

IN THE GREAT GOD WE TRUST.

THE MYSTIC MAGAZINE

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TRUST

BE still and know that God is Good.
Consider the lilies how they grow;
they toil not, they spin not. They fear
not. They trustfully grow. The God
who has made them will keep them.

Let the beautiful blossom of Trust grow in
your heart.

Question not the ways of the flower's life.
Just be trustful; face the Sun of Righteousness.
Accept the life-giving showers of blessings which
make Hope's rainbow and soon you will know the
joy of the up-springing flower stalk making ready
for the Trust flower.

Always look Lightward.

Trust ye in the Lord forever.

For in the Lord Jehovah is everlasting strength.

Thou wilt keep him in perfect peace whose mind
is stayed on Thee.

Because He Trusteth in Thee.

GREEN LEAVES

By MABEL COLLINS

LOVE is a miraculous thing. It resembles only that which is miraculous in life, and can be compared only to that. Its birth in the soul is marvellous and inexplicable, as is the birth in the body. Without it the soul can no more exist, save as a mere potentiality, than the body can live until the first breath has been drawn into the lungs. Love is the atmosphere, or ether, in which the spiritual spheres revolve, and until the soul is aware of it, and at home with it, spiritual life has not begun. That which is called love in ordinary language, the passion which is awakened by the contact of two personalities, is not merely the means by which the generations come upon the earth. Men, whose sight and knowledge are limited to things material, and who are therefore soulless, think this is so. But those, who have lifted but a little way the iron bar which fastens the gates of gold, know well that the passion which by men is called love, has another and a greater use than even the creation of life in this world. It also creates life in the world beyond. It is the stepping-stone from earth to Heaven, from the things of matter to the things of spirit. All touch it, more or less, sooner or later; it is as inevitable as experience, as birth or death. Like them it may be but a barren effort, scarce worth recording on the sands of time; or it may be a deed divine, marking the awakening of a soul into its great heritage, the life of love. The man who loves only with the love of youth, and to whom passion remains only passion, remains only man; with him we have nothing to do now. For him the earth will continue to revolve and the sun to shine so long as he needs these things; for him the great miracle of the resurrection and the spring-tide will take place yearly, and he will not wonder at it nor yet learn from it. For him the green leaves will come forth upon the woods and fields unwearyingly, and will silently utter their great lesson, and he will know nothing of it.

The bitterness of life, of experience, and of contact with those who know not what love is but live in hatred and spiritual death, makes the heart of man like the trees in winter, dark and dry; is as though fire had destroyed them. Did we not see the miracle of the green leaves take place yearly, we could not believe it when looking on the earth in mid-winter.

Pain and despair cut and bite at love where ever it is exposed, and trouble weighs it down, just as the wind and snow harass and burden the trees.

But while the tree has its roots in the earth and the sap lives hidden within, it is not destroyed, even though all freshness of beauty has departed from it and only the shape and outline of its loveliness remain. So while the man is still capable of being touched by the charm of another personality, while the heart has still a spot of greenness and quickness within, spiritual death is yet afar off, and the great miracle is always possible.

If the obedient one has patience, and wills to endure, his time of endurance will come to an end, and he will find himself suddenly clothed again with brightness, and aware of the divine warmth.

It is faith which enables this miracle to take place; faith not in a creed, nor an altar, but in the unseen life and its laws of recurrence. Faith of this character is almost knowledge, for it can only be held fast by those who have so much consciousness of the spiritual life that they almost know, and who are already almost a part of it.

These words are addressed to those who have reached this point; who may perhaps fall back from the golden gates, fainting on the very threshold, because their knowledge has not yet become perfected. Hold fast to it and let it be "faith!"

The gates are closed, the iron bar is heavy to lift; but that is only for the moment. The change will come, the miracle will take place. The resurrection is sure; the green leaves will burst forth.

Remember that super-nature is as certain and inexorable as Nature; the external laws of the greater can be learned by studying those of the lesser.

