

THE MYSTIC MAGAZINE

Published Monthly by The Mystic Publishing Company, under the
Direction of the Eternal and Universal Brotherhood of Mystics. Price 25 Cents a Year.

PUBLISHED MONTHLY: 25 CENTS A YEAR.

FRAMINGHAM, MASS., MAY, 1908.

VOL. VII. No. 5.

To Thee O Divine Spirit, source of all life, unto Thee we bow in adoration. Thou art our strength and our consolation. In the silence we sense Thy all prevailing presence. Thy majesty is manifested throughout the universe. The heavens declare Thy glory. Thy blessings are bountiful. We know that our words need not be multiplied, for Thou doest all things well.

To have perfect peace man must be guiltless; must have quit all wicked and sinful thoughts and deeds; indeed, must love God and Divine Law so much that he is willingly and cheerfully obedient to all of the ten commandments, and the later and greater commandment of the Master, Jesus. You remember that the lawyer who tried to tempt Jesus said, "Master, which is the great commandment in the law?"

"Jesus said unto him, thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

"And the second is like unto it; thou shalt love thy neighbor as thyself."

"On these two commandments hang all the law and the prophets."

Reading all the books in the world, listening to all the best preachers and teachers in the world, and constantly praying to God and the Angels will not bring peace unless we love God enough to strictly obey His Law in every detail. The very words of God's commands make us vibrate with fear or joy, which clearly shows how true and powerful they are.

When we are disturbed and are easily offended, and are fussy and nervous and fretful and touchy, and are not cheerful, it is evident we are not loving the Father of us All and are disobedient to His law. There can be no great peace to any soul until it is in rapport with the Blessed One and is living by and under the Law. You can sit for hours and days and weeks and months and years and think all the beautiful thoughts in the world, and if you break in the slightest way God's commands you will not be happy and will not have peace.

We must live this Law to be Godlike and Christlike. What right has one to say, "I am a Christian," or affirm, "I am at peace and at-one with God, the Blessed One," if he is in the slightest degree apprehensively nervous, peevish, fault-finding, whining and grumbling and easily offended? The Peace of God is indescribable by any preacher, teacher or writer! Look into the radiant face of a true God-lover—a pure, Holy man or woman—and see and feel that indescribable something that stirs your very soul. How the whole world

loves a peaceful soul! Or, rather, how the world loves one who loves God enough to obey His Law in every detail.

Many people in the world today who are earnest seekers after the Truth go here and there and in all sorts of out-of-the-way places searching for Light and Truth and do not find it. Light can come only through obedience to God through intense love. Peace can come only through obeying, with a loving, a willing and a cheering mind, God's wishes.

God only asks us to do the exact right thing, and He, the Loving Father of All, knows exactly what is best for all. Millions of preachers, teachers and writers and Mystics have told millions of souls the secret of Holy Bliss. Some heed the teachings and become eternally peaceful, but many persons prefer to seek some magic or royal road to bliss and peace, through some mental science system or cult, and they flounder here and there and get nowhere. Is God's Way so easy and simple that some giant intellects or wonderful minds cannot comprehend it?

In all ages the great adepts, seers, sages and fervent, God-loving mystics have become peaceful and illuminated by the Holy Spirit through a simple childlike faith and love for God and His laws, and have always obeyed them strictly, not with fear of punishment or expectation of reward, but through pure, burning love for God. In turn these blessed, Holy Men have lived pure and sweet lives of tremendous labor and work in teaching the Way to Eternal Peace. It is the only way to Eternal Freedom and Eternal Peace—Love and Obedience.

Those who don't obey God's commands fully, through love and not fear, do not know peace. If you obey God's Law through fear of punishment you make no headway. You must obey God through love and admiration and worship, and not through fear, to get that peace which passeth all understanding.

The Psalmist says, "Great peace have they which love Thy Law; and nothing shall offend them." He did not say "which fear Thy Law," but "which Love Thy Law." Any man who is good through fear of God cannot have that Holy Bliss and Holy Peace that come to the man who loves God without a selfish or fearful motive. The man who obeys for reward cannot be compared to the man who obeys naturally and because his heart is so full of love for the One, the Whole and All that he does not even lower his mind to think about reward and punishment for his obedience to God's Law.

The old God-fearing men were not as peaceful and calm and forceful as the present God-loving men. God, the loving Father of All, wants us to love Him as little children, with much love, and then we will gladly and cheerfully and willingly be obedient to all of His Commands. Then we will have great peace.

O Heavenly Father of All, may we love Thee with all our souls and all our hearts and all our minds! Then, Blessed God, we will know how to help humanity on the universal plane. Then we will bring about the Brotherhood of Man and the Fatherhood of God. Then, when we really do love Thee, Father, we will be gentle, kind and helpful and be free, entirely free, from all mean, low, vulgar and petty thoughts and deeds. Then, when we really love Thee, God, we will not be disturbed by every little breath of opposition; then we will know nothing about shallow gossip and slander and anger and envy and malice.

Lord Jesus was the Prince of Peace as well as the Prince of Light, and the humble Master, throughout His blessed ministry, sang of Love and Peace, and Peace and Love. He knew that the Peace of God was something eternal and something that would never depart from us. The Master taught obedience through Love. Obedience through any other motive than pure and high love for God does not amount to anything. Those who obey Divine Commands because they fear the wrath of the Devil or the anguish of Hell, get nowhere on the Glorious Path to God.

Wake up, ye who fear! Rouse your souls! Look up and out and see the Great, Loving Father of All and rejoice! Come in out of the darkness of fear into the vibrations of Light and Love and Peace and Joy and Bliss. Hark ye! This is the beginning of the New Age! The Age of Light! The Age of Love! The Age of Great Peace.

Every Master, Adept and Mystic knows this is the whole secret of progress and victory of the soul—of absolute freedom and eternal peace—to love God with all our might of soul, of brain and of heart. Why seek any other way or elsewhere for magic and royal roads to Eternal Bliss? Why chase this and that phantom and this and that dream in the air pictured by mortal minds? There is only one way to Eternal Peace and Eternal Bliss, and that is through fervent Love for God and obedience to His beautiful laws.

The true God-lover is never offended. Can you imagine Jesus of Nazareth being offended? Can you imagine a Holy, fervent, God-loving Mystic being offended? When we really love God and obey His law with Love nothing can

offend us and nothing in the universe can disturb our peace. Many of the old religious teachers were much disturbed because they taught man to obey God through fear of punishment, rather than through love. Even at this day of enlightenment some of our teachers are of the old school of fear. The secret of all spiritual growth and attainment is strict obedience through great love. There can be no spiritual growth without this Love.

The late Mr. Moody once said, "I am amazed to see how little it takes to drive all peace and comfort from some people. A slandering tongue will readily blast it. But if we have the Peace of God the world cannot take that from us. It cannot give it; it cannot destroy it. We must get it from above the world; it is the peace which Christ gives."

