Luke 24:46—Feb. 12, Matt. 26:24—Feb. 13, John 13:18—Feb. 14, John 17:12.

FURNACE OF FIRE. Feb. 15, Matt. 13:50—Feb. 16, Luke 12:49—Feb. 17, Luke 12:50—Feb. 18, Mark 9:43—Feb. 19, Mark 9:44—Feb. 20, Matt. 5:22—Feb. 21, Matt. 25:41.

GLORY. Feb. 22, Matt. 19:28—Feb. 23, Matt. 24:30—Feb. 24, John 8:50—Feb. 25, John 13:32—Feb. 26, Luke 9:26—Feb. 27, Luke 21:27—Feb. 28, John 17:10.



All are not just because they do no wrong;
But he who will not wrong me when he may,
He is truly just. I praise not them
Who in their petty dealings pilfer not,
But him whose conscience spurns a secret fraud,
When he might plunder and defy surprise;
His be the praise who, looking down with scorn
On the false judgments of the partial herd,
Consults his own, clear heart and boldly dares
To be, not to be thought, an honest man.—*Philemon*.

This is the gospel of labor; ring it, ye bells of the kirk;
The Lord of love comes down from above to live with the men
who work.

This is the rose that he planted here in the thorn-cursed soil;
Heaven is best with perfect rest, but the blessing of earth is
toil.

—*Henry Van Dyke*.

SCIENTIFIC FAITH

BY ANNIE RIX MILITZ

Chapter VIII

FAITH IN HUMANITY

The Scientific Basis for Faith in Humanity—Common People—Distrust of People through not Understanding them—Put Yourself in their Place—As in a Mirror—"The Flesh profiteth Nothing"—Publicans, Harlots, Sinners—True Lovers of Humanity—Excusing, Analyzing, Forgiving—Being Universal and Impersonal—Being the Angel of each one.

There is a scientific basis for faith in humanity, which, established forever in our hearts, will give us the love which Jesus Christ has for mankind, and enter us into the ecstatic consciousness where abides every happy lover on the earth. It is this: That the one that we have faith in is the *Life* which they have from God. That is pure and true and perfect. Faith in it as a starting point will open up to us endless vistas of the genius, the beauty, the worth-while of every human being that walks the earth.

Moreover, there is nothing that will draw the love, confidence and sweet service of each human being to you, like faith in the best of a man, woman or child. Many a person has lost an Eden to himself and to another by an attitude of unbelief or suspicion towards that one. It is an axiom of jurisprudence that every man should be held innocent of a crime until he is proven guilty. Shall the worldly judgment exceed the Christian's?

We know that the Christ had but one word even for the "proven guilty": "Neither do I condemn thee; go and sin no more." He still believed in the best. It is no wonder that "the common people heard him gladly." The rabble gathered to him and drank in his words—how little one can judge of the truth and goodness of another's message by "the kind of people" that flock to hear it. The spiritual aristocrats of his day pointed with derision to the young Rabbi because his comrades were *hoi polloi*, "sinners."

Yet it was the Master's faith in them that healed them, that saved them from their sins and from a further life of sin. It was his faith in people that charmed them so that they hung upon his words night and day. Would you be magnetic? Would you have friends that will abide forever? Then have faith in your fellow-beings—not an ignorant, blind trust, but a faith that is founded upon principle, that knows "in whom it has believed."

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Distrust in people comes from not understanding them and not loving them. Inability to see from another's viewpoint exists through not knowing our oneness with him. All humanity is one whole being—disunited in its errors, firmly united and identified as to its goodness.

It is from the sense of separation that we say of another: "How can people act that way! I am sure that I would never do that under any circumstances!"

Then a test comes and great is our humiliation to find we act "that way," and perhaps worse.

The higher one rises the greater the scope of his union with humanity, as when a Bunyan sees a man going to the scaffold and says, "There go I but for the grace of God."

To understand another we must be able to put ourselves mentally in his or her place. This is possible by standing upon the common ground of our origin—our Father in heaven. We are one in Spirit, in Life. Meditating upon that point of union, presently we can see with their eyes as well as our own, and no longer will we say, "I cannot see how they can do so," or "I don't understand what they find in that to enjoy." We may even discover something in ourselves akin to what we have been condemning in another. And we shall be fortunate if we do discover it in time to correct it.

