

THE MASTER MIND

Edited by
ANNIE RIX MILITZ

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The MASTER MIND

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THE MASTER MIND

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No. 5.

ABRAHAM LINCOLN, THE SEER

BY ANNIE RIX MILITZ

And so he came.
 From prairie cabin up to Capitol,
 One fair Ideal led our chieftain on.
 Forevermore he burned to do his deed
 With the fine stroke and gesture of a king.
 He built the rail-pile as he built the State,
 Pouring his splendid strength through every blow
 The conscience of him tested every stroke,
 To make his deed the measure of a man.

—Edwin Markham.

When that grey eye and face and feature were lit up by the inward soul, by the fires of emotion, then it was that all these apparently ugly features sprang into organs of beauty or sunk themselves into a sea of inspiration that flooded his face. Sometimes it seemed to me that Lincoln's soul was just fresh from the presence of its Creator.—W. H. Herndon.



WHEN a man has stood firmly for a great idea even though misunderstood by friends and foes alike, stood until his loyalty and courage have drawn upon him a martyr's fate, that man rises above being a mere personality and becomes the embodiment of the Truth into which he has merged himself.

Such characters are good to meditate upon, for they draw us by their immortal influence on to the heights where they stand. "Lives of great men all remind us," sings the poet, "we too may make our lives sublime."

As a larger perspective is given us upon a great man, there comes a truer appreciation of him. The reason that stupendous natures are not appreciated by their contemporaries is that they are too near them, as one cannot see the beauties and proportions of a vast building when one stands under its eaves.

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Abraham Lincoln is one of the peaks in the mountain range of the greater humanity, and as the month draws near that was favored with his advent upon this earth our hearts naturally contemplate the greatness that was upon him and also that other one, who was great in the crisis at the birth of our republic. February is associated with both Abraham Lincoln, born the 12th, and George Washington the 22nd of that month, and to the American it might well be called the month of heroes.

While one is tempted to dwell upon the rich history of the development of this master among men, it is not with that aspect of Lincoln that this writing can be engaged, but more especially with him as a spiritual character and a seer.

Because Abraham Lincoln was never allied with any church, he has been described as unreligious and unspiritual by those whose eyes are not open to the depths of character.

All his biographers agree that Lincoln was deeply religious.

"On religious matters he thought deeply," says Lamon, "and his opinions were positive. He was by nature religious, full of religious sentiment. He had a sagacity almost instinctive in sifting the false from the true. . . . He was ever seeking the right, the real and the true."

Again, Herndon declares, "I maintain that Lincoln was a deeply religious man at all times and in all places, in spite of his transient doubts. . . . The predominating elements of his peculiar character were: first, his great capacity and power of reason; secondly, his excellent understanding; thirdly, an exalted idea of the sense of right and equality; and fourthly, his intense veneration of what is true and good.

"His pursuit of truth was indefatigable, terrible. He loved and idolized truth for its own sake. It was reason's food. Honesty was his great polar star."

It was an occasion of wonder to some of his friends that he with his strong religious nature did not unite with some church organization. Isaac N. Arnold, a friend and contemporary, records the following as Lincoln's reply to such a question:

"Because I find difficulty in giving my assent, without mental reservation, to the complicated statements of Christian doctrine which constitute their articles of belief and confessions of faith."

"When any church will inscribe over its altar, as its sole qualification of membership, the Saviour's condensed statement of the substance of both law and gospel: *Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and thy neighbor as thyself*, that church shall I join with all my heart and soul."

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Lincoln's faith in a continued consciousness and individuality after the death of the body was without a doubt. This assurance, which was not dependent upon sense-evidence but upon inner conviction, indicates the man of vision. Once, writing to his step-brother of the expected death of his father, he said:

"He will soon have a joyous meeting with many loved ones gone before, where the rest of us, with the help of God, hope e'er long to join them."

His early character was most noble and kindly. He was a strong, eager student, a great reader and a greater thinker. His love of humanity was stupendous and for that reason he had a deep hatred of slavery. Once in New Orleans, when a spectator at a slave-auction, seeing families broken up, strong negroes sold like cattle and young, beautiful girls given to the highest bidders, he spoke with the deepest feeling about it to his cousin, registering a heavenly vow:

"By God, if ever I get a chance to hit that institution, I will hit it hard, John!"

Though there ever seemed to be a sad and tragic mist all through his rugged features and gaunt form, yet Abraham Lincoln was ever an optimist and never intruded that serious side upon the lighthearted. On the contrary, he was more apt to seem flippant when his Cabinet was most covered with gloom, and, when they wished to discuss "serious situations," he was apt to interrupt with a funny story or joke. His Cabinet never understood him and were often impatient with what to them seemed his untimely levity.

His sense of humor was so keen as to have passed into proverb. How little he cared how he shocked the solemn Senators, so he did not go down under the burden of those dark days of America's Civil War.

He always was a man of masterly self-control. From a boy, he never drank, used tobacco or swore.

In so many respects Lincoln was like Socrates, that certain believers in re-incarnation are of the opinion that he was the old Greek Philosopher, incarnated once more to finish the work of emancipation that he began in Greece, and in which he was arrested by being made to drink the poisonous hemlock.

There is a remarkable parallelism between the two men. Both Socrates and Lincoln were of lowly birth and rose to great position and power. Both were proverbially ugly and yet not disturbed by it when made the butt of others' jokes. Very fond of joking themselves and of telling stories and not over particular about shocking the niceties of their hearers.

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Emerson's graphic description of Socrates might easily have described Lincoln:

"A man of humble stem but honest enough; of the commonest history; of a personal homeliness so remarkable as to be the cause of wit in others, the rather that his broad, good nature and exquisite taste for a joke invited the sally which was sure to be paid."

"He was a cool fellow, adding to his humor a perfect temper and a knowledge of his man, be he who he might, whom he talked with, which laid the companion open to certain defeat in any debate, and in debate he immoderately delighted."

"The young men are prodigiously fond of him and invite him to their feasts whither he goes for conversation. . . . In short he was what our country people call an old one [though Lincoln was young in years, they also called him, "Old Abe"].

"He affected a good many citizen-like tastes, knew the old characters, valued the bores and Philistines."

"He was plain as a Quaker in habit and speech, used low phrases and illustrations from cocks and quails, soup pans and sycamore spoons, grooms and farriers, especially if he talked with any superfine person. . . . Quaint old uncle with his great ears, an immense talker . . . enthusiastic in his religion."

The prophetic sense was very strong in Abraham Lincoln from his boyhood days. He always believed that some day he would be President. Once a friend, Mrs. Crawford, reproving him for fooling, said:

"What do you suppose will become of you?"

He replied, "I am going to be President of the United States!"

His partner in law said that Lincoln once told him that he did not recollect a time, that he did not believe that some day he would be President, and that he would fall—fall from a lofty height and in the performance of a great work.

At another time he said that the near approach of the important events of his life were always indicated by a presentiment or a strange dream, or in some other way he was impressed.

The portent of his own death was given him through a remarkable dream, not that he saw it as his death but as some disaster to the nation. For he had the dream four times, once before the Battle of Bull Run in which the Union Forces were routed and also at the second defeat and again before the Battle of Murfreesboro.

He related this dream to his Cabinet the night before his assassination, as follows:

He seemed to be at sea in a vessel, sweeping along the current of a maelstrom, from which it seemed that no power

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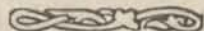
could save. The whirling, fated ship would draw nearer and nearer to the vortex until the dreamer could look down into the black abyss, then the ship would begin sinking mid the deafening roar of waters—down, down,—until the terrified dreamer would awake.

"Gentlemen," he said impressively to his hearers, "that dream has never come but just before some catastrophe and I fear it is a portent of some grave disaster to the nation."

The blow fell upon the people of the United States the next night, when the great man died at the hand of an assassin.

But Abraham Lincoln has never really died though many felt his disappearance to be a very real loss—to the South, as much as to the North, since, if he had lived his counsel and judgment would have shaped things much more happily and wisely for that broken half of our nation.

Great men have always been seers and their greatness consists in their trueness to their vision. The day is dawning in which many shall have their eyes opened and the martyr's death shall not be theirs, but there will be "a divinity hedging about" them which shall enter them upon the Lists of the Immortals, who live, not only in heaven but here on the earth in their good bodies of flesh.



BREAD FROM HEAVEN

THOU ART my portion, O Lord: I have said that I would keep thy words.

Before I was afflicted I went astray: but now have I kept thy word.

O how I love thy law! it is my meditation all the day.

I have refrained my feet from every evil way, that I might keep thy word.

Thy word is a lamp unto my feet and a light unto my path.

The entrance of thy words giveth light; it giveth understanding unto the simple.

—Ps. 119:57, 67, 97, 101, 105, 130.