"Great Peace have they which love Thy Law; and nothing shall offend them." Dear souls, who read these lines I urge you to try to burn these words of David into your souls, your hearts and your minds. Those of you who have for years been trying all sorts of mental schemes—and they are only mere mortal schemes—to reach God and Peace and Eternal Bliss, turn about! Look within! Go down on your knees in the Silence and commune with the Radiant Center—God. Open the wells of love within thy being! Listen to the Master: "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." Are the words idle? Are these words of the Master meaningless? Do you mean to say that the billions upon billions of souls that these words have cheered were deluded? Every great man or woman in the world today believes in these words, and millions of years hence they will be the Divine Command to man.

Why waste time and energy and force in seeking elsewhere for the Truth? Why follow phantoms and ghosts and feed on husks when Jesus so clearly indicated God's Way of attainment to the highest realm of peace? "Blessed is he whosoever shall not be offended in Me." People wonder why they have such a hard time and in the same breath whiningly say, "I have no faith in God's love and tender mercy; I pray to Him, but what does He do for me?" Their very words convict them of not being real lovers of God. These are the weak, whining, complaining people who would serve God for a reward. They desire to make a bargain with God. They pray: "O God, give me wealth, and give me health, and give me long life, and give me happy friends, and give me joy and peace, and a rosy path, and I will then love you and obey you." It would be better to ignore God entirely than utter such a low, vulgar and insulting prayer. We respect agnostics and sceptics and real searchers for Truth. It is hard to be patient with whining, complaining pessimists. Yet, the true God lover is not disturbed at cynics and pessimists. The Holy Mystics constantly pray that Light may reach these that murmur and complain, and many of them are being reached in this great Soul Age. Love vibrations are everywhere and are working miracles.

Man is born of God and he cannot thrive or have peace without God—in his soul, heart and mind. Many constantly feed the mind with husks—and neglect the soul entirely. The difference between a cheerful optimist and a whining and groaning pessimist is that the former feeds his soul with hope and courage and endurance, his mind with hope and courage and endurance, and his heart with hope and courage and endurance; the pessimist sees chaos, disorder and discord everywhere; he is envious, jealous and much disturbed about successful men and women; he sees the rich getting richer and the poor getting poorer; he feeds his soul, his mind and his heart on the venom of envy, greed, malice, anger, wrath and any delusive thought to keep him worked up and disturbed and unfit for any kind of real work. A pessimist is one of God's children who has strayed and wandered far from his Father's Mansion, and is out in a cold, bleak country—a foreign land. The pessimist is born of God and he cannot thrive or have peace without God. Sometime, somewhere, God, with His mighty love, will win the pessimist and take him in out of the bleak and cold world. We are all God's children. All must be saved. None can be wholly lost.

SAYINGS OF RAMAKRISHNA.

How sweet is the simplicity of the child! He prefers a doll to all riches and wealth. So is the faithful devotee. No one else can throw aside wealth and honour to take God only.

God is like unto a hill of sugar. A small ant carries away from it a small grain of sugar, the bigger ant takes from it a larger grain. But the hill remains as large as before. So are the devotees of God. They become ecstatic with even a grain of one Divine attribute. No one can contain within him all His attributes.

A logician once asked Sri Ramakrishna, "What are knowledge, knower, and the object known?" To which he replied, "Good man, I do not know all these niceties of scholastic learning. I know only my Mother Divine, and that I am Her son."

When grains are measured out to the purchaser in the granary of a rich merchant, the measurer unceasingly goes on measuring, while the attending women supply him with baskets full of grain from the main store. The measurer does not leave his seat, while the women incessantly supply him with grain. But a small grocer has neither such attendants, nor is his store so inexhaustible. Similarly, it is God Himself who is constantly inspiring thoughts and sentiments in the hearts of His devotees, and that is the reason why the latter are never in lack of new and wise thoughts and sentiments; while, on the other hand, the book-learned, like petty grocers, soon find that their thoughts have become exhausted.

A born farmer does not leave off tilling the soil, though it may not rain for twelve consecutive years, while a merchant who has but lately taken himself to the plough is discouraged by one season of drought. The true believer is never discouraged, if even with his lifelong devotion he fails to see God.

The sage alone can recognize a sage. He who deals in cotton twists can alone tell of what number and quality a particular twist is made.

The true religious man is he who does not do anything wrong or act impiously when he is alone, i.e. when there is none to look after and blame him.

Sugar and sand may be mixed together, but the ant rejects the sand and goes off with the sugar-grain; so pious men sift the good from the bad.

It is the nature of the winnowing basket to reject the bad and keep the good; even such is the case with pious men.

A poor Brāhmana once came to one of those family-men, who are unconcerned with family affairs, to beg some money. When the beggar asked of him some money, he replied, "Sir, I never touch money. Why are you wasting your time in begging of me?" The Brāhmana, however, would not go away. Tired with his importunate entreaties the man at last resolved in his mind to give him a rupee, and told him, "Well, sir, come tomorrow, I shall see what I can do for you." Then going in, this typical family-man told his wife, who was the manager of all his affairs, he being unconcerned, "Look here, dear, a poor Brāhmana is in great difficulty, and wants something of me. I have made up my mind to give him a rupee. What is your opinion about it?" "Aha! what a generous fellow you are!" she replied, in great excitement at the name of a rupee. "Rupees are not, like leaves or stones to be thrown away without any thought." "Well, dear," replied the husband, in an apologizing tone, "the man is very poor and we should not give him less than a rupee." "No," replied the wife, "I cannot spare that much; here is a two-anna-bit and you can give him that, if you like." The man of course had no other alternative, being himself unconcerned in all such worldly matters, and he took what his wife gave him. Next day the beggar came, and received only a two-anna bit. Such uncontaminated family-men are really hen-pecked persons who are solely guided by their wives, and as such are very poor specimens of humanity.

A spring cushion is squeezed down when one sits upon it, but it soon resumes its original shape when the pressure is removed. So it is with worldly men. They are full of religious sentiments, so long as they have religious talks; but no sooner do they enter into the daily routine of the world, than they forget all those high and noble thoughts, and become as impure as before.

So long as the iron is in the furnace it is red-hot, but it becomes black as soon as it is taken out of the fire. So also is the worldly man. As long as he is in church or in the society of pious people, he is full of religious emotions, but no sooner does he come out of those associations than he loses them all.

Worldly persons perform many pious and charitable acts with a hope of worldly rewards, but when misfortune, sorrow, and poverty approach them, they forget them all.

WHERE ART THOU, LORD?

And when the voice of The Lord called unto Adam, "Where art thou?" Adam's silent soul replied: "Here am I, Lord, in the darkness of the garden. Shadows have fallen upon me. Through seeking Thee in the things Thou hast given me, I have become bewildered, and now find only nakedness, cold and darkness. Where art Thou, Lord?"

And the Most High replies in gentleness and loving-kindness: "Ye shall seek Me, Adam, and find Me when ye shall search for Me with all thy heart. Not in the darkness am I hid, yet I am never absent nor ever apart from My beauteous creation. The sun's bright glory is mine, yet there shall ye not find Me. I shine in the awful splendor of the day-star and rest in the pillar of cloud in which I envelop sea and land, yet look not for Me afar. When night's silvery orb beams down upon the placid bosom of the lake: while the stars rhyme twinkling cadences to the bursting melody of the night-bird's song, it is the pure white sheen of My calm Presence, the thrill of My voiceless song pulsing thru all the measureless corridors of My vast abode: yet there will ye not find Me."