A lady who in other respects was a tender and loving character, had such a bitter hatred for vivisectionists that it amounted to rabid fanaticism. She did not realize that her abhorrence of the men who followed such practices was of the same order as their cruelty. Yet she often wished them to suffer the torments that they were dealing out to their victims, and confessed that one night she willed the death of one of these men, and she always believed that his sudden demise was the result of her powerful curse. Yet this woman was a brilliant occultist, who fiercely denounced "black art" and the abominations of the Inquisition. O, that we might use our world and the people in it as mirrors by which to see ourselves and correct our own errors.

Faith in humanity does not mean faith in the mortal part, the persona, the flesh. "The flesh profiteth nothing." The personality is but a dress, an emblem, a representative—as such we honor it, because of the wearer, the real One back of it:

"The body is transient and unimportant," says the sage Ramakrishna; "why, then, is it so much looked after? No one cares for an empty box. But people carefully preserve the box that contains money and other valuable property. The virtuous cannot but take care of the body, the temple of the soul, in which God has manifested himself, or which has been blessed by God's advent."

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But we do not lean upon the person of anyone if we are wise, be they high or low, for "cursed is the man that leans on the arm of flesh," and "put not your trust in princes."

Discrimination places the carnal self in its right relation, the negative, and we look through it to the one in whom we may have faith, that will never pass away, no matter how disloyal or unfaithful the personality may be. We may see the publicans and the harlots just as they appear to human eyes, but we can have such faith in the real one, that the old characters of the sinners may fall away like discarded garments.

These two classes of sinners seem the most unlovable and repulsive: the publican was unjust, cruel, disloyal (being Hebrews who had become Roman tax-gatherers), grasping, dishonest money-lovers; the harlot, one who had desecrated the love-nature. Each misuses a God-gift, the intellect and the love-nature. But if we do not understand them and look through these curtains and veils, it may be some like error in ourselves that withholds the vision that shall bring faith and love. The love of money may be the beam in our eye, or the love of sense-pleasures.

Epictetus says: "No one who is a lover of money or who is a lover of pleasure or a lover of glory is likewise a lover of mankind; but only he who is a lover of goodness."

Because a human being is *alive*, we may know there is some goodness there, and we can find it, if we begin to seek for it.

Admiring the astuteness of the money-sharp, the bright intellect, the insight into human nature, we may find ourselves explaining the meanness and cruelty as ignorance, immaturity, childishness, obsession, mistaken seeking after power and praise. Then this attitude on our part may open the way to instruct this crude unregenerate into the Way that will bring him what he really desires.

Meditating upon the generosity and kindly heart of the wanton, there may come a light as to the causes of her false life: the desire for experience; hunger for adulation, and the vanity therefrom; the desire for power; even the Christ-excuse, "She loved much." Foolishly and weakly throwing aside all wisdom, she finds only misery and failure. And by understanding, she may be caught at the right moment for the kingdom of heaven.

A foundation of faith gives opportunity for the Christ-love to build. Then forgiveness will never weary, though the weak one fall again and again.

True faith is very persistent, and it needs to be when the one in whom we once had faith wrongs us, and our old thought has been, "I can never trust that one again," and "I shall never trust another human being." Let us be willing to return to

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our faith, not on the old basis, but upon a new recognition of the real Self there. Then our powers of discernment and judgment will be true and keep us from a foolish, because ignorant, confidence.

Enlarging the horizon of our love-world, our family shall eventually include everybody's father and mother, brother and sister, and towards each we can determine our attitude both within and without by asking ourselves:

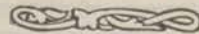
"If it were my own loved father, what would I do?"

"If it were my beloved mother, how would I act?"

"If she were my dear sister, what would my manner be; if he were my own brother, what would Christ expect of me?"

There is an Angel that attends every human being throughout his or her whole life, loving and guarding them. It matters not what is done by the Angel's charge, this attendant is never saddened, shocked, surprised or repulsed. But the bright Being goes everywhere with that one, and whenever given opportunity, through repentance or prayer, draws the beloved upward to the spiritual heights through Faith and Love.

Let us learn to be in heart and mind like that attending Angel and so assist in the heavenly work, and ourselves walk the heights of the blissful life. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"



GOD'S MAN

BY ANGELA MORGAN.

Man is not dust, man is not dust, I say!

A lighting substance thro' his being runs,

A flame he knows not of illumines his clay—

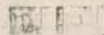
The cosmic fire that feeds the swarming suns.

As giant worlds sent spinning into space,

Hold in their center still the parted flame,

So man, within that undiscovered place—

His center—stores the light from which he came.



Think of the radiant energy that lies

Hoarded in secret chambers of the earth;

Think of the marvels drawn from out the skies—

Light, beauty, power, of electric birth.

Then what of man, who is himself a world?

Into whose being conscious forces pour?