As the sun returns again bringing beauty, so the divine warmth returns again bringing love, the most beautiful of all things.

The heart becomes barren by torture. Disappointment, grief, regret, remorse and shame strip the green leaves from it and fling them to wither on the ground. Youth and joy are gone, it seems, for ever.

If the sufferer cuts his heart out from him now in his despair, and enters into the state of hatred, then indeed of necessity the spirit must die; the tree is killed if you cut through the part where the living sap springs up.

Why should the treachery, the perfidy, the folly of others bring despair? These things pass and are forgotten, as the soulless ones who commit such deeds die and are laid in the earth and rise no more. But the soul of love remains always; that may sleep, but it cannot die.

Man must die; the loss of a friend by death is the heaviest loss life has for us. Yet wait! Over the memory of the dead friend greenness grows, as it does over his grave; and in time the new friend who now holds your hand may talk of him to you, and by words and thoughts make the greenness grow thicker.

Never let your heart harden or grow dark because it is left empty. Water the barren place that the green may cover it quickly when the sun shines thereon again.

For those men who are divine and who belong to the brotherhood of love, will love always, and love again and yet again, even though death (or that which alone is really death, treachery and deceit) bring them to mid-winter continually. The power of love is within them and sleeps but for a little hour, till the cold chill has passed. Then it awakes

triumphantly, like Nature in springtime, and puts forth its resolute green leaves—so soft, so delicate, so fragile and easily plucked and crushed, yet so unconquerable in their life and beauty.

These green leaves, the resurrection and glory of the heart, these passions of feeling and of emotion, may drive men to fever and from fever to madness. But this is because men are blind and ignorant, and do not know how to build up out of a man a divine creature. They are unaware that each drop of blood in the body of a man can be made into a stone in the temple of the Divine. How is this to be done? By using it and transforming it. Every power and every passion a man has is his by divine intent; and when he crushes out or neglects any part of his nature he is false to his trust.

Transform all feeling into power, all life into thought.

Take emotion and make it purpose.

Take fever and make it force.

Take madness and make it divine confidence

A VISION—THE RISEN CHRIST.

I saw a cross, and o'er it leaned a flower,
One full of sweetness, loveliness and grace,
As though imprinted there by spirit-power,
The light of love streamed softly from its face.

And as I mused on what the vision meant,
I thought how oft a cross most hard to bear,
When borne for love's dear sake hath with it sent.

That which doth clothe the soul in raiment fair.

Think on that cross, which stood on Calvary,
A sight so sad, earth shuddering wept for woe,
But look again, and all the glory see
Which now upon the world from it doth flow.
Can any cross, which we are called to bear,
With that borne by the Son of God compare?
I looked again, and where the cross had stood,
I saw the Christ in raiment luminous,
Not white like white of earth's, but bright it was

As woven by the spirit-light within,
The outward shining of His heart of love.
His eyes were wells of tenderest love and truth,
And as their beams pierced deeply through my soul,

I knew that I beheld the Risen Christ,
Glorious and living now and ever near,
I heard his voice and this is what he said—
The Cross when borne for Love is Glorified.

Lura Brower.

"Within thyself thou hast a sublime friend thou knowest not. God dwells within all men, though few know how to find Him. The man who sacrifices his desires and works to the Being whence proceeds the principles of all things, and by whom the universe has been formed, attains to perfection by such sacrifice. For he who finds in himself his happiness, his joy and light, is one with God. Know then, that the soul which has found God is freed from re-birth and from death, from old age and from pain; such a soul drinks the waters of immortality."

THE JOY DAY

"This is the joy day of the year. Every one is in his kindest mood, the most generous spirit which he is capable of entertaining. For once, the pettinesses and great schemes are dropped, the meannesses and greeds are shed, and there is a glimpse of the world of men as it might be, if only mankind were sensible enough to carry itself every day as it does on one day. Human nature moults its superfluous garbs of pride and selfishness, suspicion and deceit, and stands for a day revealed to itself, beholding its best possibilities. How trivial seem the political disputes, the bristling quarrels of nations, the ambitions of great and little men! For, though this day is a Christmas festival, the spirit of good will which fills the hearts of the races of the faith is great enough to conquer all fears and jealousies of mankind if Christian nations would let it abide forever in their hearts.