The roar of the strong lion as he majestically obeys thy command and follows thee tame and harmless: the dove's sweet, mournless plaint, the innocent gambol of the lamb and the kid with the tiger's cub and the wolf: the sportive spouting of the leviathan in the vast deeps of ocean, the grand and stately forests and Flora spread over all the scene left uncovered by trackless waters, and the many and varied voices blending in one great symphony as thou barest thy head in silent listening and rapture, all of these hint to thee of Me, yet, appealing only to thy sense serve still to hide and conceal. Listen thou beloved son: "Stand in awe and sin not: Commune with thine own heart upon thy bed and be still." In the silent watches, in the long, calm noon of night, when the very stars seem to droop forward in silence and expectancy and the hushed bat's wing stirs not the dreamy atmosphere into tremulous vibration—wait thou on The Lord.

"Speak thou to Him, for He hearest: and spirit with Spirit can meet: Closer is He than breathing, nearer than hands or feet."

Beloved, findest thou Me? Not yet? Thy Adam sense still spreads impenetrable over the glory-land where I stand revealed? "Canst thou by searching find out God?" Yea, when thou seekest aright and search with all thine heart: even seeking as for silver and searching as for hid treasure: Then shalt thou understand and find the knowledge and the wisdom which I give liberally to all.

Still askest thou, child, Where art Thou, Lord? Listen again: "High as heaven, deeper than hell: My measure is longer than the earth, and broader than the sea. Thou shalt lift up thy face without spot: yea, thou shalt be steadfast and shalt not fear."

Listen and hear, son of My glad new earth: "My glory covereth the heavens, and the earth is full of My praise." In My limitless Omnipresence is no absence. Why findest Me not? Not in the wind however strong it may be, not in the earthquake, tho' earth were

shaken from her foundations; not in the fire, tho' more fierce than My most central sun: In none of these wilt thou find Me.

And Adam, overflowing with earnestness of pure desire replies: "O God, Thou art my God; early will I seek Thee; my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land where no water is. With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee early." Apart from Thee, my Lord and my God, my soul is afraid; my days are darkness, my nights are filled with a great fear. Show Thyself to us, Thy children, O Father, and it sufficeth us.

Peace, troubled one: tho' thou shouldst take the wings of morning and fly to the uttermost parts of the earth, thou couldst not get far from Me: and tho' thou continue to make thy bed in hell of torment and fear, thou art not apart from Me. Only in thy darkened, earthly consciousness hast thou lost Me: seek Me with heart and mind, with the fervent longing of thy inmost soul. Look close; search deep and deeper. I love ye even before thou lovest Me; and they that seek Me early shall find Me. Cease striving; let loose anxiety. Behold, I have not given thee a spirit of fear, but of power and of love and of a sound mind. Sit still; lie still; be still, yet stiller.

Listen again: What and who has filled thee with desire for Me? Why seekest thou Me. It is My word that is nigh thee; even in thy heart and in thy mouth. Have not I given thee an inquiring heart and mind? an aspiring soul that would know all mysteries: a heart of love that would reach out to and lay hold of all beings, of All Being: Have not I filled thee with holy longing? Seek Me yet closer. Listen and hear: I, the Lord, thy God in the midst of thee Am The Almighty One. Know ye not that I AM in thee and thou in Me and Thou and I are one? There is but One.

Turn thee to thine own interior being: interior to flesh, interior to sense: deeper than intellect and mind: go deeper than thy most silent thought. Go to the very center, to the realm of stillness where is neither sound nor motion: there wait on Me. Go apart in the deep of the forest if thou wilt: where the sounds of my innocent creations—my creatures, blend in such perfect harmony that only a calm, busy stillness seems to pervade, and to vibrate silently within thee. Sit close to the awful grandeur of My cataracts and waterfalls, if thou love the grand symphonies of My eternal Mind; but, be still, for I Am nigh thee. Lie upon thy bed at night, in the deep darkness or the still starlight, and go again to thy center of silence, and wait; for they who wait on Me renew strength and gain understanding.

Son of My Life, I Am not a respecter of persons, things, nor conditions: save the one only condition of nearness, of oneness, of coming close to Me, of knowing Me, of abiding consciously in and with and of Me. Dispel thy dream of duality, of separateness. Arouse thee from thy fears of punishment, of anger, of hatred, jealousy and ill-will. I AM One Lord, and My Royal Name is One: and beside ME there is naught else.

An idol is nothing, and the worship of idols but the mistaken searching for ME. Yet turn

from idolatry, from the making or having any idols,—either of gold, silver or brass, or of place or power or family or fame—for, there is none other God but One.

Finding ME in thine own heart and soul and mind, and pictured forth in thy beauteous body, O son of earth, My well-beloved,—thou seest ME unveiled: and thyself in all of My purity and holiness, and thou art thenceforth forever nevermore alone: nor in want, nor woe, nor pain. All life and joy serene, and peace unbroken, that passeth all human understanding thou dost now enjoy, and fear and doubt and gloom and unrest no more hath place in thy brave, bold world.

Forever with and in and of ME thou art, and I AM, and there is none other Being.

Brother G.

BROTHERHOOD.

The Fatherhood of God,
The Brotherhood of man,
Once realized lift from the sod,
Reveal creation's plan.

One Father of us all,
One common aim for each,
To humbly listen for his call,
And what he bids to teach.

One universal good,
From which we all must draw,
Until this truth is understood,
Love's whole redemptive law.

Once walked upon the earth
A Brother true indeed,
His touching gave the soul new birth,
His words of life still feed.

He came to teach that love,
And not the threatening rod,
Will every evil thing remove
Between men's souls and God.

No longer eye for eye,
He said, "Forgive, forgive,
Have love so broad, so deep, so high,
It gives as God doth give."

The Father's charity
Embraces every one,
To good and bad the rain is free,
Upon all shines the sun.

So let us mindful be
To give as we receive,
Leaving to God what faults we see,
Ours be it to relieve.

What hurts one hurts us all,
Our joys we share with each,
Broken for aye is selfhood's thrall,
The Golden Rule we preach.

Together bound are we,
Our Father the ALL-GOOD,
Unites us in one family,
A loving Brotherhood.

Lura Brower.

Life and Vitality is growth and expansion
of soul, heart and mind.

IN THE GREAT GOD WE TRUST.

The Mystic Magazine,

Published by
THE MYSTIC PUBLISHING CO.,
PUBLICATION OFFICE, FRAMINGHAM, MASS.

EDITORIAL AND BUSINESS OFFICE,
COLONIAL BUILDING, BOSTON, MASS.

Entered as Second Class Mail Matter at Framingham, Mass.,
Sept. 16, 1905.

Price, 25 cts. a year. Foreign Countries, 40 cts.

Postage free in the United States, Alaska, Cuba, Porto Rico, Mexico, the Hawaiian Islands and the Philippines. Subscribers in Canada and all other Foreign Countries will please add 15 cents additional to cover mailing expenses.