Since from the central sun his soul was hurled

What of the glory kindling at his core?

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Man is not flesh, man is not flesh, but fire!
His senses cheat him and his vision lies.
Swifter and keener than his soul's desires,
The flame that mothers him eludes his eyes.
Pulsing beneath all bodies, ere begun;
Flashing and thrilling close behind the screen,
A sacred substance, blinding as the sun,
Yearns for man's recognition in the seen.

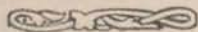
We walk blindfolded in a world of light—
We could touch hands with angels, if we would;
Could, with a single utterance of might,
Commune with a celestial brotherhood.
So sheer the veil, one thrust of faith could rend
The vast illusion of our erring sense;
The facts we fear, the shapes we comprehend,
Are but the flimsiest tissues of pretense.

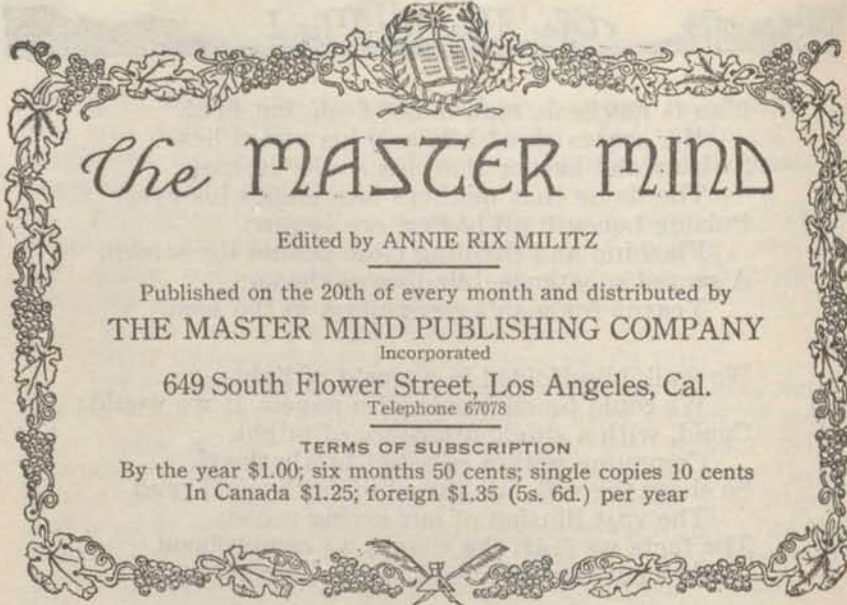
The times are anguished, for man feels the press
Of his divinity; through travail pains
The urge is goading him till he confess
The splendor that is crying through his veins.
Uncover, man! Thy heaven self is gold!
Gladden the eyes of Him who made thee good
In that first morning when the worlds were told
And Primal world pronounced thine angelhood.

Dust! Why, the future laughs at our dull sight;
Laughs at the judgment linking man to sod—
Damning him ever with decay and blight,
When at the center burns the blaze of God!
The force that flung the far suns into space
Pushes the throbs through an eternal plan;
The Mind that chains the singing stars in place
Implores fulfillment in the mind of man.

O God, give us the whirlwind vision! Let us see
Clear-eyed, that flame creation we call earth,
And man, the shining image, like to Thee.
Let the new age come swiftly to the birth,
When this, Thy word, shall know itself divine;
And mortals waking from their dream of sense,
Shall ask no proof, no message and no sign—
Man's larger sight, the unanswerable evidence!

—*Collier's Weekly*.





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Edited by ANNIE RIX MILITZ

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THE EDITOR'S SANCTUM

A Blessed and Glorious New Year to you! May this be the noblest Year your life has ever known!

Turn not in vain regret
To thy fond yesterdays,
But rather forward set
Thy face toward the untrodden ways.
Open thine eyes to see
The good in store for thee—
New love, new thought, new service too
For Him who daily maketh thy life new.

—F. L. Hosmer.

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"Every Day Is a Fresh Beginning"

How seriously some of us play this little game of time as though we were really in it, yet we know that now—this very moment *Now*—we are in Eternity.

We love to let the rising and setting of suns make our days, and the whirling moons, our weeks and months, and round numbers our centuries and milleniums. Because we love to "begin all over again" every once in a while, especially if we think we have made mistakes and yet have the "hope that springs eternal in the human breast."

So let us celebrate, too, this "perfectly good" new year, and while we make no resolutions which we have learned long ago are "like piecrust, made only to be broken," we will see the Eternal Truth of the Now as that which always has been and always shall be, and keep in Its good only.