This joy day of the year is not paganized, as some would have us think. Its good will proves that. All hearts reach out to distant friends across seas and deserts and mountain, and over the vaster distance of misunderstandings. On this day, if ever, trained by long centuries of living, the souls of men of Christian kin vibrate with some consciousness of their kinship with the Universal Soul. For, though this be the chief of Christian holydays, there comes with it a world-embracing view, and at the altar, or in the home, in the camp, afloat, ashore, on the mountains or the plains, wherever there are men who have learned ever so little of the teachings of the Christlife there is a longing that there may be a worldwide holiday of good-will among nations and theologies of men.

The joy day of the year is here. Whatever the skies, brightness or storm, it is the joy day, the day on which hundreds of millions of humans have learned to give for the sake of gladness, giving joy to others, recognizing in others that fellowship which is the only true religion, the only real democracy. Men get what they give. Nothing more. They get joy for giving joy, their lives are enriched by enriching other lives, they are helped as they help others, in that way and in no other. And so this day of giving brings this lesson. You are happy because you are the cause of happiness in others. It is the only way.

All the lights and glamor, greenery and sparkle of Christmas Day symbolize life as it would be if men always carried the Christmas spirit in their hearts. This is the day of days when you are considerate of other lives. But why today only? Do you wonder why your life is hard, your way beset with obstacles and fears? You are finding in your course the measures of consideration which you have meted out to other lives. All life is influence. What is your influence on other lives—the lives related to yours in Business, in the family, in the society with which you mingle? Is it Christmassy on Christmas Day only? The parable of the bread cast upon the waters

means that you get what you give in this life. Give what is best in yourself, and your self will be strengthened—not your selfishness, but your selfhood.

This is the joy day of the year. Why not make all days joy days? There are lives all around you that need brightening and solace. Do you help any of them? Does it ever occur to you to do so at any other season than Christmastide? Next week you will be battling in politics again, immersed in business, seeking to plunge in the social swim from some eager shore. The chances are that you will forget the Christmas Spirit which makes the joy radiant. You will be absorbed in getting. Giving is better. In the spirit of the joy day, giving is best. One was born this day, nearly two thousand years ago, who gave His life. What do you give?

This is the joy day of the year. Kindness is catching. Catch enough of it to go on with another year; fertilize it by living; let it grow; give it out heartily; swell the supply of it. Mankind has use for it, needs it in its business of living. Get into its sunshine and grow! The best of the joy day is that its spirit does not depend upon the calendar; it can be carried through all days of all years; it makes life worth living; it makes the heart sing."

MAN MAKES HIS THOUGHTS.

But one thing about himself man knows.

Man thinks.

This he knows very well; but what thought is, and what it does and can do, man knows very little about. But at least he knows that he thinks.

Because of knowing this, he can the more readily accept certain facts about thought.

Man makes his thoughts. Man makes his convictions.

Man makes his thoughts and convictions, and they make his conditions and circumstances.

The man who accepts this statement lifts himself, by the mere acceptance, from the position of a slave to that of master. He has deemed himself the slave of conditions, circumstances, and environments, but he now knows himself to be master of them all.

It may be many months before he can prove his power over conditions, but mastery lies in determination and perseverance.

Whether man is inherently good or bad can, for the moment, wait to be decided.

Whether or not man believes that evolution is true is not of vital importance to man's welfare. All national questions, all economic queries, all social problems, are not of such burning importance as that man creates his thoughts.

All these things, and more, sink into comparative insignificance before this one great thing—

Man makes his thoughts and convictions,

and they make his conditions and circumstances.

This is a statement that can very easily and quickly be made clear to anyone who wants to understand it.