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ADVERTISING RATES UPON APPLICATION.

Love has no enemies.

As I love, I know.

"I am soul and have a body."

No one can be healthy or happy who is bound by sinful habits.

"Not by breathing exercises, not by mental gymnastics, but by expressing love will you realize God."

If to love be added knowledge, and to knowledge wisdom, and to wisdom truth, we have four pearls upon the glowing golden chain that binds us to the Heart of the Infinite.

"The joy of giving liberty to captive minds is woven in garments more splendid than those that wrap the flaming spheres."

"Personal love feels for a few; the love of God feels for all." The more divine a man is the more he has of universal and eternal love.

What man needs is union with God. Men are hungry for God. Man cannot have sanity, peace, health or joy until he comes into the consciousness that God is his Life, his Breath, his only Power.

"Every impure and selfish thought that you send out comes back to you in your circumstances in some form of suffering; every pure and unselfish thought returns to you in some form of blessedness."

Your body is not you. Misery must come as long as you live in the illusion that the body is you. You are an eternal spirit with a soul, a heart, a mind and a body; not a body with a spirit. Your body is not you.

Love is the eternal vital current of the universe and is always manifested in a high degree wherever we see orderly force and energy; we see it in the gravitation, attraction, repulsion and the universal affinity of atoms and molecules; it brings order out of chaos and forms, holds and sustains the Universe. Love is vital, eternal and intelligent—it is God.

When we realize that everything that is good is upon the highway, we will reach out and gather to ourselves just what we desire, but many go all through life complaining of the lack of opportunities or the lack of an education, never thinking about the power of attraction there is in thought. Everything is in the thoughts we think. Reach out and take that which you think you need most.

Activity properly directed and a mind concentrated upon the work before us will keep up our spirits in good cheer and the body well. We should be thankful for all the work that comes to us. But we are also to remember that a body only partly kept in motion, and that motion constant and in one direction, will suffer. We need a change. The mind and the body must be exercised in different directions to insure perfect health and a happy contented mind.

"Life is revelation. For long years we fail to read the revelation, but when our eyes are opened and we see, then the new thought with the new word and the new speech with the new tongue follow as a natural consequence. Then we praise God instead of exaggerating evil. We do not exalt the bad to the throne of power, believing ourselves subject to it. Then we begin to rule by divine right instead of submitting according to a limited mortal sense of ourselves and our powers."

"The grosser elements ever obey the finer throughout all the domains of Life." And the lower or animal and brutal types of man obey and serve the higher and finer types. Selfish and sordid men, animal men, are the greatest drudges and slaves in the world. They may obtain great material wealth, name and fame, and yet be bound and ground by the Eternal Law as no other men are. The spiritual man is the finer man, and is supreme ruler over all that is coarser and more animalistic than he. Herein lies the difference in men—why some men suffer and are mere drudges, while others have joy and freedom.

What is the definition of universal love? It is not the passionate and servile love that is of the earth earthy; but that clear, vibrating love that pulses forth from the Great White Throne. It is not love that demands all and gives nothing, that follows the object of its love with jealous, angry eyes; but it is the love that is all-embracing. It is love that is tender, compassionate, self-effacing; the love that is sympathetic, that sees in all things the spark of the Infinite; that gives, and is blessed in giving. That gives and demands nothing.

Every true lover knows the world is transformed by his spiritual awakening. The rose has a deeper tint, a fairer breath of fragrance. The hills are more beautiful, the faces of common men and women are more fair. If this be true of the manifestation of divinity which we perceive in the mortal we are drawn to commune with, how much more shall we not finally see of beauty and grace and joy when we come to a perfect comprehension and unity with that God who ever lives and loves in perfection and unlimited power.

Florence Nightingale once said: "If I could give you information of my life, it would be to show how one woman of ordinary ability has been led by God in strange and unaccustomed paths, to do in His name what He has done in her. And, if I could tell you all, you would see how God has done all and I nothing. I have worked hard, very hard, that is all; and I have never refused God anything." That last sentence gives us the keynote of her influential and useful life. There may be no Crimean War in which our gifts may shine out with such brilliancy as hers did. Queens, sultans and governments may not honor us, but there will always be the everydayness of our lives in which our gifts may be exercised, and if these gifts are controlled by the Spirit, our lives will also be influential and useful. For it is not what we say or do, or where we go, that goes up to God as a "sweet-smelling savor," but what we may be if "we never refuse Him anything."

"The more popular a prejudice is the more likely it is to be an insane and foolish illusion. Look into the dark ages and marvel at the ill-will, ill-temper and bloodshed caused by popular prejudices. In this very age of Love and Light man is more or less marred by his modified prejudices. We see this in religions, sects, churches, reforms and parties. Come, let us stand and walk erect, as great souls, freed from prejudice and set opinions. It is not God-like to think our way to perfection the only way; our way, be it ever so perfecting in our own eyes, may not be the way for our brother. There is one simple and eternal Way of Love, which teaches man to be broad, tolerant, charitable and unprejudiced."

Max Müller happily distinguished earnest doubt, from a mood of shallow skepticism, when he said in Westminster Abbey: "There is an atheism which is unto death; there is another atheism which is the very life-blood of all true faith. It is the power of giving up what, in our best and most honest moments, we know to be no longer true; it is the readiness to replace the less perfect, however dear and sacred, it may have been to us, by the more perfect, however much it may be detested as yet, by others. It is the true surrender, the true self-sacrifice, the greatest trust in truth, the truest faith. Without that atheism no new religion, no reform, no resurrection would ever be possible; without that atheism, no new life is possible for any one of us." These golden words show that we must search, and question, that we may affirm and verify great truths of the soul. Tennyson says finely, There lives more faith in honest doubt, believe me, than in half your creeds.

God of the granite and the rose!
Soul of the sparrow and the bee!
The mighty tide of Being flows
Through countless channels, Lord, from Thee.
It leaps to life in grass and flowers,
Through every grade of being runs,
Till, from creation's radiant towers
Its glory flames in stars and suns.

Doten.

THE DAWNING LIGHT.

When the Divine Impulse is evolved in the consciousness then we no longer think and act, we simply live. Then we can and will take no thought for the morrow and feel safe to do so.

The Mystics know that it is only that soul which has realized its real relation to God that really does take no thought for the morrow and really lives in the Now. Indeed, the soul that loves God and fully trusts Him and has no human or mortal mind will about life here on Earth does much more and better work through Divine Leading than one who relies on his own mortal mind and own mortal will. It is just beginning to dawn on men and women in this great Age of Light that Mind, Thought and Will are great in their place and when dominated by God and the individual soul are useful servants, but that is all—mere servants. It is a grave mistake to neglect God and the Soul Powers for Mental Powers. God must be sought first. The Divine Mind or Omniscience is what men and women need. It is the Divine Will that gives man real and lasting power. He who makes a God of his mortal mind and will and searches and strives and hungers for "will power" makes a sad mistake and reaps only sad disappointment and great misery and much unhappiness. Every Mystic Adept knows this grand truth and therefore avoids all misery by having no will of his own. We have adepts in our Brotherhood who are the most wonderful workers in the world. All of them are very happy. All of them have health and plenty of material means to carry out any work, no matter how much it costs in dollars. Some of them are what the world calls rich, having many millions of dollars. To the real Adept all money that comes to him is God's money; he is merely the custodian or steward of wealth. These multi-millionaire adepts have absolutely no "will power," such as most men strive for. They are pieces of clay in the Ancient Potter's Hand.