We turn our backs upon the past, "remembering Lot's wife" and not looking back. For we know the good of it will catch up with us and be our companion throughout Eternity.

Neither will we look into the future, that bottomless pit into which we now cast all the evil prophecies, for having no bottom it shall prove the great Nothing from which none of these evils can ever rise again.

We will rest forever in the Great Forever, taking each day in its fullness, and making it our best day, Sabbath upon Sabbath, an eternal Lord's Day, consecrated to peace and love, wisdom and pleasure forevermore.

The Forty Weeks Propaganda

More than forty teachers of the power of Mind have responded to the invitations sent out, thus far, by the Cal. N. T. Exposition Committee, therefore it will not be practical to name the Weeks after the Teachers, as we planned in the beginning, for we shall have several teaching in each week.

Next month we hope to give more of our plan to you, dear Readers. Sufficient to quote a few paragraphs this time from the circular letter that we are sending these Teachers, in order to give you an idea of some of the plan:

METAPHYSICAL HEADQUARTERS AND LIBRARY Of The

California New Thought Exposition Committee
220 Post Street,
San Francisco, Cal., U. S. A.

During the forty Exposition Weeks of teaching the power of mind, it is the desire of this Committee to present, week after week, courses of six lessons (or less), by as many influential Teachers as possible, so as to reach all manner of men-

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talities; and to bear in mind that while this will be a great advantage to Teachers, especially Authors, introducing them to world-wide audiences, yet this work is not to be so much a benefit to Teachers as a propaganda for the uplift of the whole world.

Therefore the financial returns to the Teachers and to meet the daily expenses of the Committee will be at rates that will be popular. Coupon tickets admitting to any three lectures by any Teacher (or three people to one lecture), will be sold for one dollar, single lectures being fifty cents. These coupon tickets will be bought by many Truth-Students to give to their friends.

The use, during the Teacher's Week of a hall holding two hundred students, and a healing Room at the Metaphysical Headquarters, also advertisement in the daily papers, will be given each Teacher.

Books will be on sale at the Headquarters, if they are sent immediately on consignment, prepaid, allowing the Committee the highest commission, remembering always that this, too, is for propaganda. Magazine subscriptions also will be taken. We shall be very grateful for complimentary copies of metaphysical books for our Circulating Library.

Each Teacher's Week will open with a free public lecture on Sunday, in which it is hoped the Teacher will present his or her principles very clearly and attractively, illustrated with accounts of practical demonstration. Thus the hearers will know whether they desire to attend the Course about to be taught, and to recommend that Teacher to their friends.

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.

Leaves of Healing.

LETTER 1.—FOR HEART TROUBLE.

Dear Friend in Truth:

The great Life power that gave your heart its first throb is still there in all its strength, peace, calmness and steadfastness. Its divine character is changelessness. It is immortal and its power will never grow less.

The Life of your heart is Love—the Love of the great Good of the universe. That Love is eternal, without begin-

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ning and without end. God loves you more tenderly and constantly than any earthly mother, lover or friend could possibly love you. Before this earth-body appeared, you were the beloved of God; and your life and welfare are divinely precious in His eyes. All the Love of the universe awaits your acceptance, and it comes to you as you uncover your God-likeness, which is the charm, the loveliness, the supreme attraction of all that ever receive love.

Divine Love centering at your heart corrects everything in your life, both within and without. Nothing that any one says or does can shock you—you, who are Spirit, that knows but One Power working in and through all things and always working for Good.

There is nothing to fear. Your life is hid with Christ in God and nothing can take it away. You cannot lose your life—it is eternally safe in God. No material thing can bring you anything but Good. No action can hurt you. Pain is nothing but a sign—a signal calling for co-operation. And calmly and quietly you co-operate by non-resistance to nature, God's servant, as she puts all things in order. You silently instruct nature the way of life, that it is without effort, fear or care. She hears you and obeys with true, effectual service.

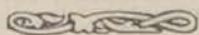
Nothing that worldly-wise men or women have said about you is sure. Only the good is true.

Rest in the Christ! Wait and trust and know that all is well. Be still from even thinking and know that Love has never failed. That all the Love you have given shall return to you an hundred-fold and from the one that you love, as well as from many more. Abide in patience and turn all your loving towards God and His Christ and away from all thought of personalities. So shall your heart renew its strength and you shall enter into the realm of Satisfied Love forever.

Ever yours in the name of the Christ,

THE HEALING CIRCLE.

By A. R. M.