To keep spiritual words is to incorporate them into one's mind, heart and body until one is conscious of being THE WORD itself.

The words of Jesus are the visible touch of the Master, like the silk thread that pulls the large cotton thread, which pulls the little rope that draws the heavy rope that is the hold and stay of the ship.

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Meditate upon the Mind of the Great, by absorbing and digesting their words.

Let us study the words of Jesus so thoroughly that the words say themselves on our lips without a mistake.

FOOD

Feb. 1: "Have ye here any meat?"

The Christ calls to its earthly faculties to supply the means by which it can appear to the earthly senses.

Feb. 2: It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

To try to live by material food alone is to die; the real food is within. Whoever receives daily the Word of Truth will never lack for external food.

Feb. 3: For I was hungred, and ye gave me no meat; I was thirsty and ye gave me no drink.

Many an appearance of inordinate appetite is because of soul-hunger. Feed the inner nature and the carnal nature will become more satisfied.

Feb. 4: Bring of the fish which ye have now caught.

All that we have received or attained has come through our Christ-power and should be consecrated to the Christ-use.

Feb. 5: Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment?

The true Christian has no room in the mind for anxious thoughts; no fear about "getting a living."

Feb. 6: And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

Truth is no beggar. It abides where it is welcome and partakes of and uses whatever is offered it, as a means to express itself.

Feb. 7: And into whatsoever city ye enter, and they receive you, eat such things as are set before you.

The Truth has nothing to do with diet. Where Truth is acceptable, no offensive or poisonous food can be presented. To find God, the good only, in one's food is to remain unharmed by it.

THE SCRIPTURES FULFILLED

Feb. 8: "But how then shall the Scriptures be fulfilled, that thus it must be?"

The written Scriptures were prophetic of the greater Scripture, Man, who is The Word and fulfills or fills full the letter by supplying the Spirit.

Feb. 9: But all this was done, that the Scriptures of the prophets might be fulfilled.

The form of the translation would lead one to think that these people were acting parts consciously, in order to make the prophecies of the Old Testament come true, but this was not so. It was only Scripture repeating itself in its living Book, Jesus Christ.

Feb. 10:

Feb. 11:

Feb. 12:

Feb. 13:

Feb. 14:

Feb. 15:

Feb. 16:

Feb. 17:

Feb. 18:

What things? Ought not Christ to have suffered these things, and to enter into his glory?

The One anointed to show the Way had to enter into all experiences and leave in them the secret and key into the glory of them all.

Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day.

Thus Man becomes a living Scripture by enduring injury without resistance and through that method conquering death. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born.

The decree or law of regeneration is that even the highest expression of our humanity must be "delivered up" [literal translation]; but the Christ breathes a sympathetic "Alas!" [not "woe"—it was not a curse] for the human instrument of the adversary, because of the sufferings which it would entail upon itself.

I speak not of you all: I know whom I have chosen; but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

The Scriptures state the Way of Regeneration which Jesus was portraying in His life. He knew the nature of everyone of his chosen twelve and that one would represent the adversary—the carnal self, that eats or is identified with the higher self yet resists and casts it out.

While I was in the world I kept them in thy name: those that thou gavest me I have kept and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.

The part of our nature that is "lost" or becomes nothing is the carnal one. Judas, through untruthfulness, took this part on himself, becoming the scapegoat of the Scriptures.

FURNACE OF FIRE

"And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

"God is a consuming fire" (Deut. 4:24), the Love that consumes all that is unlike itself. Into its flames are cast all sorrow ("wailing") and all anger ("gnashing of teeth"). I am come to send fire on the earth; and what will I, if it be already kindled?

The Christ works in us until the Holy Fire is a sensible presence to us. This was the ultimate aim of Jesus Christ's ministry, and when it was kindled he had to be the first one to pass through its cleansing and glorifying flame.

But I have a baptism to be baptized with; and how am I straitened till it be accomplished.

The great Love-Fire may seem hard at first to the candidate for freedom, but soon the bliss of the Christ comes to us. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched.

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If some material or personal good becomes a stumbling-block to you, put it utterly away. Even though you do not seem to attain the dearest earthly wish of your heart, it is better to enter into the Life of the everlasting Love-Fire than to have a sense of its purging and destructive side.

Feb. 19: Where their worm dieth not, and the fire is not quenched.

By these words Jesus shows the true nature of the fire, that of the phoenix-bird, which rose from the ashes of its old body, the immortal worm—the meek and lowly one—being the beginning of its new life.

Feb. 20: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

The Christ warns us against ever being angry, calling our brother-man a worthless fellow or a fool. For such will find the Love-Fires appearing as Wrath to him and he himself to be the worthless fellow and the fool that he held others to be.

Feb. 21: Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.

The unregenerate nature is under the curse of limitation—the only curse, which in this condition is a blessing—the cage that keeps our wild nature from hurting itself and others. The Love-Fire is prepared to transmute the adversary and its messengers—as the metal lead, by the old alchemy, became gold.

GLORY

Feb. 22: Verily, I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

When the Christ within has been enthroned, then all the faculties take control of the body and bring all the thinking, feeling and expression into harmony.

Feb. 23: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn and they shall see the Son of man coming in the clouds of heaven with power and great glory.

When the era of regeneration is drawing to a close, the personality ("sign") that depicts one's divinity begins to appear, surmounting the mists of Truth. Then all the nations will begin to repent ("mourn") as they see the Truth, and the power and glory of God shall descend upon them.

Feb. 24: And I seek not mine own glory; there is one that seeketh and judgeth.

The earnest lover of Truth cares nothing for glory or honor as an object, but leaves all blessing, appreciation and reward to the heavenly Father who gives truly, freely and righteously.

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Feb. 25: If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

Man by giving all glory to God, is exalted and crowned in God, not only hereafter but here and now.

Feb. 26: For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory and in his Father's and of the holy angels.

To be ashamed of the Spirit and Spiritual things is to be covered with a sense of unworthiness when the full realization of one's divinity begins to come and thus to miss some of the great joy.

Feb. 27: And then shall they see the Son of man coming in a cloud with power and great glory.

All eyes shall behold the glory of the Divine Self, for Divinity and all that the Father owns belongs to him. In such possession is fullness of Joy and Glory.

Feb. 28: And all mine are thine, and thine are mine; and I am glorified in them.

All that the Truth-student owns, he knows belongs to his every eye shall be cleansed and prepared to behold the Sun of righteousness, under a veil ("cloud") first, then in full power and glory.

^aLuke 24:41—Matt. 4:4—Matt. 25:42—John 21:10—Matt. 6:25—Luke 10:7—Luke 10:8.

^bMatt. 26:54—Matt. 26:56—Luke 24:19, 26—Luke 24:46—Matt. 26:24—John 13:18—John 17:12.

^cMatt. 13:50—Luke 12:49—Luke 12:50—Mark 9:43—Mark 9:44—Matt. 5:22—Matt. 25:41.

^dMatt. 19:28—Matt. 24:30—John 8:50—John 13:32—Luke 9:26—Luke 21:27—John 17:10.

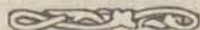
BREAD FROM HEAVEN FOR NEXT MONTH

CHANGE OF MIND. Mar. 1, Matt. 4:17—Mar. 2, Matt. 11:21—Mar. 3, Matt. 11:22—Mar. 4, Matt. 11:23—Mar. 5, Matt. 11:24—Mar. 6, Matt. 12:41—Mar. 7, Luke 16:30—Mar. 8, Mark 2:17.

BABES IN TRUTH. Mar. 9, Matt. 21:16—Mar. 10, Matt. 11:25—Mar. 11, Matt. 25:26—Mar. 12, Luke 11:35—Mar. 13, Matt. 24:19—Mar. 14, Luke 23:29—Mar. 15, Mark 8:21—Mar. 16, Matt. 17:17.

SIGNS. Mar. 17, Matt. 16:2—Mar. 18, Matt. 16:3—Mar. 19, Matt. 16:4—Mar. 20, Matt. 12:39—Mar. 21, Matt. 12:40—Mar. 22, Matt. 12:41—Mar. 23, Matt. 12:42—Mar. 24, Luke 21:25—Mar. 25, Luke 21:28.

WORDS. Mar. 26, Matt. 12:36—Mar. 27, Matt. 12:37—Mar. 28, Luke 21:33—Mar. 29, John 12:48—Mar. 30, John 17:6—Mar. 31, John 17:20.



WERE HALF THE POWER

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts.

—Longfellow.

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.

Fourth Talk.

Let us unite in silence, taking with us the words of power found in Zachariah, chapter 4, verse 6:

"Not by might nor by power, but by my spirit, saith the Lord of Hosts."