To understand it is to act upon it, to act upon it is to prove it true, and all the rest of man's glory follows.

By degrees thought sees man as he is, and all problems are solved.

Thought's wanderings are over. It has found its home and the glorious work awaiting it. A new life opens before thought—a new life, indeed, for it has left all illness and death behind it; it is now constantly occupied by working for Life and Love.

As it works for Life, the nature of Life and its meaning becomes clearer and clearer to thought. Day by day Life reveals itself to thought in new glories and in new beauties.

Life shines with the power of Love; Wisdom is its Light. Eye has not seen what thought now sees, or have ears heard marvellous music which surrounds it and fills it with joy.

Thus thought is born again; thought is regenerated. The regeneration of thought is followed by a regeneration of the body.

For thought now knows regeneration of the body to be part of its work; it knows that the body must shine with the glory of Life. What thought now sees in Life must be revealed in body.

The joy in Life must ring through body as it thrills through thought. All the indescribable sights and sounds which thought has found in its home must be made manifest to the body.

Thus will the body prove the Life of it to be glorious and most wise. The eyes will be the voice of Love, and the tongue reveal the Wisdom of Life.

Oh, thought, you marvellous one, what powers are yours, what glories are yours, and what responsibilities!

Expression.

HOPE

By Margaret E. Sangster

Through the winter drear and cold,
Shone the spring with heart of gold.

Tinkling music sweet and clear,
They who had an ear could hear

Voices of the coming day,
When the brooks should leap and play.

When with leaf and blossom fair
Whispering gladness everywhere,

Birds should flit and blithesome wing,
Herald all the joy of spring.

Though the days be long to wait,
Though the heart be desolate,

Ever through our darkest hour
Thrills the future's radiant flower.

Ever gates of glory ope
At the gentle touch of Hope.

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ADVERTISING RATES UPON APPLICATION.

INVOCATION.

Oh, God! Our Father of all wisdom, Spirit of Life who hath fashioned the visible Universe, with all its forms of beauty. Who from smallest atom unto brightest sun hath made each form of life vibrate with thy divine breath on the rays of the pulsing sun, on the voice of winged bird, on the sounds of murmuring water. Thy children perceive the presence and voice of Thy love. They perceive the life that is divine, from within the soul.

You, beloved, are precious in My sight, saith the great God, to all. O know My perfect love for all, and love your brother as I love him, and be blessed.

O beloved, let the Mystics teach thee how to learn patience and endure sufferings in peace and without repining. Behold, how Jesus the Son of Sorrow, from the hour of his birth even until on the cross, was in peace, and yet was not without anguish, sorrow and grief.

He that seeketh freedom and ease from disease, in any other way than Christ-way, shall ever live in disquiet and bondage. Only the Spirit can cure all our ills.

The fervent and diligent God-reloving mystic Child is always prepared for all things, whether of tribulation or joy; indeed, all things, all events, do not disturb the quiet and silent God-loving mystic.

The blessed Angels, in countless ways, are helping us to spread the gospel of eternal and universal love.

Living with Infinite Spirit of Perfect Love, (God), it melts away the Cage of Negativeness which keeps us in captivity. There is no other way to get freedom from the painful bind and grind of our natures.

The selfish, no matter how great may be their gains in name, fame, and fortune, suffer much in bitterness, dis-ease, weariness, and

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fear. "Delight thyself in the Lord, and He shall give thee the desire of thy heart."

The little mind of man with his little far away God and his own particular little religion has kept countless souls away from the great and true Religion, the great and true God.

He that hath peace in his mind through fervent love, maketh peace among others. "A peaceable man doth more good than he that is well learned. A passionate man draweth even good into inharmony. A good and peaceable man turneth all things to good."

The unrighteous are not quiet, simple, and peaceful themselves, nor do they permit others to be quiet, simple, and peaceful: "They are troublesome to others, but always more troublesome to themselves." Blessed are the peaceful, for they bring peace to all.