PLANET HEALING

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

SOUL COMMUNION TIME TABLE

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

9:00 a.m. Alaska (Nome).	12:00 Noon. British Columbia. States of Wash., Ore. and Cal.
9:30 a.m. Hawaii (Honolulu).	
10:00 a.m. Tahiti.	12:30 p.m. Canada (Calgary), Idaho, Nev., Utah, Ariz. and Lower Cal.
10:30 a.m. N. W. Canada (Dawson).	
11:00 a.m. Alaska (Skagway, Sitka).	

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1:00 p.m.	Canada (Regina), Montana, Wyo., Colo., N. M., Texas (El Paso), and Mexico (Mazatlan).	8:00 p.m.	Eng. (London), France (Paris), Belgium, Holland.
1:30 p.m.	Canada (Winnipeg), The Dakotas, Neb., Kan., Okla., Tex. (Galveston), and Mexico.	8:30 p.m.	France (Marseilles), Norway, Denmark, Germany (Hamburg), Switzerland, Italy (Milan), Algiers.
2:00 p.m.	Minn., Wis., Iowa, Ill., Ind., Missouri, Ark., Louisiana, Miss., Ky., Tenn., Ala.; Yucatan and Central America.	9:00 p.m.	Ger. (Berlin), Italy (Rome), Aus. (Tyrol), Tripoli, Sahara.
2:30 p.m.	Canada (Toronto), Ohio, N. Y. (Buffalo), Pa. (Pittsburgh), The Virginias, The Carolinas, Ga., Florida, Cuba (Havana), Jamaica, Hayti, Panama (Colon).	9:30 p.m.	Sweden, Austria (Vienna), Greece, S. Africa (Cape Town).
3:00 p.m.	Canada (Montreal), Vermont, Conn., N. Y. (New York City), N. J., Dela., Md., Pa. (Philadelphia), Washington, D. C.; Colombia (Bogota), Peru (Lima), Chili.	10:00 p.m.	Russia (St Petersburg), Poland, Turkey (Constantinople), Egypt, S. Africa (Pietermaritzburg).
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.	10:30 p.m.	Russia (Moscow), Palestine (Jerusalem), E. Africa (Zanzibar), Red Sea.
4:00 p.m.	Bermuda Is., Guiana, Buenos Aires, Falkland Is.	11:00 p.m.	Armenia, Arabia (Aden).
4:30 p.m.	Newfoundland (St. Johns), Brazil (Central).	11:30 p.m.	Persia, Island of Mauritius.
5:00 p.m.	Greenland, Brazil (Rio Janeiro).	12:00 midnight.	Indian Ocean, Afghanistan.
6:00 p.m.	Atlantic Ocean (Middle).	12:30 a.m.	Morn of 28th, India (West).
6:30 p.m.	Iceland and The Azores.	1:00 a.m.	" " " India (Central).
7:00 p.m.	Madeira Is., West Africa (Sierra Leone).	2:00 a.m.	" " " India (East).
7:30 p.m.	Eng. (Liverpool), Scot., Ire.; Spain, Portugal, Morocco.	3:30 a.m.	" " " China (Hongkong).
		4:00 a.m.	" " " China (Shanghai), E. Indies, Philippines, Australia (Perth).
		4:30 a.m.	" " " Siberia (Yakutsk).
		5:00 a.m.	" " " Japan (Nagasaki).
		5:30 a.m.	" " " Japan (Yokohama), Siberia (Okhotsk), Australia (Melbourne).
		6:00 a.m.	" " " Australia (Sydney).
		7:30 a.m.	" " " New Zealand.

THE WORLD PROPAGANDA OF TRUTH.

While millions of men are forsaking all that they have, all that is dearest to them, art, life-work, homes, wives, children and even their own lives for a cruel and horrible cause without principle or truth, there are other millions who are day by day weaving a great net of Love and Wisdom that shall cover the earth and draw millions more into the Kingdom of Heaven. "I will make you Fishers of Men," said the Christ as he invited men and women to forsake all that they had, their dearest earth-treasures, families and even their own lives to establish Peace on earth, to give Glory to the true God and Goodwill to all men.

It is the word-power of Thought that is the great instrument that shall spread the Truth throughout the world and bring men and women to an understanding of themselves and each other.

There is a spiritual education going on rapidly among mankind and it is needed, for great crises are demanding and about to demand high knowledge and skill in their management.

And many of the Educators will gather in San Francisco during 1915. For that city is to have hundreds of conventions and congresses as well as the great Exposition. And these Educators are not thinking of themselves as such. They

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think they are just ordinary people coming to California as a matter of pleasure and worldly instruction. But the Spirit has plans for them that they know not of. For they shall return to their own country with this message and be instrumental in bringing multitudes into the light.