We understand that the "might" spoken of here and the "power" refer to the human will and mere external power. This statement is one of the very best to bring you to the consciousness of effortless concentration, that you do all things, not by might nor by power, but by My Spirit, saith the Lord of Hosts or Forces.

SILENCE

By way of review, I will remind you that in entering into concentration, whether for a few moments or a regular half hour or more, it is well to have a leading thought. Just as in the gathering together of people, a leader is most essential—not that the leader is superior, necessarily, but is simply good as a leader.

There are spiritual thoughts that come to you which appeal to you and certain thoughts do not, and there are times when the same thought will appeal to you much more than at other times. Select your leading thought, by that divine sense within. You will know when you have found the right word, or right statement, by the same sense of satisfaction as when you taste anything and it tastes just right.

It is the same with the scriptures: That the mind "trieth words, as the mouth tasteth meat." Thus we try sentences—words of truth—and accept certain statements at the time as the very best to hold. That which we have just held in the silence, "Not by might nor by power, but by my spirit, saith the Lord of Hosts," is an excellent leader almost any time.

And this is what I mean by taking a leading thought: You may sit down full of worryment, of belief that there is so much to do and so little time to do it in, and much effort is necessary. Then that thought of not by effort "but by my spirit, saith the Lord," dropped among the other thoughts of the necessity of effort and rush and confusion, will pacify and quiet, and give you rest by its cool, calming realization so essential to do the things necessary to be done in the time that you have.

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What is true of worryment in its character of distraction and confusion, might be said of fear and other perverted passions, like jealousy and hatred. But we will not dwell upon these as positive things—no evil thought is positive. Sometimes one gets an idea about evils, that they are so real and have so much power, that they interfere so and spoil things, that that thought is followed by panic. A person is almost afraid to be afraid and worries about worrying. Put away that suggestion this moment by realizing that all these evil thoughts are mere negations, mere emptiness. They have no real power in themselves, only as they are emphasized. Some metaphysicians have so enlarged upon the power of evil thinking that they have made a new devil. I have heard many people say they would rather believe in the old-fashioned kind of a devil than this kind, known as "M. A. M."—or "malicious animal magnetism." It is for us to prove that such influence has no real power, no real place.

Let us take up these things in the right way as nothingness; worryment is negation, fear is a kind of emptiness. Fill in the place of these negatives, worryment or fear, the opposite thoughts, which are positive. Here you will need to use discretion and discernment to select your opposite thought, but the act of feeling after God, the seeking of the Word, is itself beneficial. The very attempt to find the opposite sometimes will do the work—just the attempt.

To illustrate: You, perhaps, whenever you have thought of a certain person, have had a sweep of hatred go over you, and you have justified it. You feel you have done right to hate that person for he has been the embodiment of wickedness and vice; there was no good in him. You have made up your mind that he didn't even have a soul and there was nothing to save about him, and he might as well be out of the world as in it. I am describing something that may not apply to any of you, but there are a great many people who think that way. They dwell upon the thing so long that they justify murder and then some one is killing somebody else.

You have come into the Truth and if you have had an old hatred for some people, now, for the most part, you have learned to dismiss them from your mind, for they were so uncomfortable to think about. You have learned that you cannot hold them altogether evil, but then you sometimes justify hating the sin because you think that God hates sin, and that wrath against sin is legitimate. But in love, there is no hatred at all. God is love, and love knows no wrath, knows no hatred, not for one second. Therefore there is nothing in hating sin; sin is nothing; what is there to hate?

You reason with yourself and this reasoning is good. It takes you from that distracting thought, that dividing, breaking, insane thought of hatred. For hatred leads to insanity.

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So when that person comes into mind, you want to know a thought that meets the old one of hatred which you used to think. And perhaps you take a thought of something just opposite to hatred.

By way of exercise let all this audience think upon an opposite thought to hatred.

Audience—"Love."

Speaker—Perhaps you start with love: "I love you. Love is the only presence and the only power."

It sounds, perhaps, like a lot of words; you don't want to spoil your thought about love, so you drop it.

"It is a little too much," perhaps you are thinking; "I don't see how I ever can love that one."

Then some other thought had better be introduced.

Audience—"Tolerance."

Speaker—"I will be tolerant." Perhaps you take a little pride in it. Perhaps *charity* would be better. You are beginning to climb. Charity. Yes, perhaps I can find some excuse. There is a kind of mildness about that charity. It works. Presently you find your word empty. Then you think *peace*, and you grow a little less agitated. Every time that image rises and the thought of hatred and the old sense of justifying it you say, Tolerance, Charity, Peace, and you lead up to Love. Soon you find yourself saying, "God is Love. Love in me forgives," and you go on in power, and presently you can speak the whole truth for you are large enough to understand the old mortal mind, its nature and why it acted that way, and you have come to your peace.

Let us continue this exercise. Supposing that you find yourself full of fear and you are agitated. Now fear is a negation. Give me some opposite word.

Audience—"Faith!" "Confidence!" "Assurance!" "Courage!" "Trust!"

Trust is a very good word. Now give me something the opposite to jealousy.

Audience—"Confidence!" "Understanding!"

You understand what I mean. Every one of these evil things are like emptiness; that is all. And you need only to take the opposite—the opposite which appeals to you at the time—to begin and fill in that emptiness.

Sometimes you are under a pressure to fill in with the substance of faith for a demonstration that is coming. You find yourself worrying tonight about tomorrow. You don't know what you are going to do tomorrow, and in the old days, you would lie upon your pillow and keep awake, thinking:

"What can I do? Where shall I go? What is the next step?" and perhaps remain awake all night or, if you fell asleep, you would awake exhausted, still with that awful sense of fear and worriment, feeling you had not slept at all.

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What is the meaning of it? You need more faith. You are going to have a special demand for the manifestation of your prosperity or protection. Therefore begin to radiate this substance, faith, and meet that thought of worry with,

"I trust in the great principle of my life. I trust in the All-Good, working in and through my life. My Good is coming to me. I know what to do. I always do the right thing. I speak the right words. I am inspired." Words like that, until you fall asleep. You will wake in the morning without a sense of burden, with a wonderful calm and peace. Why? Because last night you laid up treasures in heaven.

The landlady comes in for her rent—suppose this was the coming demonstration which was to be made. You are able to face her with, "Will you wait a little while?" There is such a confidence in your voice that she says, "Very well!" Then in some unlooked for way the money comes, as surely as you laid up substance the night before for a manifestation of it at the right time. This is the way it works. We have seen it again and again.

In this talk I am taking up concentration in the daily life, right where you are—not in some other place or among other people, or by yourself. Where you find yourself, there you are to know concentration, self control, poise, self possession, peace and power. The old idea that we must go to a nunnery or to some secluded spot in a mountain, or be by ourselves before we can get control and be at peace, we must dismiss. It is true, you will have moments when you can go to the secret place and you must recognize such; even though it be only five minutes, you must thank God for that, when you can get off by yourself and hush everything. It may not come until you are at the point of retiring at night, but take advantage of it and thank God that you can be still and forget everything for two minutes. It is enough.

That minute is "like unto the grain of mustard seed." If you can have the Sabbath consciousness for one minute in the day, it can solve the whole problem of concentration. Remember the Sabbath to keep it holy. Remind yourself that you have that minute. Don't say, "I have no time for concentration, for meditation." You might as well say, "I have no time to be useful." You have all the time there is and you can do with it what you will.

In the busy life we learn to concentrate by using the things that we are passing through, which we are contacting, as suggestions of concentration. Whatever you are employed in must be a means of suggestion to you of some spiritual thought of power and goodness which you desire to realize.

There is a little book that I would recommend to you, called "*The Practice of the Presence of God*." It is one of the

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very best treatments that has passed down to us for concentration. It is over two hundred years old, but it is just as meaty, just as full of substance as it ever was. It is about a man, who was a lay brother in the Catholic Church, who had not taken orders because he felt too humble even to apply for such advancement, but was content to act as servant. He entered a monastery to do the cooking, the common work. But he had a touch of the cosmic consciousness, insight of heaven, and he never forgot it. He learned that he could commune with God at other times besides the stated hours when he entered into the form of prayer. He became very familiar with the Divine Presence and it instructed him so that he learned to do everything he did for the Lord. He said if he picked up a straw off the ground, he did it for the Lord. He did not see, as some of you do, that even when he was waiting on people, that it was the Lord in them he was waiting on. If he could have carried it to that extent, he might have opened up and known some of the things it is our privilege to know. His life would have been much prolonged and he could have realized the union between heaven and earth and entered into an active ministry with his personality as well as with his spirit. He tells that the best rule of a holy life is to practice the presence of God. This means that there is nothing but the divine one in everybody; that there is nothing but peace; nothing but purity; nothing but blessings.