God is the blessed One in All. "There is no being so small and abject, that it representeth not the goodness of God." O, beloved, try to see the Beloved One in All.

"Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not."

And he who lives not in consciousness of the eternal presence of God and the eternal oneness of All is yet asleep and suffers, much from his dreams, nightmares, illusions, mistakes, and sins. "And he who lives a hundred years, not seeing the immortal place," (oneness and the eternal Presence of God,) "a life of one day is better if a man sees the immortal place."

What does the Mystic Life do for man? It gives him an unflinching and perfect honesty born of perfect love for all. It makes him utterly fearless. He has an eternal sense of justice. He has tremendous capacity for the best of work. He is intensely practical. He has peace, health, and prosperity, and lives a long, useful and blessed life here and forever.

The silent, serene, patient and holy mystic God-lover saith in his own simple clear mind: "The blackest darkness can never conceal me from Light itself. The most distant and solitary retreats are always filled with the Divine Majesty. I may shun, as much as I please, the sight and company of men, but I will find God everywhere."

"Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where a man might be freed from an evil deed." The only freedom is in asking God's forgiveness and help, and in sinning no more, and amending our lives and making them Christ-like.

All the wonderful and blessed mysteries, forces and powers of life, seen and unseen, begin to open to him who begins to live the simple and silent life of eternal and universal

Love, (Mystic Christ Love,) as taught in the doctrines of the ancient mystics.

Every one who is struggling, and is weak, and is lonely and cast down, needs the love and companion of a real Christ-man, and he who tries to help the poor and weak is doing a Christ-like act. Every one who has fallen or lost his way needs pure love more than anything else. Call on the Mystic Brothers freely for their healing, through Christ.

One thought seemed always uppermost in the mind of Jesus, as continually he was affirming, "I and my Father are one," and "I am spirit as ye are spirit, and one with the Universal, who loveth all things." And this is the eternal light of truth in the mind of the Mystic, that God is the eternal One in All, and being the One Life in All, we must love all. He who knows the truth that God is the One in All, naturally, and without the need of commandments, loves All.

SOMEWHERE.

"Somewhere the spirit will come to its own. Through tear-mist or star-dust, from circle to zone; In the scent of dead roses, in winds, or in waves, From the gold of the sunset to flower-kissed graves. Sing on, and trust ever! be steadfast! for see! The true and the lovely are allied with thee. Stretch up to the heights the brave toilers have trod; Somewhere there is recompense—everywhere God."

U.

PUBLISHERS ANNOUNCEMENT.

Beginning with the January 1910 number of the Mystic Magazine the subscription price will be increased to \$1.00 for the year.

The regular issue of the magazine will be sent until time of expiration to all those whose present subscriptions have not yet expired. We have extended our entire subscription list four months owing to the combination of several months, so that each subscriber may receive the entire twelve issues, to which they are entitled.

We are obliged to make this change owing to the fact that we cannot longer meet the deficiency caused by the present subscription price of twenty-five cents.

Possibly you are one, of our many subscribers, who have expressed their appreciation of the good received through our little messenger, and we have faith that you will continue with your earnest support and cooperation.

With the increase in price we shall enlarge the Mystic Magazine and several helpful departments will be inaugurated, with the trust that it will strengthen its power for good and helpfulness.

We are thankful for your sincere interest in the past, and now especially, when we are building for greater things, we appeal to you, that our efforts for the Universal All may be sustained.

Your prompt renewal will be a great help.

MESSAGES FROM THE MASTERS.

By Angelo.

Every human soul has a specific work to do. In his childlike state of early consciousness, the ideals are not committed to him. Just as soon as he becomes susceptible to the higher vibrations of spirit it becomes then his privilege to consciously work in harmony with the Universal Plan. He must remain faithful to his highest ideals, or, failing to do so, he runs counter to the upward tendency of his own soul's growth. Now when a man's "innermost" is consciously attuned to the Universal Plan, for him to even contemplate the fulfillment of mere personal ends, is to invite conditions with which he has at heart no real sympathy nor is he in vibratory correspondence therewith. If he would but trust the omnipotent spirit to protect him and would be faithful as a willing instrument, he would then find success in every department of his work: one last thought in connection. Would he meet with persecution? Yes, but the powers that co-operate with him would protect him in all vital matters to enable him to carry on the work.