Let us this month sound the trumpet that calls to this ministry all that are now open and desirous of the full Truth that makes everyone free who accepts it. Let us open the way by which they can see it an easy thing to go to the one and the place this coming year where they will receive the message. It may be very near to them or it may be thousands of miles away, but the Spirit can clear away all that prevents and furnish the means of their going, if we will but speak the connecting word.

Thus many will find their way open to come to California to hear that teacher that is for them.

With these thoughts in mind let us every morning radiate to the four corners of the earth, speaking as the very Truth itself, our

SUNRISE BLESSING

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

When we are breathing this call, let us remember the warring men and realize that this thought can so sound in their hearts, that they will call upon God or upon Christ to save their lives and they shall not fall.

It is possible for the more open souls to go through the whole war perfectly defended, as, it is said, George Washington went through the French and Indian War. Again and again the Indians tried to kill the young commander, but no arrow touched him. Finally, one of the finest of the Indian marksmen told his people that the Great Spirit protected the "white brave" and it was no use to waste their arrows upon him, and their attempts ceased.

On the day of Soul Communion let us faithfully observe our local time as indicated by the Time Table at the head of this department and sit the whole half hour letting the spirit of this message, as given below, sound through us to all the nations of the world. Make no effort; do not even form the words in your mind; hold the nations up for baptism as children are held at the altar. It is His Presence that will breathe through you.

THE SOUL COMMUNION OF 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.

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THE THEME OF NEXT MONTH'S PLANET HEALING.

Thy Will Be Done on Earth

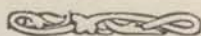
SUNRISE BLESSING FOR FEBRUARY.

THE WILL OF THE ALMIGHTY GOOD IS DONE IN YOU, AND
NOTHING CAN PREVENT IT.

SOUL COMMUNION FOR FEBRUARY 27TH.

ALL THE NATIONS AND THE MEN OF POWER LOVE THE
WILL OF GOD.

THEY SEEK TO KNOW IT! THEY LOVE TO CARRY IT OUT!
THEY ARE INSPIRED TO DO IT.



DIVINELY LED

BY MABEL LOCKMAN.

Across the threshold of the year

Serene I gaze;

I would not conjure visions clear

Of coming days,

Nor pledges make, nor vows; instead,

I only ask: Let me be led.

I ask not what before me lies,

But trust alway,

If o'er me should be azure skies

Or leaden gray.

Divinely led in shade or light,

How should I fear the darkest night?

"Not for tomorrow and its needs"—

Just for today!

Keep me from pride in mine own deeds,

Dear Lord, I pray!

Work thou in me to do thy will,

Speak, whilst I listen and be still!

I promise not throughout the year

Great deeds to do;

Only to hold each duty dear,

Just to be true.

In faith to follow Christ the Head,

To walk in trust, divinely led.



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

Fourth Study

EXODUS OF THE CHILDREN OF ISRAEL

WHILE the Children of Israel are being led out of bondage back to their own country, the land of beauty and plenty, they are receiving instruction how to think and live so as to be defended from their enemies and open themselves to the Spirit that is their deliverer and regeneration.

The greater part of the Books of Leviticus, Numbers and Deuteronomy are given over to these instructions. We will take a few chapters from these Books, that especially relate to the history of the famous journey.

For your second reading about this exodus of Israel, read Leviticus IX: 22 to 24, X: 1 to 11, XVI: 1 to 22, Numbers XI to XVII and XX to XXV, inclusive.

The Israelites are given certain outer forms and exercises to bring them into the state where the Holy Fire could come from heaven and find a resting-place on earth in their midst.

At last it descends and then remains with them for centuries, making them the most successful and powerful people on earth for all the time it was with them.

But this Holy Fire demands the utmost purity, and when the drunken sons of Aaron, Nadab and Abihu, tried to mix "strange fire" with it, the Holy Fire destroyed them.

Therefore, the Israelites asked instruction as to how they might be insulated from this mighty Dynamo and receive its benefits only. Then Moses was told from within what to do, when the errors and sins were known to be such. But for the unconscious, because unknown, sins, that would separate them from Jehovah and make them liable to death, they had to prepare a special atonement or at-one-ment.

Two young goats were sacrificed; the one that represented the better human nature was laid on the altar and transmuted by the fire; the other, which represented the unregenerate side, was carried into the wilderness, after the priest had confessed all Israel's sins over it. A scarlet mark was put on this scape-goat and it was watched, for when the drenching

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rains and burning suns had faded out the scarlet mark, then Israel knew that its unknown sins had been forgiven.