This is the Dawning Light that is shining with so much brightness now—the Complete surrender to God of impotent mortal mind and will.

The omnipotent will at complete surrender takes the place of the impotent will.

The peace, bliss and joy and delight of having no mortal will at all cannot be described. This is what Jesus Christ, the Son and Master, taught man—non-resistance. This has always been the great and true teaching and men who have heeded it and lived it have become good and great and religious. No one can become religious until union with God is made and union means giving up mortal mind and mortal will entirely—for all time. We must give up all to gain all.

The Dawning Light is breaking!

Our poor weak minds are beginning to recognize the Blazing Light of Truth after ages of darkness and intense and bitter suffering.

God has always in plain and simple language told men what to do, and to the extent that they have obeyed the Divine Commands they have prospered and been happy, and to the extent that they have ignored God they have suffered.

MESSAGE OF THE PATRIARCH.

Child of mortality, thou art here to gain, not to lose. Every step tends upward toward a higher existence, even though it be through pain and sorrow and darkness. A song of joy shall replace the sadness and a glad reunion with those who have passed beyond mortal vision. Count not the days of thy bondage; all things combine to bring forth perfection and the fullness thereof. The tiniest atom of life manifested here on the earth proclaims this fact. Out of the darkness behold the beauty of the spring time. So doubt not these evidences, dear ones. Remember that thou art not forgotten. Everything in the universe is thine.

The Eternal Law of the Eternal God never changes. It is the same today and will be the same forever and forever. Man may try every mind-conceived plan and scheme to get around The Law and he will fail, utterly fail, to get anywhere but in the mire of hopeless despair. Until he looks up to God and Christ and the Angels and fully and completely obeys the commandments of God and honors and glorifies God, the Loving Father of All, he will be in the dark, and not happy.

But the Dawning Light is breaking and we children, the sons and daughters of God, the Loving Father of all, are seeing the Radiant Brightness of a Glorious Day.

The Age of Mind and Will has gone forever and we are coming into the Mighty Golden Age of Soul! Think of it—the Soul Age! The Age of Joy! The Age of Happiness!

Every real Adept in the universe knows this is the truth. Every Holy, God-loving Man on Earth knows this is the Dawn of a Brighter Day. All the Angels in Heaven are singing psalms in Heaven and Earth about the Dawning Light.

Glory be to the All-Father, and to the Son, and to the Holy Spirit, and to the Holy Angels forever and ever!

HEALTH COMMANDMENTS.

1. Thou shalt not exalt the material above the spiritual. For knowest thou not that the spiritual is ever the same and that the material doth forever change?

2. Thou shalt not bow thyself down before the material, for him that doeth this the spiritual shall forsake.

3. Thou shalt not talk overmuch of the spiritual, for talk without deeds is vain. Act rather as if thou didst believe in the omnipotence of spirit.

4. Thou shalt not fear. For thou thyself art spirit but encased in flesh, and what can spirit fear? Thou shalt rather have faith and not be anxious overmuch, for anxiety draweth to thy flesh the ills and disappointments of this life.

5. Honor the spiritual which resideth in all nature and honor all men, thyself also, as its most perfect exponents.

6. Remember that all days are holy and

that man and beast need rest upon the Sabbath.

7. Thou shalt not think overmuch of human law, fashion, fad or creed, for their name is legion and they are subject to change; but thou shalt cultivate thy conscience and let it be a law to thy thoughts. Thy deeds will then take care of themselves.

8. Thou shalt not think evil thoughts, for without the evil thought, the evil deed shall not be committed, neither murder nor theft, nor the speaking of words which wound.

9. Thou shalt look for the good in all things and in all men, that thy days may be long in the land.

10. Thou shalt use common sense and think for thyself (if that be possible), and thou shalt not borrow thy opinions from others, nor yet buy them ready made.

11. Thou shalt not think that the things which thou possessest will make thee happy, neither wealth nor fame, nor the stuffing of thy body with food, nor thy mind with the ideas of others, for thus shalt thou bury the spiritual within. Happiness is but the state of thy mind. Rejoice then evermore, and thy days shall be long and full of peace.—Ex

Knowledge and love of God are ultimately one and the same. There is no difference between pure knowledge and pure love.

When the fruit grows the petals drop off of themselves. So when the Divinity in thee increases, the weakness of humanity in thee will vanish.

When a man realizes one of the following states he becomes perfect:—(1) All this am I; (2) All this art thou; (3) Thou the Master, and I the servant.

He finds God the quickest whose yearning and concentration are the greatest.

Shallow water in an open field will in time be dried up though no one may lessen it by using it. So a sinner is sometimes purified by simply resigning himself totally and absolutely to the mercy and grace of God.

"ALL THINGS ARE YOURS."

Everybody wants to be rich. How many things we lack which we would like! There is a universal demand that is reaching out for supply. That hungry feeling is as widely prevalent as "that tired feeling." Who can fix a limit to the desire for something which as yet is unrealized? Was there ever a character who possessed completeness and cared for nothing more? writes Henry Wood in exchange.

A young man, after the usual preparation, takes up a profession or business occupation with a laudable ambition for pecuniary success. His ideal is a certain amount of wealth with its usual accompaniments, and he honestly believes that if such an accumulation can be realized he will be content. He bends his energy to this end, and thereby makes rapid progress. Perhaps in a few years he reaches the goal which he had set up. But is he content? Not at all, for a present comparison shows that the goal has moved on. It has outstripped him and is more in advance than at first. He is still oblivious to the fact that the pursuit is hopeless. He may accumulate millions many times repeated, but they will not buy what he wants. Possibly, he may gradually become conscious that the feeling of incompleteness is chronic.

Alexander wept for other worlds to conquer, and his example, in some form, has been almost universally followed. Human cravings begin in the simplest way and upon the lowest plane, and constantly expand in every direction. The infantile demand for simple warmth and nourishment is but the starting-point of desires of limitless extent. One may as well chase the rainbow to find its end as to expect the satisfaction of his multiform hunger. But in spite of all the world's history to the contrary, men continue to feel that the attainment of the present specification will "fill the bill."

The artist sets before him a high standard which will fulfil his aspiration, but in due season that which he craved has been left behind. The inventor will make a wonderful improvement and then rest serenely upon his laurels, but lo! grander achievements loom up in the opening vista and beckon him forward, and still forward.

Do we condemn the law of perpetual dissatisfaction? No, for one who had fully attained everything which he desired would be rightly classed as abnormal or idiotic. There will be unsatisfied desires and unrestful aspiration until every human being realizes that all "things" are his own. Paradoxical as it may seem, the real goal is a satisfied dissatisfaction, while the usual kind is of the dissatisfied order. Here lies the subtle parting line between realism and idealism.

