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Spirit of Love pure and changeless, yet to our unfolding vision dost seem lovelier and loftier than ever before, we seek a wider knowledge of wisdom and power. Kindle the spark divine in the realm within—the realm of the soul. We see thee not though thy footprints are visible everywhere. Singing birds, whispering breezes, radiant stars, reveal thy presence and draw our hearts to thee in wonder, love and adoration.

Blessed is that spirit who lives a full and rich life **here and now**.

Here and now is the time and place to reach perfection, to reach that peace, force and bliss that comes in awakening the Christ within thine own soul.

Here and now is the place and time to be "saved" from all your delusions and illusions, by coming into complete union with the great omnipresent, omniscient and omnipotent God.

Here and now is the place and time to establish the Kingdom—not in a far-away place in a future time.

Here and now is the place and time to be an angel, and minister to men, and sing glad songs, and walk and talk with God and the Angels.

Here and now is the place and time to recognize and realize God, and to know and feel that you are an eternal child of an eternal God.

The great God-lovers of the world always live in the present moment, with no thought of the morrow—live as our blessed Elder Brother, Jesus, lived, and taught us to live.

As a matter of truth, man is only good, wise and powerful for all time, as he comes to live Christ-like—in the very present—here and now.

"Past and Future are dreams; now is the reality. All things are now; all power; all possibility, all action is now. Not to act and accomplish now is not to act and accomplish at all. To live in thoughts of what you might have done, or in dreams of what you mean to do, this is folly; but to put away regret, to anchor anticipation, and to do and to work now, this is wisdom."

More than that!—it is the Divine Way to live, here or anywhere.

Dwell on the Past and the Future and you neglect and miss the Present, and retard your progress along the Eternal Path which leads to the Most High.

The Christ-like son, who loves the Father and the All, always lives fully, intently and earnestly in the Present; the selfish, carnal-minded and unawakened children of God live more or less in the Past and in the Future.

Our future state will always be, by the wisdom and grace of God, beautiful, if in fervent love and faith we give it no thought and crowd

into our life all our soul, heart and mind in the duties of the present hour.

All things are possible here and now, and only here and now ought we to aspire to live with God, Christ and the Angels. Many blessed souls have reached this blessed state here and now, and many more will.

Each succeeding day man improves and advances—unfolds and evolves; in a while all will reach one goal, infinite perfection.

But what about those blessed brothers who are "dead," who did not live on earth in the Now, while here? What about them, beloved? In the first place, no one can die. No man ever entered the grave or ever will. The grave is the repository of a worn out body, not of an eternal child of God. These brothers, beloved, have always the same opportunity to live in the "here and now" in any part of the universe they may be, and some time, somewhere, they will awake and realize the beauty of Life and that its sole purpose is to live in the now wherever they may be manifesting.

But how much better it is to reach immediate freedom, immediate bliss, immediate joy and peace, immediate power and force, by living with God, and the Spirit, and the Angels, and the Archangels, and the Seraphim right here and right now!

Jesus repeatedly pointed the Way; there will always be many holy men to iterate and reiterate this one ancient-eternal-simple truth or secret of life—to live here and now with God and the blessed angels, and with peace, harmony and melody with blessed man, as Jesus lived, with no thought of the Past or the Future.

Without God and wisdom to guide him and mistaking the unreal for the real, a man says: "If I had done so and so last week, last month, or last year, it would have been better with me today;" or, "I know what is best to be done, and I will do it tomorrow." The selfish cannot comprehend the vast importance and value of the present, and fail to see it as the substantial reality of which past and future are the empty reflections. It may truly be said that past and future do not exist except as negative shadows, and to live in them—that is in the regretful and selfish contemplation of them—is to miss the beauty and reality in life.

As a matter of truth, he who builds the fairest future is he who gives it no thought, but lives fully, wholly and completely in the very Present.

Of course, it is understood that no man can do this, can live wholly in the present, until he is fully awakened and places all his faith, all his hope, and all his trust in God.

It would be cruel to tell men to live here

and now unless we told them how to live here and now.

Indeed, no man can live fully and richly here and now until he does come into oneness with God, and can realize that God is the All in All.

In oneness we are sane and whole (holy) and refrain from doing foolish things, insane things, "sinful" acts, and the illusions of the Past and the Future have no place in our minds; the present moment becomes eternal, and the eternal the present.

"The Present, the Present is all thou hast
For thy sure possessing;
Like the patriarch's angel, hold it fast,
Till it gives its blessing.

"All which is real now remaineth,
And fadeth never;
The hand which upholds it now sustaineth
The soul forever.

"Then of what is to be, and of what is done,
Why quierest thou?
The past and the time to be are one,
And both are now!"

The real is the Present; to live a blessed God-like life here and now is man's highest and best ideal.

But the carnal mind says: "Oh, we are human, and the Christ-life is not possible or expected of us." But down in the Silence the inner Voice says it is not only possible, but it is expected, and until we do live it, we will suffer. The inner Voice does not speak in wrath or anger nor with threats—it merely speaks in fervent love, the absolute truth, that we are to pass on and above the human, brutal, bestial, animal, selfish plane, to that of Spirit—reaching angelhood here and now; that until we do, we cannot have peace, joy, strength, health, force, bliss.