Every man is required to examine himself from time to time in order to ascertain whether any obstacles exist between him and the fulfillment of his ideals. While inspiration works in spite of certain conditions, it is enhanced and fostered by certain conditions, and it is for the individual to so understand himself that he maintains consciously always the best conditions.

The best conditions are always those involving the greatest degree of unselfishness.

Mental Scientists are not true when they say that all suffering is due to violated law. Jesus was a man of sorrows and infinite suffering, and yet violated no laws. In the beyond it shall be shown to us that this statement is a profound truth. One last thought, the capacity to suffer to work on, and to be patient, measures the growth of the mature soul. He is most a master who can best wait.

The greatest work any purified soul can do is to play a part in the sending forth of the new vibratory currents.

Each soul is greatest who most desires to serve; the universal solvent of all problems is prayer born in love.

I CAN AND I WILL NONSENSE.

The Mystic Adepts who make a grand success of every work they touch know the danger of relying on human mind and will to force things.

They never affirm "I can and I will," and never use the Power of Human Thought or Will in shaping anything. But they do humbly and meekly say, "I can and I will by the help and grace of the great God," or, "I can and I will if it is God's Will," or, "I can and I will do this or that, if it is God's Will and a blessing to all."

It is an unrighteous and an unholy act to project positive thought-force or will-force on any brother to make him serve you in any way, no matter how high and pure you may think your motives are the mind of your brother is a sacred thing, and you have no right to trespass upon it. And all this "I can and I will" teaching is more or less selfish and damnable in many ways.

Message of the Patriarch

My beloved children of earth, cast out all fear; harm cannot reach the pure in heart. It may sear the tender nature, but love will heal all wounds. Angels love you and bless you. Go forth on your mission of love to each and all as they come into your life. Angels are given power to aid you. Only one world, cemented and blended together by the ties of Love. The mundane world being the creative and productive; Cosmic force is the finer, the higher manifestation of Deity, the outpouring of the Holy Spirit.

"I can and I will" is the affirmation of a selfish egotist, and is fraught with much danger to the one who uses it as well as to others.

Human thought and will is one of the strongest forces in nature, and works much havoc and disaster in this world, by being used by the selfish and unspiritualized.

All who use this "I can and I will" power, will be found to be more or less selfish; certainly they are playing with a powerful and dangerous power. Adepts in occultism, knowing its great danger not only have nothing to do with it but advise their students to shun it as they would the poisonous viper.

Real, lasting, and blessed Powers are the gifts of the Spirit, or the fruits of the Spirit, and are acquired in a simple, natural, unselfish and righteous way, and are a blessing and a benediction to the recipient as well as to All.

The great Powers of the Unseen never come to the mental schemer. The mighty Mystic Adept works not on the mental or thought plane; he works as Jesus did, with the Father and the Angels, with Spirit and the heavenly hosts. Did not the Master iterate and reiterate to "take no thought."

"Therefore I say unto you, Take no thought for your life," and "Which of you, by taking thought, can add one cubit unto his stature?"

No man can think or will himself into the Kingdom: the Kingdom is gained by perfect Love, perfect Righteousness, — simple love for all and righteousness with all.

Only the pure and Christ-like soul hath real occult Powers: the real Unseen Forces evade the selfish seeker and search for the Righteous. He who thinks and wills much is a slave to his own selfishness.

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Where withal shall we be clothed?... For your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore, no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

What has this great and blessed teaching to do with the present teachings of the "thought" and "will" schools, with their strong affirmation of "I can and I will?"