Practice the presence of your good. So, learning to see divinity in and through all things, nothing is impure or unclean to you. Like the poet Herbert, you can pray:

"Teach me, my God and King,
In all things thee to see.
And what I do in anything
To do it as for thee."

George Herbert was inspired, and it is such things as that that make him dear to us. Truth that he saw over one hundred years ago is just as true today. Practice the presence of God—in that poor, old woman that you are waiting upon; that miserable man, fault-finding, and unkind, that you are serving. These can become divine in your sight and you can realize that you serve the Lord in them—the spirit in them. That very thought will transform her, and she will grow sweet and patient; and he will begin to be kind and considerate. Such is the power of right thought, and when this takes place, you will have known a richness and sweetness in your life that cannot be described in words. You concentrate without any trouble, nothing can distract you. Nothing can move you from your peace when you do everything for the spirit, and let the spirit in you do it. In the little book which

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I have written on *Spiritual Housekeeping*,* I give the spiritual meaning of the daily life of the housekeeper and show how each day can be a suggestion of some manifestation of the spirit. I take you through the seven days, and many of the points that I have given you in this course on concentration will be found in this book.

Monday is for water—Freedom; Tuesday for fire—Love; Wednesday for sewing—Creation; Thursday for a general individual work—Grace; Friday for sweeping—Purity, and Saturday for baking and finishing work—Perfection; and Sunday has its own sweet Peace, the word of satisfaction and rest, and each day can bring forward these divine qualities in yourselves. It will mean, perhaps, overcoming that impatience; putting away that temper that upsets things so easily; that besetting sin put under foot as you know yourself and know what it is that distracts you. You will work with that until you walk at peace with yourself.

While a person might take that little book upon concentration and see one's self a housekeeper, inasmuch as you are keeping this house—your body, and you are a housekeeper, no matter what you appear to be,—yet some of us would like to be specific as to the business we are in. To know the thought to hold in order to let that business, which perhaps is disliked by you, be a suggestion as to how you can think and feel while perhaps this one is calling you to do this, and another that, and another is giving you another piece of work, and you feel you must push and pull and give all your strength and knowledge to things material and foreign to the spirit. Therefore, let us consider some of the business pursuits that men are in. I know one man that was a carpenter, who was well advanced in the power of concentration, because every time he built a house, he thought, "Every nail I drive home, I drive a spiritual thought home, such as 'now the truth sets you free,' " etc. He was talking silently to somebody all during his work or sending out his word in a general way, and he was full of activity and spiritual thoughts, quick to see and full of business alertness and efficiency.

Thus the man in the shop or the real estate dealer, or the promoter can find that each one of these things has a correspondence in the spirit, which he can learn by saying often, in his heart, "I am about my Father's business. I am here to do the work of the spirit, and to do divine work."

If he is a promoter, for instance, what is he really promoting? He is promoting the good of humanity; promoting opportunities for individuality to express itself; for the spirit

**Spiritual Housekeeping* can be obtained of The Master Mind Pub. Co., 649 S. Flower St., Los Angeles, for 50 cents, postage 5 cents.

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to work through these bodies; to manifest the greatest advantage to everybody with whom he comes in contact, not merely promoting his own purse.

Taking that position, he draws to him the very people that should be opened up interiorly. They are ready and waiting, and as truly as those who have come into this place today have come by the spiritual law, so every man who puts his business under the spiritual law will draw to himself men that mean business, that will not trifle, men that are able, that have substance, that are prosperous, have money and the rest.

He will draw men that will not try to exploit him, for he is not trying to exploit men. The very best will be his customers, for they will be like what he thinks about. It may seem at first a slow movement and somewhat mixed, but he will know why. Because he, himself, is going on slowly in this spiritual life, and more or less mixed in his thoughts.

This is the way the business life will teach the gospel, will carry it everywhere, and the man that fills himself with spiritual thoughts, no matter what he is engaged in, radiates prosperity and helpfulness, has poise and power and "prosper in whatsoever he puts his hands to." He is inspired and inspires others, being a living Word of God to unite the earth with heaven and usher in the millennial age.



HE COMES

Said to have been written over twenty-five years ago by a Welsh girl of sixteen, called by the villagers "The Dreamer," and left by her on a news stall in the town of Llanelly, Wales.

They cry, "He comes! The signs are sure!
All lands are armed for war!
The mystic number is fulfilled, He comes!"

We answer, O, that He would come! We want the Christ!
We want a God to burn the Truth afresh
Upon the forehead of the world.
We want a man to walk once more among
The wrangling Pharisees; to drive the beasts
And money changers from the Temple courts;
To bring the gospel back again and prove
How all unlike the churches are to Christ.

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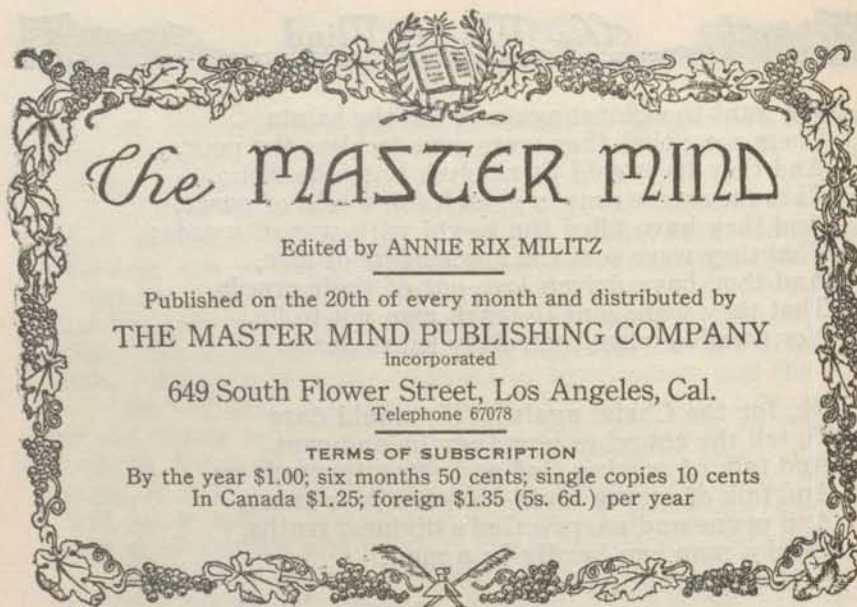
We want the Christ again to tell the saints
Their sins; that they were sent to bless the poor,
And they have sold themselves unto the rich;
That they were sent to preach the works of peace,
And they have filled the world with war of words;
That they were sent the messengers of love,
And they have driven love out of their creeds.
That they were sent to teach men not to lie,
Nor tremble when their duty led to death.

Oh, for the Christ again! He would dare
To tell the churches how they lie and cant,
And talk of serving God and serve themselves;
And talk of saving souls—to save their cause,
And prune and narrow God's divinest truths,
Until a man can hardly be a man,
And member of a church.

Already Christ is coming! Hear ye not
The footfalls of the Lord? He tramples down
The cruel hedges men have built about
The gates that lead to heaven. He rends the creeds
And gives their tatters to the merry winds.
He does not come as bigots prophesy,
To choose a handful and to down the rest;
To found a Jewish, Gentile kingdom here,
And roll the world into the past again.

He comes, the Spirit of a riper age,
When all that is not good or true shall die.
When all that's bad in custom, false in creed,
And all that makes the boor and mars the man
Shall pass away forever. Yes, He comes
To give the world a passion for the Truth,
To inspire us with a holy, human love,
To make us sure that ere a man can be
A saint, he first must be a man.





The MASTER MIND

Edited by ANNIE RIX MILITZ

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THE EDITOR'S SANCTUM

The New Thought Propaganda

Beginning February 28, 1915, there will be a work carried on in San Francisco of teaching humanity THE POWER OF MIND every day for nine months and a half (forty weeks) under the auspices of the *California New Thought Exposition Committee*.

It will be a time to get the message to those who will come from regions where no teacher of the new metaphysics has ever gone. The fields are white for the harvest, but the laborers are few, and their circle of influence—most of them—is small.

It is not San Francisco that will supply most of the students, although we expect many to come from this city; nor are we looking for students to go from one class to another

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when they have received satisfaction with one Teacher's presentation, but rather to continue with that Teacher until they feel that they have received all, he or she has to give them.

It has been the much running around from teacher to teaching and the reading of a mixture of metaphysical literature that has been the confusion of many students.

All the teachers of prominence, whose addresses have been obtained, have been invited to take part in the *Forty Weeks Propaganda*. Some, we learn, have not received the invitation we have sent; some have not yet answered; some cannot speak definitely as yet about the time that they will be in San Francisco; a few will not allow their presentation to come under the heading "New Thought," and a small number feel that their own work requires their continued presence with it.