The desire for possession is normal, but everything depends upon its application. When in adult humanity its activity is exclusively, or even mainly, upon the material plane, there is perversion. The normal hunger is sometimes termed a "divine discontent."

Everyone may rightfully aspire to "own the earth," but not through physical conquest, sharp financiering or legal exclusion. There is a higher and truer kind of possession. A proper ambition for the private ownership of material things is right and legitimate in its

own order, but it is of a subordinate quality. A true socialism does not consist of an arbitrary division of visible property, for this would be both impracticable and demoralizing. It would involve a sordid external legalism which would be destitute of spontaneity and without a social freedom of overflow which is the evolutionary ideal. Man must develop love and goodness from the centre, for no legislation or social order from without can plaster them upon him.

The higher and most real ownership requires capacity, and this comes only from cultivation and development. The value of beautiful and desirable things consists of a sense of their inner qualities, and this is not subject to sale or purchase. The quintessence of the value of things is in their spiritual reality.

We need not in the least impinge upon the legitimate rights of material ownership in its own domain. This right is recognized by all orderly governments and is necessary to prevent social chaos. The outward control of things must remain subject to such mutual contract as shall be free and voluntary on all sides.

But in the deepest sense one owns just that which he can absorb, appreciate and become one with, and no more. A man may have the title-deeds in his pocket to a great library, art museum or conservatory, and yet be incapable of their real ownership. To him they are merely pieces of property. Their only intrinsic value consists in their distinctive uses and purposes. Their envied "owner" may exchange them for other things which are just as elusive, but nothing is gained.

As a man, or the ego, is really mind and not an animated statue of clay, possession is really a mental and spiritual power and privilege. As a physical organism, he can only appropriate those few things which minister directly to his material necessities. Here his capacity is extremely limited. Every effort to crowd it reacts and inevitably brings penalty.

Even in the widest sense material ownership

is narrowly circumscribed. A piece of property can have but one owner. But every ideal—and ideals are real assets in proportion as they are firmly held in consciousness—may belong to all. The beauty of a landscape or public garden, the admiration of the artistic genius shown in the works of a great museum, the grace and perfection which are enshrined in the architecture, the exquisite tinting and perfume of flowers, the sublimity of mountain scenery, the changing glory and enchantment of sea, sky and of Nature in all her moods—these all belong, not merely all to all, but all to each observer. Even the beauty of our neighbor's character, which perchance we have not yet been able to bring into expression in ourselves, is ours through appreciation and desire. We own that ideal, and it is but a question of time when it may be actualized.

But instead of the ideal possession of every desirable thing which should be our privilege and pleasure, our eyes are mainly centred upon a negation—deficiency. As though space is virtual ownership, we are therefore rich in negation—nothing—just in proportion as it occupies us.

Poverty is a condition of soul. Regardless of great wealth, if one feels poor his poverty is veritable. What matters it if all the dainties of the world are heaped upon our table if we have no digestive power?

Let us turn from this ever-present sense of deficiency and claim our own. Paul's significant aphorism, "All things are yours," is not a mere moral abstraction, but it is ideally psychological and scientific. Every ideal that we really own is an actuality in the making. If sheltered and consciously held, its incubation is certain.

Our divine sonship makes us legitimate heirs and possessors of harmony, health, goodness and every other desirable entity and condition. If an ownership of evil, disorder and negation be not desirable, let us disclaim them. How they have been produced and multiplied by a depressing realism!

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Physiology, with all its promises, has never yet done anything to solve the mysteries of existence or to improve the character of mankind.

The vivisectors, as it seems to me, represent all the base forces of selfishness in the world, and the dreadful doctrine that the acquisition of knowledge about the internal mechanism of a living organism justifies the performance by acts in themselves disgusting and immoral. Surely a time has come for all of us who value the old and beautiful ideals of life to gather together in their defence and to vindicate the principles of manliness and mercy as the proper attributes of a man and a gentleman. For let there be no mistake about the greatness of the issue involved in this controversy; it is no less than the question whether we will set physiology up above morals, it is no less a question than whether we will spend our lives in the pursuit of a dreary, miserable materialism or whether we will spend it in the pursuit of things spiritual. It is no less a question than whether we will prefer the tree of knowledge to the tree of life. The dog is, I believe—we can all agree to that—the animal from which we can learn most, but what we may fitly learn from the dog, is faith, loyalty, steadfastness, generosity, self-sacrifice, valour; but the vivisector cares for none of these things; what he wants to learn from the dog is the capacity of its kidneys and the weight of its spleen, and he digs into its living body in his abominable quest. His very act proves him to be inferior to the victim he dissects and what he does, in my opinion, is an outrage upon right conduct, and, if I may say so, a blasphemy against the Creator.

Hon. Stephen Coleridge.

THE BOOK OF LOVE.

"Behold the Book of Love," said then the seer. Take it and hold it warm within thy robe, Near thy heart's pulses. On its leaves each day Great Love's invisible finger creeping soft And slow, as with a sunbeam shall inscribe All things whatever in his name thou doest, For whatsoever through Love's eye we see, Or through Love's ear we hear, or in Love's heart

Conceive or purpose, whether in thought or act Endures and is imperishable and true, Growing within us toward that greater self, Which lives and is eternal as the heavens. All else is but the shadow of a shade, A smoke when the fire dies, a thing of naught, Baseless and blind, a poor idiot's dream. Know, therefore, that that whatever in pure Love, Thou doest is straightway writ within this book.

Look to't. For when Love comes, He opens this And from this to every soul its doom."

Bernard Carpenter.

He who gives himself to vanity and does not give himself to meditation, forgetting the real aim of life and grasping at pleasure, will in time envy him who has exerted himself in meditation.—Buddha.

If a man speaks or acts with an evil thought, pain follows him as a wheel follows the foot of an ox that draws the cart.—Buddha.

Let a man overcome anger by love, let him overcome evil by good; let him overcome the greedy by liberality, the liar, by truth.—Buddha.

MORNING PRAYER.

Let me today do something that shall take
A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.
Let me not hurt, by any selfish deed
Or thoughtless word, the heart of foe or friend;
However meager be my worldly wealth
Let me give something that shall aid my kind,
A word of courage, or a thought of health,
Dropped as I pass for troubled hearts to find.
Let me tonight look back across the span
'Twixt dawn and dark, and to my conscience
say—
Because of some good act, to best or man,
The world is better that I lived today.

Ella Wheeler Wilcox.

"The growth of Vegetarianism," says a contemporary, "is itself mainly due to our increasing consciousness of the horribly cruel ways in which animals are slaughtered."

He who at the time of contemplation is entirely unconscious of everything outside, has acquired the perfection of contemplation.

A jar kept in water is full of water inside and outside. Similarly the soul immersed in God see the all-prevailing spirit within and without.

When the grace of the Almighty descends, every one will understand his mistakes; knowing this you should not dispute.

The darkness of centuries is dispersed at once as soon as a light is brought into the room. The accumulated ignorance and misdoings of innumerable births vanish before the single glance of the Almighty's gracious look.