As a matter of truth, the great Unseen Forces and Powers, sooner or later, teach the foolish who make these affirmations, that man alone, without God and the Angels and Righteousness is a mere pygmy, and is weak, negative, and impotent.

"I can and I will, by the help and grace of God, the Christ within me and the Angels without," is a grand and holy affirmation or prayer, while, "I can and I will," alone, is the foolish utterance of a selfish egotist and savers of blasphemy.

Come, beloved, know that without God, we can do little or nothing and with Him we are All-powerful.

LIFT ME UP.

Out of myself, dear Lord,
O, lift me up!

No more I trust myself in life's dim maze,
Sufficient to myself in all its devious ways
I trust no more, but humbly at Thy throne
Pray: "Lead me, for I cannot go alone."

Out of my selfish self
O, lift me up!

To live for others, and in living so
To be a blessing whereso'er I go,
To give the sunshine, and the clouds conceal,
Or let them but the silver clouds reveal.

Out of my lonely self
O, lift me up!

Tho' other hearts with love are running o'er,
Tho' dear ones fill my lonely home no more,
Tho' every day I miss the fond caress,
Help me to join in others' happiness.

Out of my doubting self
O, lift me up!

Help me to feel that Thou art always near,
E'en though 'tis night and all around seems drear;
Help me to know that tho' I cannot see,
It is my Father's hand that leadeth me.

C. F. Parker.

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SAYINGS OF RAMAKRISHNA.

As when fishes are caught in a net some do not struggle at all, some again struggle hard to come out of the net, while a few are happy enough to effect their escape by rending the net; so there are three sorts of men, viz., fettered, wriggling, and released.

As sieves separate the finer and coarser parts of a pulverized or ground substance, keeping the coarse and rejecting the finer, even so the wicked man takes the evil and rejects the good.

Two men went into a garden. The worldly-wise man no sooner entered the gate than he began to count the number of the mango-trees, how many mangoes each tree bore, and what might be the approximate price of the whole orchard. The other went to the owner, made his acquaintance, and quietly going under a mango-tree began to pluck the fruit and eat it with the owner's consent. Now who is the wiser of the two? Eat mangoes, it will satisfy your hunger. What is the good of counting the leaves and making vain calculations? The vain man of intellect is uselessly busy in finding out the "Why and wherefore" of creation, while the humble man of wisdom makes acquaintance with the Creator and enjoys Supreme Bliss in this world.

As the elephant has two sets of teeth, the external tusks and the inner grinders, so the God-man, like Sir Krishna, etc., act and behave to all appearances like common men, while their heart and soul rest far beyond the pale of Karma.

If thou art in right earnest to be good and perfect, God will send the true and proper Master to thee. Earnestness is the only thing necessary.

As when going to a strange country, one must abide by the directions of him who knows the way, while taking the advice of many may lead to confusion, so in trying to reach God one should follow implicitly the advice of one single Gurn who knows the way to God.

Many roads lead to Calcutta. A certain man started from his home in a distant village towards the metropolis. He asked a man on the road "What road must I take to reach Calcutta soon?" The man said, "Follow this road." Proceeding some distance, he met another man and asked him, "Is this the shortest road to Calcutta?" The man replied, "O, no! You must retrace your foot steps and take the road to your left." The man did so. Going in that new road for some distance he met a third man who pointed him out another road to Calcutta. Thus the traveller made no progress, but spent the day in changing one road for another. As he wanted to reach Calcutta he should have stuck to the road pointed out to him by the first man. Similarly those who want to reach God must follow one and one only Guide.

It is easy to utter "do, re, mi, fa, sol, la, si," by mouth, but not so easy to sing or play them on any instrument. So it is easy to talk religion, but it is difficult to act religion.

Common men talk bagfuls of religion, but act not a grain of it, while the wise man speaks little, but his whole life is a religion acted out.

What you wish others to do, do yourself.

Verily, verily, I say unto you, that he who yearns for God, finds Him.