Certain teachers have written that they expect to visit the Exposition and that they are willing to teach and will "fit in" wherever we can place them when they arrive. Among these is Thomas J. Shelton, Editor of *Christian*.

If after reading the list of those who have definitely accepted the invitation, you, my Reader, do not see the name of a Teacher whom you know intends to come to the Exposition, please kindly send that one's name to the Cal. N. T. Exp. Committee, 220 Post St., San Francisco, and we thank you for it now in anticipation. They may not wish to teach, although if they understand the nature of the movement, it would seem that they cannot refuse such an opportunity to acquaint the world with the knowledge that has blessed themselves.

We hope to have a complete calendar ready to mail to all who wish it by February 20th, the date of the opening of the great Panama-Pacific International Exposition.

Each Teacher will begin his or her week of instruction with a free lecture on Sunday, in which the principles will be plainly given in an optimistic way and free from criticism of other teachers and presentations; and also the practice of these principles, with illustrations from the speaker's own experiences. After the Sunday lecture will follow six lessons, one each day of about an hour's length.

The Committee have judged it to be the best way and most acceptable to the majority of the teachers to have a regular charge of a dollar for three lessons or two dollars for the course of six. The tickets will each have three coupons, good for one person to attend three lectures or three persons one lecture. They will be transferable and can be used for any of the teachers or the lectures during the *Forty Weeks Propaganda*.

Students of Truth, who desire to do missionary work and bring others to this knowledge, can present these tickets to

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such, who, if they are really interested in a presentation, will buy the other dollar's worth in order to attend the whole course of that Teacher.

When you know of people coming to this Exposition, look at your Calendar, select the Teacher that you can recommend, and send them a coupon-ticket (which you can obtain from the Committee by mailing a dollar) and write an earnest invitation for them to investigate the teaching. "Verily you shall in no wise lose your reward."

There will be three sessions daily, a morning hour, an afternoon hour and an evening hour, taken, for the most part, by different teachers—there will be no more than three teachers assigned to each week.

A Noon Meeting will be held every week day, which will be the continuation of an institution which was established in San Francisco nearly two years ago. As this is mainly for business people, only those will be invited to speak who are proving themselves acceptable to business men and women.

This work is quite separate from the great Congress, which is to convene the first week in September, and which is under the auspices of the International New Thought Alliance.

Calendar of the Exposition Propaganda

Held during 1915 at

THE METAPHYSICAL HEADQUARTERS,
220 POST STREET, SAN FRANCISCO

Beginning

February 28: DR. JAMES H. M. LE-APSLEY, Scotland

Sunday: "The Ignored Master Builder in the Temple."

Monday: "The Eternal Cell, the Home of the I AM" (Dealing with structural beginnings).

Tuesday: "How the Craftsman Constructs the Temple" (The harmonious sympathetic system).

Wednesday: "The Master and Chief Workman Contrasted" ((Individuality and personality contrasted).

Thursday: "Heredity and Health; Is Acquired Disease Transmitted?" (Evidences to discredit transmission).

Friday: "Suggestion and Auto-Suggestion" (The value of associated ideas).

Saturday: "Sense Consciousness Versus Self-Consciousness." (A journey across the red sea of blood).

Questions at all meetings

March 7: T. W. BUTLER, Victoria, British Columbia

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March 14: HENRY HARRISON BROWN, Editor of *Now San Francisco*

Sunday: "The Universe is the Over-Soul Differentiating Itself Through Phenomena."

Monday: "The Individual as Power."

Tuesday: "The Individual as Life."

Wednesday: "The Individual as Truth."

Thursday: "The Individual as Love."

Friday: "Myself and My Neighbor."

Saturday: "The Personal Realization of Immortality."

March 21: MRS. GRACE BROWN, Denver, Colo.

Sunday: "The Message of Emancipation."

Monday: "Emancipation from Sickness."

Tuesday: "Emancipation from Poverty."

Wednesday: "Emancipation from Fear."

Thursday: "Emancipation from Sorrow."

Friday: "Emancipation from Judgment."

Saturday: "Emancipation from Sin."

March 28: MRS. IDA MANSFIELD WILSON, Oakland, Cal.

Sunday: "The Divine Urge." (A brief outline of man's evolving consciousness from the cave-dweller to the opening of the spiritual vision).

UNFOLDMENT OF MASTER CONSCIOUSNESS

Monday: "The Ways of Mastery." (Choice).

Tuesday: "The Secret of Mastery." (Concentration).

Wednesday: "Success Through Mastery." (The Gold Center).

Thursday: "The Correspondence of the Will to Metals and Planets." (Transmutation through mastery).

Friday: "Color Vision." (Control of the inner or psychic plane through mastery).

Saturday: "The Result of Mastery on Every Plane." (Superman).

April 4: MISS SUSIE C. CLARK, Boston, Mass.

Sunday: "The Power that Heals."

Monday: "Health and Healing."

Tuesday: "The Scale of Being."

Wednesday: "A Strong Mind and Radiant Spirit."

Thursday: "Know Thyself."

Friday: "Fetters that Bind."

Saturday: "Practical Spirituality."

April 4: DR. BROWN-LANDONE, New York City

Sunday: "Ideals and Methods of Individual Attainment."

Monday: "The Call for a New Type of Man and Woman."

Tuesday: "The Processes by Which the New Type Will Evolve."

Wednesday: "The Body as an Instrument."

Thursday: "The Scientific Changing of the Structure of the Brain."

Friday: "Living Twenty, Active, Happy Hours a Day."

Saturday: "The Evolution of the Science of Art."

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Space will not allow of any further listing of subjects in the present issue, therefore we must be content in presenting now only the dates of the weeks taken and the speakers who will teach at that time:

- | | |
|---------------|---|
| April 18: | MRS. MYRTIS HODGES, Palo Alto, Cal. |
| April 25: | MRS. M. CUTTING IVES, Philadelphia |
| May 2: | REV. A. C. GRIER, and Co-Workers, Church of the Truth, Spokane, Wash. |
| May 9: | JUDGE H. H. BENSON, Los Angeles, Cal. |
| May 16: | W. J. COLVILLE, London, Eng. |
| May 25: | DR. LOUISE ALDEN, Chicago, Ill. |
| | MRS. CASSIA DALY, Chico, Cal. |
| May 30: | DR. ROBERT C. HANNON, Editor of "Science," Boston, Mass. |
| June 6: | MRS. E. I. NOYES, Cambridge, Mass. |
| June 13: | W. FREDERIC KEELER, Long Island, N. Y. |
| June 20: | MRS. ANNIE RIX MILITZ, Los Angeles, Cal. |
| June 27: | MISS EVA A. VESCELIUS, Croton-on-Hudson, N. Y. |
| July 4: | MRS. F. J. NELLIS, London, Eng. |
| July 11: | MRS. C. E. C. NORRIS, Boston, Mass. |
| July 18: | HENRY VICTOR MORGAN, Tacoma, Wash. |
| | MRS. A. SPRAGUE SMITH, Seattle, Wash. |
| July 25: | MRS. FLORENCE CRAWFORD, Portland, Oregon, Editor of THE COMFORTER. |
| | MISS H. C. HULICK, St. Louis, Mo. |
| Aug. 1: | DR. FRANK RILEY, London, Eng. |
| Aug. 8: | MRS. ROSE M. ASHBY, Atlanta, Ga. |
| | MISS EDITH A. MARTIN, New York City |
| Aug. 15: | MRS. LIDA HARDY, Topeka, Kan. |
| | MRS. E. A. WHITESIDE, Auburn, Wash. |
| Aug. 22: | MRS. ELIZABETH TOWNE, Holyoke, Mass., Editor NAUTILUS. |
| | MISS M. FRENYEAR, San Diego, Cal. |
| September 5: | JUDGE T. TROWARD, London, Eng. |
| | MRS. A. H. CHRISTOPHER, Boston, Mass. |
| | MRS. A. J. GALER, Seattle, Wash. |
| September 12: | DR. JULIA SETON, Oscawana, N. Y. |
| | MRS. F. L. WARNER, Williamburg, Va. |
| September 19: | DR. G. LOWTHER, North Yakima, Wash. |
| September 26: | G. C. B. EWELL |
| | MISS ESTHER HENRY |
| | MISS FOSTER |
| | Hartford, Conn. |
| October 3: | MRS. B. VON S. HIGGINS, Seattle, Wash. |
| October 10: | MISS HARRIET HALE RIX, San Francisco. |

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We are yet to hear from some of our most prominent workers, and to place the dates of most of those upon the Pacific Coast, who are willing "to fit in" at the times not taken by those who come from a distance.

You already have data enough my Readers, to let your friends, who are coming to the Exposition, know whom they can hear. Remember we each have a part to do in restoring the inhabitants of the Kingdom of Heaven, and everyone that you are instrumental in introducing to the Truth is a jewel to adorn the crown that awaits you.