The illusion of all times has been that man could not walk this earth as a god, as an angel; that he must grovel and struggle and make life here one strenuous strife.

There are men eternally holy and blessed right here, now, on this blessed earth; it is their very presence that makes the earth blessed; these whole (holy) men live fully, richly and blissfully here and now because they live purely and highly, and with the Christ-love in their hearts.

These freed men, these angelic men, have recognized and realized that "Now is the accepted time; now is the day of salvation," and that now is the day of redemption, judgment and resurrection and regeneration.

These great blissful spirits say: "I will live with God, Christ and the Angels now; I will live in my ideals and the Kingdom of God

now; I will manifest and actualize my ideals now; I will be my ideal now; I will listen only to the inner Voice of my soul; I will listen only to the Voice of my ideal."

With oneness with God our life here is not serious, is not strenuous, is not a struggle; is only progressive, improving hourly; is an hourly advancement, and is calm, sane, serene, orderly, dignified, forceful and most beautiful.

In living the Christ-life—not believing it—we "cease to tread every byway of dependence, every winding sideway that tempts man into shadow-land of the past and the future."

Much of the old teaching was false in that it taught man to look only to the future in fear and doubt; the present blessed teaching of this age of Light teaches man that he is to live as an angel here and now—as a Christ here and now.

Man is ceasing to live in the sweet by-and-by, and is living as God intends him to live, as a power, a force and a blessing in the blessed Now.

In the Christ-life, or life of universal and eternal love, universal and eternal Light, man's ears are attuned now to the ever-present harmonies of heavenly joy; and his eyes see nothing but the beauties and perfect order of life; heaven is here and now for the Christ-like man.

"The universe, with all that it contains, is now. Put out thy hand, O man, and receive the fruits of Wisdom! Cease from thy greedy striving, thy selfish sorrowing, thy foolish regretting, and be content to live. Act now, and let all things be done; live now, and behold! thou art in the midst of Plenty; be now, and know that thou art perfect."

Come, beloved, live here and now, as a god, with God and for God, and you will be both a blessing and a benediction to the whole earth—aye, to the whole universe!

THOU ART, O GOD!

Thou art, O God, the Life and Light
Of all this wondrous world we see;
Its glow by day, its smile by night
Are but reflections caught from thee.
Where'er we turn thy glories shine,
And all things fair and bright are thine.

When day with farewell beam delays
Among the opening clouds of even,
And we can almost think we gaze
Through golden vistas into heaven,
Those hues that mark the sun's decline,
So soft, so radiant, Lord, are thine.

When night with wings of starry gloom
Overshadows all the earth and skies,
Like some dark, beauteous bird, whose plume
Is sparkling with unnumbered eyes,—
That sacred gloom, those fires divine,
So grand, so countless, Lord, are thine.

When youthful spring around us breathes,
Thy Spirit warms her fragrant sighs;
And every flower the summer wreathes
Is born beneath thy kindly Eye.
Where'er we turn, Thy glories shine,
And all things fair and bright are Thine.

Thomas Moore.

HE THAT DOETH RIGHTEOUSNESS IS RIGHTEOUS.

Such is a Bible dictum. A prominent Protestant divine who made a short visit to the Orient, says that he considers the faiths of the East "futile to give the soul peace with God, to remove the weight of guilt and grief, to lay the foundation of a vigorous individual and national morality and to brighten the earth with the light of a blessed immortality." Such is his statement; and it is evident that this critic is not of the broad-minded cult, but of that narrow obsolete faith to whom the late Professor Drummond alluded in his address when in this country. He quoted from the author of "Natural Religion," that the average scientific man worshipped at present a more awful and, as it were, a greater deity than the average Christian.

It was supposed that all progressive theologians repudiated the "bankrupt" traditionalism of the stone age of theology and the doctrine of total depravity, and accepted the evolutionary views that the able and scholarly theologians of today hold.

A far greater theologian, Rev. Dr. Lyman Abbott, in his address at the Parliament of Religions, said: "The old teachers of the old religions, they, as well as the old teachers of the Hebrew religion, did see that truth which Herbert Spencer has put in axiomatic form in these latter days: 'Amidst all mysteries by which we are surrounded nothing is more certain than that we are in the presence of an infinite and eternal energy from which all things proceed.' We do not think God has only spoken in Palestine. We do not think he has been vocal in Christendom and dumb everywhere else. No! We believe He is a speaking God in all times and in all ages."

We commend the utterance of that great prophet whose declaration is true for all time: "If ye seek Me ye shall find Me, if ye search for Me with your whole heart."

Buddhist and Mohammedan countries compare very favorably with despotic Russia, where the "chosen people" are shamefully maltreated, and even this Republic spends one billion dollars annually in intoxicating beverages, and the wreckage and ruin resulting is appalling. Buddha and Mohammed prohibited intoxicants. When we remember the atrocity of the slaveholders' rebellion, of their worse than barbarian treatment of the patriotic defenders of the nation in the rebel prisons; of the armed camps of Europe ready for slaughter, we cannot even guess where the Reverend finds that "high morality" of which he speaks.