The petal of the lotus drop off in time, but they leave scars behind. So when true knowledge comes egotism goes off, but its traces remain. These, however, are not at all active for evil.

The leaves of the cocoa-palm fall off, but leave still their mark behind on the trunk. Similarly, so long as one has this body, there will remain the mark of egoism, how high soever a man may advance in spirituality. But these traces of egoism do not bind such men to the world nor cause their re-birth.

The sun can give heat and light to the whole world, but it can do nothing when the clouds are in the sky and shut out its rays. Similarly, so long as egoism is in the soul, God cannot shine upon the heart.

Vanity is like a heap of rubbish or ashes on which the water, as soon as it falls, drives away. Prayers and contemplations produce no effect upon the heart puffed up with vanity.

Of all the birds of the air the crow is considered to be the wisest, and he thinks himself so too. He never falls into a snare. He flies off at the slightest approach of danger, and steals the food with the greatest dexterity. But all this wisdom can supply him with no better living than filth and foul matter. This is the result of his having the wisdom of the pitty flogger.

There are three kinds of love, selfish, mutual, and unselfish. The selfish love is the lowest. It only looks toward its own happiness, no matter whether the beloved suffers weal or woe. In mutual love the lover not only wants the happiness of his or her beloved, but has an eye towards his or her own happiness also. The unselfish love is of the highest kind. The lover only minds the welfare of the beloved.

I must attain perfection in this life, yes, in these days, I must find God; nay, with a single utterance of His name I will draw Him to me. With such a violent love the Lord is attracted soon. The lukewarm lover takes ages to go to Him, if at all.

The knowledge of God may be likened to a man, while the love of God is like a woman. Knowledge has entry only up to the outer rooms of God, but no man can enter into the inner mysteries of God save a lover, for a

woman has access even into the harem of the Almighty.

The snake is very venomous. It bites when any one approaches to catch it. But the person who has learnt the snake charm can not only catch a snake, but carries about several of them like so many ornaments. Similarly, he who acquired spiritual knowledge can never be polluted by lust and greed.

If you fill an earthen vessel with water, and set it apart on a shelf, the water in it will dry up in a few days; but if you place the same pot into water it will remain filled as long as it is kept there. Even such is the case with your love to the Lord God. Fill and enrich your bosom with the love of God for a time, and then employ yourself in other affairs, forgetting Him all the while, and then you are sure to find within a short time that your heart has become poor and vacant and devoid of that precious love. But if you keep your heart immersed always in the depth of that holy love, your heart is sure to remain ever full to over flowing with the Divine fervor of sacred love.

When the Malaya breeze blows, all trees, having stamina in them, become converted into sandal-trees; but those which have no stamina remain unchanged as before, like bamboo, plantain, palm-tree, etc. So when Divine Grace descends, men who have the germs of piety and goodness in them are changed at once into holy beings, and are filled with Divinity, but worthless and worldly men remain as before.

As a king, before going to the house of his servant, sends from his own stores the necessary seats, ornaments, food, etc., to his servant, so that the latter may properly receive him; so before the Lord cometh, He sends love, reverence, faith, yearnings, etc., into the heart of the devotee.

REJOICE.

Listen, O Christian, to the Master's voice: "Rejoice always; again I say, Rejoice." — Phil. iv, 4.

Yes, so I may, when all is bright before.

Nay, but Christ says, "Rejoice for evermore." — 1 Thes. v, 16.

How, when the storm-cloud lowers darkly 'round,

Under His sheltering wings may joy be found? — Ps. lxxiii, 7.

When tempest-tossed and driven far from land,

Fear not; He holds the billows in His hand. — Isa. xl, 12.

Can I rejoice when I my weakness see? — The Lord's own joy thy very strength shall be. — Neh. viii, 10.

When harvests, flocks and fruits untimely die, Rejoice; the Lord will all thy needs supply. — Hab. iii, 17, 18.

When strength and senses fail, life's lamp burns dim,

Yet will the Lord sustain; rejoice in Him. Acts xx, 24.