POINTS OF INTEREST ABOUT THE MARCH TEACHERS

Dr. Le-Apsley, who heads the list, teaching from February 28 to March 6, was born in Scotland and educated by his god-mother, Lady Malcolm of Poltalloch, Argyleshire, an ardent theosophist. He commenced for the ministry but later, specialized in psychology. He has degrees from Glasgow, Edinburgh and Oxford. But among his principal educators he holds that the privilege of associating with certain great thinkers to be the chief, being often a listener to the conversation of such as John Ruskin, George MacDonald, Frederick Myers and Andrew Lang.

The teachings of Swedenborg were embraced by him with great zeal, finding them the door to mysticism.

When on a visit to London with Lady Malcolm, he was introduced to Dr. Anna Kingsford, author of *The Perfect Way*, and Madame H. P. Blavatsky, from whom he received much.

As a student of science, he was associated with Henry Drummond in Edinburgh, with whom his religious and mystical nature found glad comradeship. "The memory of heart to heart talks, on the way to Arthur's Seat or when seeking geological specimens in the castle rock have left their mark."

Dr. Le-Apsley believes that it is the cumulative influence of these minds and many others not named, though none the less potent, that has helped to make him the public teacher that he is.

His text is, "Work at the Business of Life"—not *in* but *at* the business of life, which means to personify the indwelling Father in every thought, word and deed; to express Divine Humanity; to will intelligently, to surrender personal will, that one may will with the Will of the Infinite.

T. W. Butler, whose week begins March 7, is a teacher whose ministry at present is in Victoria, B. C. He has taught and healed in a number of cities of the Northwestern United States and in British Columbia and he especially appeals to the minds of free-thinkers, being himself untrammelled and

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especially sympathetic with those who have come out of old thought in its bondage and are seeking the truth that is the ultimate.

His work in Victoria is flourishing, with large attendance and enthusiasm, which is very gratifying, as that city has a reputation of being much like Old World cities and very conservative.

Henry Harrison Brown, the well-known editor of the magazine *NOW*, will teach during the week beginning March 14th. Mr. Brown has been a teacher since 1872 and has devoted his talents to this message since 1898. He is the author of eight books which have had a wide circulation. He has made a number of tours throughout the United States and has proved a most popular and acceptable exponent of the New Thought.

For years Mr. Brown conducted a Rest Home in the Santa Cruz Mountains, but at present he has gathered all his forces in San Francisco. He is a zealous member of the Cal. N. T. Exp. Committee, full of active realization of its spirit and its possibilities of great good to humanity.

Mrs. Grace Brown of Denver, Colo., will teach in the week that begins March 21st. Mrs. Brown has many private interests as a wife and mother and could easily let her social and domestic affairs prevent her public ministry. But she has thrown herself with fervor into teaching publicly wherever she feels the call, and there are many calls upon her willing and generous giving. She is President of a body of seekers after truth called "The Essenes," which it is claimed has a membership in the thousands.

Mrs. Brown is a native of San Francisco and will be coming back to familiar ground when she visits us. Her presentation is original, free and intuitive with a certain lively, breezy optimism all her own.

Mrs. Ida Mansfield Wilson, Editor of a new Child's Magazine with the suggestive name, "*Wings*," will teach during the week of March 28th. Mrs. Wilson has been a Californian most of her life, though born in St. Louis, Mo., and a traveler over most of the globe. She has had a life filled with much incident, being most versatile and talented. She "has played at many things," as she expresses it, "play-acting, play-writing, short-story writing and social leadership," but now her many activities are centered in her Oakland ministry at Rock Ridge Truth Center. She especially appeals to seekers who desire explanation of occult laws and phenomena and has often

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spoken to theosophists and other societies liberal enough to investigate and accept teachings outside their own special cult.

Mrs. Wilson has a queenly, magnetic personality and is one of the most popular teachers that we have.

If any of our Readers wish this magazine to be mailed as a missionary-worker to their friends, send their names and addresses to our office, 649 South Flower St., Los Angeles, Cal., and enclose some stamps and copies will be forwarded.

The Booth of the Master Mind Publishing Co.

We are erecting a booth in the *Liberal Arts Building* of the Exposition, where the publications owned by The Master Mind Publishing Company will be on exhibition and for sale; also other metaphysical works. There will be a room where spiritual healing can be ministered and someone always in attendance who will be glad to answer questions and serve you in any way she can.

Write this address down and keep it in your pocket-book for future reference: The Master Mind Pub. Co. Booth, Second St. near Ave. C, next to the Remington Typewriter Exhibit, Liberal Arts Building.

The healing and teaching activities of the Los Angeles Home of Truth, being, at present, more than sufficient to keep the regular Home workers busy, a decision has been reached whereby, in the future, the Home Center (now at 802 S. Union) will be established apart from the Rest Home. As a result of this decision, the Home will be moved to smaller quarters (1302 West Eighth Street) and later, as necessity demands it, the Rest Home will be considered.

The Sunday Services at Blanchard Symphony Hall will be continued, as heretofore, with Mrs. Melvania J. Merrill in charge.

The Sunday School, of which Miss Louise Beattie is Superintendent, will also meet in the Symphony Hall, Sunday mornings at 9:30 o'clock.

Mrs. Merrill and Miss Lord spent a few days in the home of Mrs. R. E. Wilson, at St. Helena, Cal., listed in our New Thought Directory. Miss Lord writes about it, and among other good things she says that it is a large, fourteen-room house where "among roses, rare plants and beautiful trees, not far from wooded hills, is an ideal spot in which to 'bide a wee' when the outer life seems to press too closely for comfort. Mrs. Wilson, ably assisted by her daughter and husband, ministers to the needs of both the natural and the spiritual man, and we bespeak for her a liberal patronage from those who are in need of the good she offers."

SCIENTIFIC FAITH

BY ANNIE RIX MILITZ

Chapter IX

FAITH IN THE MIDST OF ADVERSITY

The Christ-prayer for Unfailing Faith—Fair-weather Faith—Peter and Job Tested—Works, the Gauge of our Faith—Vision of the All-Good in the Midst of Evil—Hatred of Sin, not the Way to Abolish it—The Even Mind—Agree with Adversity—"The Snare of the Fowler"—Glorying in the Cross—Curses turned to Blessings—"The Abomination that maketh Desolate"—Our Faith needs no Testing—The great Leveler and Unifier—The Path of Immortality.

Absolute Faith is the truly scientific faith. That which is *The Absolute* is changeless, it remains ever the same under all conditions. In the measure that one's faith is absolute, there is perfection in one's manifestation.

The Christ within ever is in communion with the Father for the establishment of an unfailing faith.

"I have prayed for thee that thy faith fail not," said Jesus to Peter when he knew that the latter was about to be greatly tested.

The story of Job is of a faith that withstood great testing. "Though he slay me yet will I trust in him" (Job, 13:14) is the cry of him, who thereupon could not be slain. It is the failing of faith that produces death—Jesus could not have died if he could not, for at least a moment, feel that God had forsaken him. And it was his resuming the true faith in God that prepared the way of his resurrection. The same kind of faith was in the thief that was crucified on the right hand of Jesus, who perceived the Godhood of Jesus and came under its sheltering protection (*paradise*) as he passed into the invisible.

Fair-weather faith we all may have, but it is the faith that weathers the storms and abides that is worthy of the name.

While all was going on victoriously, thousands being healed, the Master riding triumphantly into Jerusalem with palms and hosannas, Peter could speak with assurance, "Although all shall be offended, yet will not I" (Mark 14:29). But when the storm broke, how fiercely he denied any knowledge of his Master! Such is the way of the mortal.

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It was from this understanding of mortality, that Job's adversary, called Satan, (Job 1:9, 10) suggests that Job reveres and obeys his God for reward. Then he goes through his testing and proves that his devotion to his Lord is not a fair-weather faith, but founded upon the rock of Truth. Such faith is followed by fruits, "the Lord gave Job twice as much as he had before" (Job 42:10).

We may know the quality of our faith and how much we have, by the works that are accomplished in us and through us. It is foolishness to cry, "I had so much faith! Why couldn't I do that work?" for, the fact that the results were not accomplished signifies the nature of the faith, theoretical or a mere sentiment or a temporary exercise of a will-to-believe in order to obtain a result, and when the result does not come, a collapsing like a pricked balloon. True faith knows no failure but converts the appearance of failure into the first step in success.

Jesus in healing an epileptic saw him suddenly fall down like a dead man (Mark 9:26), and the bystanders began to say, "He is dead." But Jesus had all his faith in Life and simply "took him by the hand and lifted him up, and he arose." No experience changed the faith of the Master and he never failed in all his healing.