As soft clay easily takes an impression, but not so a stone, so also the Divine Wisdom impresses itself on the heart of the devotee, but not on the soul of the worldly man.

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THE MASTERY OF FATE.

Are you passively and contentedly living according to the personality which is less than it sometime must be? Or are you earnestly and actively endeavoring to live according to the individuality which is the changeless Lord? How are you thinking? Up or down? As a personality you are soul and Person; soul subjectively, person objectively.

We will say for the present that you are Soul and Body. Therefore, as a personality you must grow. But in being or in your individuality you are fixed and changeless. Your only growth, or becoming, is in soul and body, and "Soul doth the body make." You are to gain in self-consciousness through recognition and use of the powers of your being. Every sense and faculty develops or brings forth its fruit through exercise. Every sense and faculty in your being is active. Its activity is compelled by Primal Energy which is ceaselessly at work.

But are you exercising your faculties? Do you not see a difference between spontaneous action and your own conscious use of that which is active or alive in you? Every part of your being is alive—eternally alive, truly. But is that all? Is it enough to say "Because God is, I am?" It is not enough. Primal Energy—the word—has produced you, the ego. But the Word is to be made flesh. Through you—the ego—the highest quality of personality is to be made. The "made" must follow the "created."

Here you have something to do. This is your destiny—that destiny that is involved in your origin. But between that beginning and that end lies your fate, which you make for yourself. You are to conquer your fate with your destiny. How are you thinking? Through your thinking the Creative Power is ceaselessly building your soul; and your self-consciousness always has that quality imparted to it by your thoughts.

Do you think that the visible shape is yourself—the living being? This is not true; but if it is your thought, your soul has builded into it continually the untrue, the mortal quality, and "the end thereof is death." The visible body is but the outermost crust of soul-stuff—the point in the outgoing of Primal Energy where it bends toward its source. This bend or crust is what we commonly call matter. It is motion visible. Around the bend it will gradually lose that "mode" which is its present visibility.

If we think, or vibrate, with the God-power, we—as souls—are builded higher and higher. We become of finer and finer, or more lasting, quality, as we incorporate the Divine Essence. When we think that which is not fundamentally, and therefore not eternally, true, we do not vibrate with this great pulse of the universe. We set up a counter-vibration, and the result is discord and confusion. How can it be otherwise? We create an action which opposes the universal truth and harmony.

Then we—as souls—suffer, and ignorant of what we have done, we say God sends our suffering upon us. This is true in one sense, but not in the one in which the words are generally used. God does not send suffering, because He sees our wrong-doing and makes

up His mind to punish us for it. "God is too pure to behold iniquity." But because God's Law is the sequence of cause and effect, the Law is the over-ruling Law, we do experience the only over-ruling Law, we do experience the effect of the cause we have ignorantly instituted and permitted. Our sufferings are self-created, and they scourge us till we see their nature and put them to death by withdrawing their sustenance. We are punished by our sins, instead of for them.

What we think we sometimes experience, and according to the quality of our thought will be our kind of experience. Action is from the within to the without; from the subjective to the objective. Ask yourself this question: Am I using the faculties, senses, and powers of my being, or are they using me? Because they are living, every one of them, they will use me—the soul—if I do not use them. I must be, inevitably, either their subject or their master. It is my birthright to be master. Have I sold my birthright for a mess of pottage? Am I ignorantly experiencing the unrealities of being, which to me are the realities of existence, because my senses, faculties, and powers are using me according to their own nature; because they are actualizing for me the false ideal of myself I ignorantly hold?

If I am suffering, I have positive proof that I am being thus used, and am not using instead; am not doing what I must do before the liability to suffering can cease. There is being made manifest in the flesh the discord, rather than the unity of vibration with the great pulse. There will always be manifestation in and through the visible body of the quality of soul—of what the soul includes. Consequently, what is contrary to harmonious being must appear, as well as what is in harmony with it, if the contrary is self-created.

So all healing belongs to the seventh day of Creation; that portion in which Man is finished; for healing is the removal of the causes of disease and suffering from the soul—a removal that makes them disappear from the body. Physicians judge of the health by feeling the physical pulse. Health is always proved by the soul-pulse. Is it beating in time with the God-Pulse? Are we working with God, moving with Primal Energy, vibrating with it to the end ordained from the beginning?

If its beat is true and steady, the Word is being made flesh, and we shall behold "his glory as of the only begotten of the Father, full of grace and truth" in the seventh day. But when its beat is not in accord with the infinite pulse, when it is fluttering, fitful, and unsteady, our ignorant word or thought is being made flesh, and we shall behold it full of all manner of unlikeness to the eternal God; for it is begotten of the ignorant soul, not of the Father. This manifestation, equally in the seventh day, includes all forms of suffering—all that we call evil. And the evil is to be overcome with the good, for the evil is temporal and the good is eternal.

Do you see now why Jesus healed on the Sabbath day? It is because this work belongs in the seventh day. There is no occasion for it in any other portion of Creation. You are living in the seventh day. What are you doing with it? Are you making God manifest? Or are you only manifesting your own ignorance

of true being and its consequences? Are you glorifying God or your own blindness? Are you making the commandment of God of non-effect through your traditions?

O! as you begin dimly to see your own possibilities, does not your soul send forth the exultant shout, "Yet in my flesh shall I see a God!" Do you not see your own divinity as a far-off star shining with a celestial radiance as it comes nearer and nearer till it stands over the house of human nature where the new-born babe of recognition lies? Do you see that "he is our peace who hath made both one, and hath broken down the middle wall of partition; having abolished in his flesh the enmity * * * for to make in himself of twain, one new man?"

Do you not see that if Jesus of Nazareth reconciled to each other his divinity and his humanity, breaking down the middle wall of partition (mortal self-consciousness, consequent upon wrong thinking), abolishing in his flesh the enmity between sin, sickness, and death, and true eternal being, making in himself of twain, one new man, you can accomplish this also?

For He is the elder brother of our family; the common family of God's children of which we are all members. And He is "gone before" or has fulfilled his destiny, while we are still at work with our own. As members of this one family we possess the same powers and possibilities that he manifested. God is no respecter of persons. His "substance" is divided unto us equally. But we have wasted ours in the far country of wrong thinking and feeling, consequent upon non-recognition of its nature. Jesus had perfect recognition and realization of his. As we gain these we, too, shall work the works which prove our divinity to be master of our humanity.

Put this recognition, the right thought, into everything you do. Do not wait for it to come to you. Lay hold upon it. Lay hold upon everlasting life if you would possess it. Breathe in the breath of life for yourself. Use your thinking power, knowing what you do, forming and holding to you such thoughts as are like unto your God-derived being. Form your self-idea in accordance with the Divine Idea. Make thus your own mental pattern as it is shown you in the mount of spiritual perception, and the Creative Power will bring the living Soul that wears that pattern.

No human being should be permitted to do your thinking for you. When you accept the "traditions of the elders" as truth, without that investigation on your own part which makes them true to you, you yield yourself to an influence that is not the Most High. When you accept a self-idea at second hand without forming and holding it yourself, you abrogate the rights of individuality; and so long as you do this you can not bring forth. You are used; you are not using. You are in subjection instead of exercising mastery.