In a marvelous way these people were cared for, but forgetting the hardships down in Egypt, out of which they had been delivered, they began to be filled with complaints. Then the great creative fires that were in the midst of them began to consume, instead of blessing, them. But Moses prayed for them and the Holy Fire went back into its pure channels.

But Moses began to feel the people a burden, and so prayed to God to give him help. And Jehovah baptized seventy elders, chosen for their purity and goodness, with the same Holy Spirit that was upon Moses.

Again, Moses came under the criticism of Miriam and Aaron because he had married an Ethiopian woman. But their criticism, not affecting Moses, turned upon its originator, Miriam, and took the form of leprosy, which is the outpicturing of misused spiritual forces. Moses, who had no resentment whatever, prays for her and she is healed.

The Children of Israel are near to their goal, but stories are brought to them of the fearful enemies that they will encounter, and Moses, to satisfy them, sends twelve spies into the Promised Land, who return with tales of terrible giants and difficulties, thus filling the people with alarm.

Only two of the spies spoke with faith and tried to get the people to go on, Joshua and Caleb.

The result of the foolish fears of the Israelites was that they did not go on, but wandered in the wilderness for forty years, none of that generation entering into the Promised Land except Joshua and Caleb.

Thus we have described for us, the cases of people, who do not go on in the regeneration, what might be called arrested spiritual development. They are cared for by their great Good, but suffer at times like the Egyptians from whom they were delivered.

Pride breaks out in their midst—the sin of Korah, Dathan and Abiram—and a rebellion is instigated against Moses, but the earth opens and swallows these mistaken men.

Again the people give themselves over to their appetites and their complainings take the form of fiery serpents that bite them to death by the thousands.

Moses prays for them and receives word from within to make a serpent of brass under the direction of the Spirit, and then to raise it up on a pole and to tell the people to look at it. This he did, and all that obeyed were healed. This wonderful lesson is understood in this day, wherein we are learning to image our troubles, under the guidance of the Spirit, in their best forms and to lift up our perceptions and so be healed.

The Children of Israel desire to pass through the country of the Moabites, but they will not let them, although they have

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no good reason, except that, being given over to "black art" practices, they are afraid of the power that the Israelites have.

Balak, their king, goes to a famous occultist, Balaam, asking him to bring a curse upon Israel. But when Balaam consults Jehovah, he is forbidden to curse them, so he refuses. But Balak sends another call and this time Jehovah consents to his going, instructing him that he is to say only what God shall bid him say.

But as Balaam was going, his attitude of mind roused the opposition of Jehovah. Spiritually he was dull before this opposition, but the ass that he rode was open to the vision and the force was so great, that the creature cried out with human words and Balaam's eyes were opened, to know that he could not disobey the inner Voice.

So, instead of cursing Israel when he stood up in compliance with Balak's command, he blessed them with a great blessing to the horror of that king.

Afterwards Balaam tried to make up for what he had done for Israel and against Balak, by giving the king the counsel to put temptations in the way of the Israelites, which he did, so that the Israelites committed adultery and became idolaters. The result was that a great plague broke out among the Israelites, to which thousands succumbed, and not until Phinehas struck at the core of the sinning and slew the chief ones in their sin, was the plague stayed.

At last the Israelites draw near to their land, so near that Moses, ascending a high mountain, can look into it. But he cannot enter it, because pride had deceived him so, that his ego asserted itself and he took glory to himself at certain miraculous performances and "gave not God the glory." So he died on that same high mountain, but his body was never found, and his attainment was ever counted next to that of Enoch and Elijah, who were translated.

The third reading can be Deuteronomy XXXIV and Joshua I to XI, inclusive.

Joshua, that disciple who was nearest to Moses in understanding, became the next leader and under his guidance they reached the blessed Country.

As by a special preparation the Israelites crossed the Red Sea, so the waters parted in the Jordan to let them pass over.

Great Jericho looms up before them. It must be taken before they can go further. The heathen hordes that have overrun their former home and filled it with their abominations, are afraid to fight these spiritual magicians, but they shut the gates of their city and refuse them entrance.

Under the directions of the Lord within, Joshua causes the priests to go around the walls of the City, silently seven

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days, and on the seventh day seven times, the last time all the people shout and the trumpets blow and Jericho's walls fall. It has been discovered that if the key-note of anything be sounded long enough even a great solid mass will fall to pieces. So-called miracles will yet be found to have a basis in laws fulfilled. Even the sun standing still for Joshua will be seen to be no more miraculous than the stopping of a clock, when man's Mind will be understood and appreciated as the very Mind of God.