When we realize that all the power there is in this world is under the control of the All-Good, then the performances that seem so evil will lose their strength and substance in our eyes, and our vision will be an instrument in the divine hands to correct appearances so that they prove that Good alone was working all the time.

Loyalty to our belief in the One Presence and the One Power, the all-good God, demands unbelief in any other presence or power as real. When this stand is taken, it may seem that the opposition to the All-Good is stronger and more real in appearance than ever—"sin more sinful." Then faith must assert itself most positively.

There is no place for hatred or abhorrence in the heart of Love, therefore sins are not to be hated. Once, man justified himself in hating *sinners*, stoning and burning them because he believed them to be "an abomination in the sight of the Lord." Then the message of Jesus revealed that no human being was to be hated—that enemies were to be loved—that to love our neighbor was to rescue him, when he had fallen among the worst thieves that can beset a man, those that steal away his character.

But while having compassion and love for the sinner, good people have counted it virtuous to hate the sin. But sin does not cease through hatred. On the contrary, the more it is resisted, the more rampant it seems. Sin disappears by the same law that destroys disease. Fear and hatred of either

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disease or sin arise from belief in the reality of it, and no one is a good healer who hates or fears a diseased condition; this has been proved in the experience of healers. So also, those who desire to rescue a sinner from his sin and its results, cannot either hate or fear the sin if they would be successful.

Hatred of a thing will bring it into your experience as surely as love of it; this is the reason why some people attract drunkenness; others imposition; others sensualism. Lessen your faith in the reality of an evil and it will fade out of your life.

Consider whether there is not some thing in appearance more detestable to you than another. Would you have that pass utterly out of your life? Then count it to be nothing.

Strong likes and dislikes make extremes in one's experience, that may be very exciting at times and desirable to those who seek sensation. But those who would abide in the true consciousness forever must have the even mind wherein are no strong likes and dislikes.

"Behold, here is thy magic staff:

Under all circumstances

Keep an *even mind*.

Take it, try it, walk with it,

Talk with it, lean on it,

Believe on it forever."

Watch that no one rouses antagonism in you. If opinions or practices irritate you, beware! Along that way lurk the highwaymen, who would steal your peace. Learn to face these things mentally, not run away from them, and exercise your faith in the good and the true that are in the midst thereof.

This is the way to "agree with thine adversary quickly, whiles thou are in the way with him" (Matt. 5:25). And Jesus' counsel can be applied to adversity also, thus: Agree with adversity when it is upon you and you shall be delivered from it quickly. "He shall deliver thee from the snare of the fowler," because His wisdom will be upon you, to keep still when you find your feet becoming entangled in the meshes of the net spread on the ground, for it is the fluttering of the bird that causes the fowler to hasten and seize his prey. By being still and trusting, soon you can be shown how to withdraw your feet and rise upon the wings of faith into your freedom again.

The subtlety of the Christ Way of escape is little understood even by those who use it. They glory in the cross, elevating it and kissing it without understanding the principle back of the act—but their Spirit knows, and so blindly they fulfill the wonderful law that leads on to victory.

Every curse must be turned to a blessing by the Christ alchemy. Though we find our bed made in hell, as the Psalmist has said, "Even there shall thy hand lead me, and thy right

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hand shall hold me" (Ps. 139:10). As the gold lies in the quartz, so the good lies in hard experiences, and the eye of the spiritual prospector can find it. The magic ring Faith-in-Good can show us the good in everything, in hell and purgatory, in mistakes and the wrongs done to us, in pain, in poverty and in that that is the very abomination of your earthly knowledge or experience.

It is said that the end of the old order of things will come when the "abomination that maketh desolate stands in the holy place" (Matt. 24:15), or rather "when ye shall see" it. Just as the serpents, that were biting the Israelites to death, ceased their ravages when Moses lifted the image of the serpent on the pole, and the suffering Israelites *looked* at it.

Our faith need never be tested, if we will only take every situation that we meet and give it the true answer. "For as thy days so shall thy strength be." Our daily prayer "Lead us not into temptation," is answered by the faith that God never causes us to be tested, and what has been called temptation is but the time of our examination, preparatory to taking the next step towards the Heights.

Faith is the great leveler and unifier and on the straight way of a changeless, unbroken faith, we can make our crooked things straight, the low things, high, the left hand as the right, the without as the within and utterly abolish "the delusion of the opposites."

The path of immortality is walked by the one who will keep, in close attendance, three mighty Angels of God, while following in the footsteps of the Leader, Christ. The names of these Angels are Love, Knowledge and Faith. Love at the right hand, the chief ministrant; Knowledge at the left, ever sustaining, and Faith at the back, ever urging forward. These shall increase daily, until the one who treads the Immortal Way, can say in the Truth, that is the Christ,

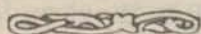
I myself am Love!

I myself am Knowledge!

I myself am Faith!

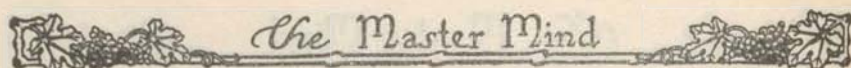
All mysteries and powers are mine,
And the Gates of Heaven are open wide.

FINIS



Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow man sincerely;
To act from motives purely;
To trust in God and heaven securely.

—Henry Van Dyke.



INTERIOR PEACE

or

The Path to Paradise

Excerpts from a pamphlet by *Lorenzo Scupoli*, published by
G. W. McCalla, Philadelphia.

The nature of our heart, and how it needs to be ruled.

Thy heart was created by God for this end *alone*, to be loved and possessed by him. With this love thou canst do with it what thou wilt. Everything, however difficult, will thus be very easy to thee.

The first thing then is, to ground and strengthen this intention of thy heart, so that what is *outward*, may spring from what is *inward*. For although bodily discipline, and all exercises by which the flesh is chastened and denied are praiseworthy, when moderated by discretion, according to the circumstances of those who use them, yet by such means alone thou wilt never acquire a single virtue; but only vanity and the wind of vain-glory; and all thy labor will be lost if these exercises be not quickened and ruled by the Spirit within.

If some movement of any sensual disquiet whatsoever arise, within thy soul, thou must be careful to calm it *instantly*, stilling thy heart, and not letting it wander or turn aside after any of these things. Do this whenever anything disquiets thee, whether in prayer, or at any other time; and know that thou wilt be able to pray aright when thou art able to act thus.

But remember, that all must be with gentleness and without effort. In short, the chief and constant exercise of thy life should be to quiet thy heart, and never let it go astray.

The care the soul must take in order to quiet itself.

Be careful then, before all things, to place this sentinel of peace over thy feelings. It will lead thee to great things without any labor, nay, with great calmness and security. With this sentinel, sent thee by God, thou wilt so watch over thyself, as to be able to pray, obey, humble thyself, and endure injuries without disquiet.

True it is, that before thou canst gain this peace, thou wilt suffer much labor from want of practice. But afterwards thy soul will remain greatly comforted by any contradiction which may befall it; and from day to day thou wilt better learn this exercise of quieting thy spirit.

And if, at times, thou find thyself so troubled and disturbed, as to seem unable to give thyself peace, turn instantly

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to prayer and persevere in it, in imitation of Christ our Lord,
... till thou find thy will conformed to the will of God,
and therefore devout and peaceful, and wholly inspirited and
emboldened to receive and embrace what at first it feared and
abhorred. . . .

How this peaceful habitation is to be built up.

Take care never to let thy heart be troubled, nor meddle with things which may disquiet it, but ever strive to keep it calm. For in this way, the Lord will build up in thy soul a city of peace, and thy heart will be a house of pleasures and delights. This only does God require of thee; that whenever thou art ruffled, thou shouldst set about calming and quieting thyself anew, in all thy works and thoughts. For as a city is not built in a day, neither must thou expect in a day to acquire this inward peace; because this is nothing less than building a house unto the Lord, and a tabernacle to the Most High, making thyself his temple; and the same Lord is he who must build it, for otherwise thy labor will be in vain. Remember, also, that the whole chief foundation of this exercise must be *humility*.

For this is nothing else than to resign thy soul to God, emptied of everything. Yet thou must do this, without claiming anything as thine own, or thinking thou art doing anything. For God does all, and from thee the Lord wills only, that thou humble thyself before him, and offer him a heart wholly free and emptied of earthly things, with an inward desire that his Divine Will may in all and through all, be perfectly fulfilled in thee.

The soul stripped of her own will, must present herself before God.

Thou must begin then in this way, gently and gradually, trusting in that same Lord who calls thee, saying: "Come unto me, all ye that travail and are heavy laden, and I will refresh you." "All ye that are athirst come to the fountain." This motion and heavenly calling thou must follow, awaiting with it the impulse of the Holy Spirit, to throw thyself resolutely and blindly into the ocean of this Divine Providence, and of the Eternal Good-pleasure, praying that it may be done in thee, and that thus thou mayest be borne onward by the mighty waves of the Divine Will, without power of resistance, and be carried to the haven of thine own perfection and salvation. . . .