Do your own thinking, and according to the highest self-idea you are able to conceive. Look within you, not without you. "If thine eye be single thy whole body shall be full of light." Keep the inner eye fixed on the eternal, not on the dust pattern. Slowly, little by little as you behold it, the within will become the without. The subjective idea will become

the objective reality. The first will become the last, and that last will be the eternal first—the God-idea, brought to embodiment. Never forget that every faculty, sense and power in you is alive and cannot die. Ask yourself "what am I doing with them?" You can make them serve you royally, not as the magician of Egypt, but as the man of the Lord. Bring forth, you must. You cannot help it. But you can choose what you will bring forth. You have it in your power to bring forth the Son of God. Will you set about it? If you make this choice he will rule your daily life, for he is within. He will bear your burdens, heal your diseases, dispel your sorrows. He is at hand.

"THOUGHT."

"A man without a thought for the future must soon have a present sorrow."

Good thoughts must precede all good actions. No deeds are accomplished—no great results can be attained without proper thought. Thought is the seed of every work of this world's progress.

This is an age of thinking, and those who have succeeded in making others think with them are usually those who had the courage to first think for themselves. Thoughts without labor, however, are but dreams; if they appear practical, then carry them into execution. The great World's Fair was at first but a thought. The achievements of nations and their people were fostered first in their brains. One must go to some trouble to acquire knowledge, and even though easily acquired, many people would be content with ignorance rather than go to too much trouble. But ignorance is a calamity—ignorance has its penalties.

He who is aspiring, thinks, and he who thinks, understands and acts. Real thinkers of new thoughts are scarce indeed. There are innumerable dreamers who merely sigh and yearn and wish; but they are inculcators of discontent, discouragement and pessimism. Be a practical thinker.

Cultivate practical ideas; endeavor to think in a happy vein and carry into execution such thoughts as will serve to make the world brighter or better—thoughts that make men and women wiser and happier. It is wise thinking that enables you to see in men's manners and conditions the work of their thoughts.

To know human nature better—to appreciate the world more, it is necessary that you study, observe, think. To know yourself, think. To improve yourself, think. Take a mental inventory each night of your day's thoughts; weed out the idle, empty, valueless thoughts. They do harm. Then develop and materialize those that make for your advancement—whether spiritually, physically, or in a worldly way. They do good to all.

Every man's progress and prosperity is an example to be set for others—examples that set us thinking for ourselves. Comparisons are beneficial. Soliloquies are healthful.

There should be a striving for more systematic thinking to insure systematic effort. A man's trying to do or direct a half dozen things at one time is apt to result in work not in accordance with their value and importance; before you can properly control your

actions and your commands, it is imperative that you first learn to control your thoughts.

Don't think aimlessly. Think wisely. This can be accomplished by mingling and talking with the wise. You can never begin to do if you never begin to think, and it is this very lack of thinking that leaves so many men undone, incomplete in the workshop of life.

Mature thought is the creation of wise companions and of sensible observations. Good thoughts teach us to see sermons in the very stars overhead and the green grass under foot. "He is never alone who is in the company of noble thoughts."

The great trouble with most mankind is they are so oblivious of the real object and duties of life that it requires some stern or severe lesson to suddenly set them thinking. They then think back instead of thinking ahead.

They then think of their errors instead of their resolves. You cannot begin too early to train the mind to high and noble thoughts, to plausible, practical ideas. This world needs thinkers of tomorrow, not yesterday, thinkers who uplift and progress—men and women whose work will always remain monuments to the results of thought.

Hold this thought: "Every thought has a form, and every form is a thought expressed, and every thought has two modes: Action and Reaction—action upon others, and reaction upon ourselves."

BEGINNING AGAIN.

When sometimes our feet grow weary,
On the rugged hills of life—
The path stretching long and dreary,
With trial and labor rife—
We pause on the toilsome journey,
Glancing backward in valley and glen,
And sigh with infinite longing
To return and begin again.

For behind is the dew of the morning,
In all its freshness and light,
And before our doubts and shadows,
And the chill and gloom of the night.
We remember the sunny places
We passed so carelessly then,
And ask, with a passionate longing,
To return and begin again.

Ah, vain, indeed, is the asking!
Life's duties press all of us on,
And who dare shrink from the labor,
Or sigh for the sunshine that's gone!
And it may be not far on before us
Wait fairer places than then—
Life's paths may yet lead by still waters—
Though we may not begin again.

For evermore upward and onward,
Be our paths on the hills of life,
And soon will a radiant dawning
Transfigure the toil and the strife.
And our Father's hand will lead us
Tenderly upward then;
In the joy and peace of a fairer world
He'll let us begin again.

—Lillian Whiting.

Free thought is the real blessing of our great age!

THY WILL, NOT MINE.

Out of the clouds and out of the rain,
Thru the damp and the chill of the winter day:

When my will is thwarted, my wish denied,
My effort futile, my striving vain,
Unfold Thy will to me.

Out of the effort to yield my will—
E'en yielding to others my right divine,
Thru doing for others as they will,
Tho' the claim they make seem arrogant still,
Let me yield while I yield with sweetness that fill

My heart and my brain with diviner thrill
Than has yet been known to me,
As I will to do Thy will.

Unloose the grip in my throat that aches:
For 'tis only the mortal that grieves and breaks
Its heart o'er discordant strivings.
In yielding my wish let me do Thy will;
Unfold Thy will thru me.

Thy ways are ways of pleasantness,
Thy paths, O Lord are peace.
No wills there clash with sword-play rash,
Nor the dominant will crush the weaker.
Thy gardens, O God, breathe balm to the soul
Grown wearied in earth's harsh battle;
And there comes with the yielding a peace divine,
When we smilingly say, Thy Will, not mine.
Thus the Purpose, Eternal unfolding.

Watchman, what of the night? The pillar
of fire (thy divine, inner light) goeth before
and guideth the chosen of the Lord on unto
the perfect day.

What shall the day bring forth? Its lawful,
orderly fruitage of work and of overcoming.

What shall the harvest be? The fruit of
the sowing and tilling, whatsoever it hath
been. Golden grains and fairest fruits of
bounteous measure: or noxious weeds and use-
less tares—"Dust if thou sowest dust."

"Open mine eyes, that I may behold won-
drous things out of Thy Law." Sensitize Thou
my conscious mind with my soul sense that
the inner mysteries be here and now revealed
unto me. Sweet Holy Spirit, reveal Thyself
unto me: manifest Thyself thru me.

How canst thou, O brother man, sing and
pray "Nearer, my God, to Thee," unless thou
art making daily, conscious steps Godward.
"Me ye know, and the way ye know:" and,
"At that day ye shall know that I am in My
Father and ye in Me and I in you." Come up
hither.

Seek to enter in: to come into close and
conscious relation with Him—with the All-
Father, and with thine own spiritual Self.
Enter in thru the gateway of silence and medi-
tation, thru prayerful, effortless effort, thru
purity of life and loving-kindness to all me
all beings, all things. Come up into thy sup-
consciousness—the super-conscious state, which
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