The Israelites were told to keep from taking any of the things belonging to those people. For in those days they believed in spiritual contamination, as people today believe in physical contagion. To the Israelites all these people were as vermin and poisonous plants, and they destroyed them—women and children, also—because they believed that they contaminated the earth.

One of the Israelites disobeyed orders and took a Babylonish garment, shekels of silver, a wedge of gold and hid them in his tent. His name was Achan, and his error caused Israel to fail in taking a small town by the name of Ai.

Joshua, by close communing with the Spirit, discovered the error and destroyed Achan and all his family, as a caustic is applied to a part of a body which is beginning to mortify.

Then Israel went on from victory to victory, until at last they were established in the Land, which had been given their fathers, and which they were to possess until the Christ should come.

HARVEST NEWS

Miss B. Gertrude Hall, whose message is so strong and absolute, writes us that she has opened a new center in Brookline, Mass., at 51 Upland Road, where she will conduct Sunday Services, 8 p. m., and where guests who desire spiritual refreshment will be received temporarily.

Mrs. Margaret Cutting Ives, formerly of New York, is arranging to open the Emmanuel Center in Philadelphia, where her "Happiness Talks" will be continued. The time and place may be found under the religious notices in the daily papers.

In Brooklyn, N. Y., a church has been formed—Church of the Healing Christ—under the ministry of W. John Murray, whose message is so vital and true. An attendant at the services writes of the success of the meetings thus far, and we are sure that it needs only that the public know of them to be a large and blessed work.

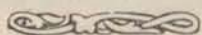
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Annie Rix Militz will open a class for beginners at the Metaphysical Headquarters, 220 Post street, San Francisco, January 11, 1915, Monday, at 8 p. m., and in connection with it Mrs. Militz will instruct advanced students how to teach a Course in the Basic Principles of Truth, beginning Monday, January 11th. Folders describing the work will be ready about Christmas time.

In London, the Higher Thought Center, 40 Courtfield Gardens, has published a very full account of the International New Thought Convention, held there last June. Copies may be obtained for sixpence each.

Miss Harriet H. Rix has returned to the Pacific Coast after an absence of over seven months, into which has been pressed a most wonderful series of events as well as a busy time of teaching and healing.

In Los Angeles, the Home of Truth has had added to its workers Mrs. Anna B. Wise, who has proven herself an excellent healer and open to inspired interpretation of the Scriptures, which she gives at the Adult Class of the Sunday School.



BOOK REVIEWS

LOVE'S ALCHEMY, by Mary Christine Boorkman. Published by A. M. Boorkman, room 203, 230 So. La Salle St., Chicago. Price, 35 cts.

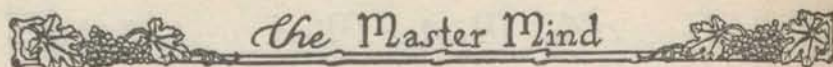
A very artistic brochure, soft browns and gold imprint a lovely gift-book. It is an interpretation of the 23rd Psalm, which was a very great uplift to one who came to the author in sorest need of help, for she was healed and given a new happy view of life by it.

THE COMFORTER, a new magazine, edited by Florence Crawford. Published by The Irvington Press, 715 Thompson St., Portland, Ore. \$1.50 per year, 15 cts. a copy.

The first copy of Mrs. Crawford's little monthly is out and it fulfills all the promises made about it in her letter printed in our November issue. The cover is art blue with an original design of a flying dove embossed upon it. A course of *Twelve Lessons in Truth* is begun in this number, also a course on "*Riches*" for the Rich. May *The Comforter's* words reach to the uttermost parts of the earth.

DIRECT HEALING, by Paul Ellsworth. Price, \$1.10, post-paid. Published by The Elizabeth Towne Co., Holyoke, Mass.

The author writes of self-healing by mental or spiritual methods, with fine realization and many practical and helpful ideas. The first six chapters are full of substance and stimulating thought and one feels that Mr. Ellsworth is a good healer and has realized in himself much that he writes.



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.
- 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. Gallagher.
- 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 J. Merrill of the Home of Truth, speaker.
Home of Truth, 802 So. Union Ave. Take W. Elghth 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. Elghth 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, 1301 P 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. Wiggins, 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, Alida 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.
- ### COLORADO
- DENVER**—Bible School of Health and Life, 1715 Gilpin. 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.
Essene Circle, 1645 Steele St. Grace M. Brown.
- LOVELAND**—Essene Circle, 511 W. 5th St. Edythe M. Samuels.
- PUEBLO**—The Truth Center of Christian Living and Healing, 108 W. 10th St. Mrs. Lydia Keeling.