The *key* which unlocks the secrets of the spiritual treasury is the knowing how to deny thyself at all times and in all things; and with this same key the door is closed upon insipidity and dryness of spirit. . . .

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As much as thou canst, love to sit with Mary at the feet of Christ, and listen to what the Lord says to thee. See that thine enemies (the greatest of whom is thyself) rob thee not of this holy *silence*. And remember that when with thine understanding thou goest forth to find God, in order to rest in him, thou must place neither limit nor comparison with thy weak and narrow imagination. For God is Infinite beyond all comparison; he is through all, and in all, and in him are all things. Himself thou wilt find in thy soul, whenever thou shalt seek him in truth, that is, in order to find thyself. For God's delight is to be with us, the children of men, to make us worthy of him, though he hath no need of us.

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If thou desire really to advance in this path, and to reach the desired end, have no other purpose, no other wish but to *find God*; and wheresoever he wills to manifest Himself to thee, here leave all else and go no farther, till thou have leave; forget all other things, and rest thee in thy Lord. This should be well considered, because many spiritual persons lose much peace and profit by wearying themselves with their exercises, fancying they do nothing unless they finish them all, looking upon this as perfection, making themselves masters of their own will, to this end living a life of toil, as one who labors at a task without ever arriving at that true rest and inward peace where the Lord truly abides and rests.

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Direct all thy labors to thy Lord; love him and give him thy whole heart, fear not; for God will find a way to solve all thy doubts, and will raise thee up when thou dost fall. In short, in a word, if thou wilt love him, thou shalt have every good.

Offer thyself to God as a sacrifice in peace and quietness of spirit. And the better to advance in this journey, and bear thyself up without weariness and disquiet, thou shouldst dispose thy soul for each step, by *widening out thy will* to the will of God. The more thou dost widen it, the *more* thou wilt receive. Thy will must be disposed *thus*: to will *everything* and to will *nothing*, if God wills it or wills it not. Always at each step renew thy purpose to be pleasing unto God, and never determine in any matter what thou wilt do beyond the passing moment, but keep thyself free.

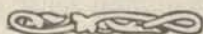
No one however, is forbidden to attend with prudent care and diligence to what he needs, according to his condition. For such is the *will of God*, and it is no hindrance to peace, nor to true spiritual profit.

Purpose in all things to do what thou canst and oughtest to do; be indifferent and resigned to all that may follow out of thyself.

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What thou canst *always* do is, to offer thy will to God, and desire no longer to will anything. For as soon as thou hast this freedom and art loosed on all sides (as thou mayest be always and everywhere, whether busy or unoccupied), thou wilt enjoy quiet and peace. In this freedom of spirit consists the great good thou art seeking.

This *freedom* is nought else but perseverance of the inward man within himself, not stretching himself out to will or desire, or seek anything out of himself; and so long as thou shalt abide thus free, thou wilt enjoy that Divine Bondage which is the great Kingdom *within us*.



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

Thy Will Be Done on Earth

For nearly 2000 years the Christian world has been praying for the establishment of the kingdom of heaven on the earth, in that wonderful prayer given by Jesus Christ called "The Lord's Prayer."

"Thy kingdom come, thy will be done on earth as it is in heaven," has been breathed through the lips of saints and of children, those in the orders of the church and good men and women of the laity, and had there been the real faith that Christ enjoined, the believing that heaven is here and God's will is done on this earth, their prayers would have been answered long before this to human sense as well as to the divine consciousness.

But we are thankful that the prayer even as to its letter has been continued up to the present time and that now we are realizing the effectual way of praying the same prayer.

Let us give ourselves this month to seeing that the will of our great Good, Lord of the whole earth, is going steadily on and that every one that sees it is swinging in with it, thus lessening the appearance of misery and other forms of the absence of Good daily, until at last every human will shall co-operate with the great Will and naught else can appear on earth but heaven.

The way we can see that God's Will is still going on—the Will for Good and Good only—and that no opposition can prevent it, may be explained by an illustration taken from one of our human forces, such as that back of a locomotive. There is an emblem of one of our western railways illustrating the persistent march of civilization in spite of the resistance of the wild nature. It is of a bear crossing a railroad track and growling at the coming locomotive. We know that if the bear continues to stand on the track it will be the worse for the bear, while the locomotive will still continue to carry out the will of its owner.

Imagine a locomotive all-powerful. It could not be swerved or arrested in the slightest, while the bear's own strength of resistance would be turned against itself only, making pain and chaos for itself. So God's Will is still going on in this earth; those who co-operate with it can reap its goodness, while those who are ignorant of its character and way will suffer the results of their own non-agreement.

Suppose that the bear could be reached by silent thought so as to be wise enough to run with the engine or step aside and let it go on its way. We know that silent thought can do such a work even with the dumb, conservative, wild nature of man until he will no longer continue ignorant of the great Purpose of creation nor in opposition to his Creator, but take

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the Christ-Knowledge, Love and Faith and work with the Mighty Will and prove that the only presence and power in being is the Kingdom of Heaven.

The race-mind is to be awakened to the fact that non-agreement with the Supreme Will means death and destruction. That all the poverty, war, disease and sorrow that appear in our world are but the results of opposing this Will.

Let us do our part in the awakening every morning by faithfully radiating this

SUNRISE BLESSING FOR FEBRUARY

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

Nations love power and glory and each nation desires to be as God to the rest of the world, therefore they are trying to exercise their idea of the will of God, which they think to be their will. This is one reason why they think that God approves of them and will give them power over their enemies.

Their error is in their view of God; they still have a wrathful deity who wreaks vengeance on his enemies and deals out violence and death to the foes of His chosen people.

We who know God to be love and the will of God to be justice and righteousness as well as peace should join forces on the 27th, our Soul Communion Day, and for a half-hour at the time in the Table at the head of this department, radiate to all the world the realization of this thought for the

SOUL COMMUNION OF FEBRUARY 27

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.

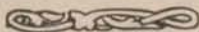
THE THEME FOR NEXT MONTH'S PLANET HEALING
The End of the World

SUNRISE BLESSING FOR MARCH

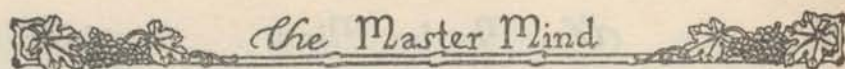
THE OLD WORLD IS PASSING OUT LIKE THE NIGHT,
THE NEW WORLD IS COMING WITH THE DAWN OF LIGHT.

SOUL COMMUNION FOR MARCH 27TH

THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF OUR LORD, AND OF HIS CHRIST; AND HE SHALL REIGN FOR EVER AND EVER—*Rev. 11:15.*



The Words on the Back of this Magazine, Printed on the Very Best White Linen Cardboard, in Gold Letters; 10c each. Master Mind Publishing Co., 649 S. Flower St., Los Angeles.



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.

LETTER 2—FOR STOMACH TROUBLE

Dear One:

Everything that comes to you brings a blessing. Trust, rest—let your good be received and rightly placed. Fear not, the evil will pass away and the place that knew it shall know it no more.

There is no burden upon you. Nothing can bind you or weigh you down.

"Cast your burden on the Lord and he shall sustain thee."

"Come unto Me! Take my yoke upon you, for my yoke is easy and my burden is light."

The Spirit defends you from everything that shocks and disturbs. In the peace of Christ you abide. No bad news can upset you—you know the Truth, all misery and untruthfulness are but for a moment and faith in the good to prevail puts out of your mind all concern about evil that has happened or that one fears may happen.

Be anxious for nothing. Remember the Source of your life is taking care of it and will manifest its presence in time to save you from all danger.

Let the Christ order all your affairs by consecrating them to the divine use. Evil has no substance, weight or power in your life. Be not afraid. Let your confidence be in your great Defender and your Supporter, so shall your heavenly Father be a living, loving presence to you.

No material thing can hurt you. You are Spirit and it is written of you, that "if they drink any deadly thing it shall not hurt them." The mighty working of the Spirit within you can transform any uncomfortable form of food that you have taken, into a symbol of comfort and freedom.

The true self in you is not sensitive to any evil; not sensitive before neglect or unkindness or misunderstanding. God knows you and loves you and humanity will follow in its loving, as its expressions of evil fail to move you or make any impression upon you.

Peace be unto you. Relax. Rest. And let Spirit work its will and its way through you, and nothing shall interfere with your proving that God is All in All.

Yours for the fullness of Health,

THE HEALING CIRCLE.

By A. R. M.