At the entrance of a tomb in Egypt is the following: "On earth I was a prudent and wise man, and my soul ever loved God. If I was a brother to the noble, I was a father to the poor, and never scattered hatred among men." It is probable that the visitor to the East did not see the above, which dates back more than 2000 years before the birth of Christ. Mr. Gladstone was considered good authority on theological questions; he said: "It may be that we shall find Christianity itself in some sort a scaffolding, and that the final building is a pure and lofty Theism, where the kingdom shall be delivered up to God, that 'God may be all in all.'" Evidently

Mr. Gladstone forgot that Judaism is a pure Theism. "Do justice, love mercy and walk humbly with thy God," said a prophet. The amended Voltairian dictum should be remembered: "Love Good God, be good and do Good."—The Light of Truth.

DEFINITION OF NATURE.

The word nature means something born. Something born implies the necessity of something to give it birth, and that something is eternal spirit, everlasting mind, instructable will, the sole possessor of absolute immortality. The supposition that all things originated from nothing is simply unthinkable, because we cannot form an idea of nothing. Empty space, mere distance we cannot conceive of either. An objective reality can alone make an impression on the mind.

What we imagine is after all what is imaged upon our minds, and the likeness of nothing cannot possibly be taken. What is the eternal something? We announce it to be Spirit. There can be only one essential and eternal element from which all other so-called elements are born, and of which these are only differentiations.

We conceive of Spirit as having in itself all size, all form, all color, all length, all breadth, all thickness, and what Zöllner has called a fourth dimension also; this fourth dimension being Zöllner's term for purely spiritual qualities, which seemingly have no correspondence in material existence.—Colville.

THE GLORY OF MAN.

God is Eternal Truth, Eternal Verity—the ever-blazing glory of man's life, from which darkness fleeth away, and which none can make afraid.

Rest thy heart in God. He foldeth thee round about, as the curtain of night the earth. In His secret hiding place He sheltereth thee. He strengtheneth thine arm, and causeth thy blood to flow free, to leap with joy, as a song from the lips.

Build anew the temple of thy body to the living God, and worship Him therein, for thou canst never separate thyself from Him, neither hide from His presence, nor interdict His Will, which is for thee a divine circuit.

He has charged thee with messages of divine import. Thou must bear them in person. Thou must fulfill the last letter of the law. Thou must return unto Him by whom thou wert sent forth.

The crown of glory awaiteth thee. He hath jewels in His hand for thee, most precious ones. They have been gathered by His quenchless love from the fragrance of thine own thoughts, thoughts thou has never dreamed the worth of.

Keep in thine heart this precious uplifting promise, and know also that only the thoughts that bless others contain within their fragrance the secret of the jewels that gem the waiting crown.

Press forward with courage. All that God is, is waiting to bless thee. Peace and joy are thine now. Prize them and bestow them wisely and well.

Forget thyself. Thy part shall be found in the great forever. It is finished.

CAN WE CHANGE OUR DISPOSITIONS.

The remark is frequently made that we must take ourselves as we are; it is useless to try to change one's disposition, writes Horatio W. Dresser, in *Exchange*. Let us examine this pessimistic statement to see how much truth there is in it. What is the meaning of the word "disposition?" As ordinarily used it is a rather vague, ambiguous term, meaning one's general way of taking life. It applies partly to physical, partly to mental characteristics. In so far as it refers to the body, the statement that we cannot change our dispositions is obviously false; for the health may be greatly improved, nervous and excitable tendencies may be brought into subjection. Oftentimes the element which people complain of in themselves, i. e., in their characters, is in reality physical disturbance of some sort. Victims of lawless tendencies, they cry out that they must "grin and bear it." But few errors could be greater than the mistaking of bodily conditions for traits of character. The mind may indeed have a certain way of meeting unruly physical tendencies. Yet both this "way" and the tendencies may be changed. In these days of practical idealism we are learning how to master and be free from the conditions of the body. It is absurd to complain when we have within us the power to attain self-control and freedom.

It is clear that we must distinguish between the body and the self or soul. When we turn from the body more specifically to the self, we learn that the self is a complex being and demands careful analysis. The very fact that we are dissatisfied, and wish we might change our dispositions, shows that there are different aspects of the self. What we complain of is not the full self, but the lower nature, through whose experiences the higher nature is evolving. What causes us to complain is the higher nature within us spurring us to development. The lower self can be changed; it is changing all the time. We may come to consciousness of that change and aid it by idealistic thought.

The profounder question is this: Do we really desire to change the higher self? How many of us understand what the higher self is? The whole question of individuality is involved in the answer. In the ultimate sense of the word, individuality evidently means both one's own most intimately personal self, the true ego, and the divine ideal. The important thing in life is to be that diviner self in all its fulness, to express it for the good of humanity. Individuality is the centre of the soul. It is that which is original in us. When we pause to think we discover that there is nothing we would sooner lose than this higher self. As for changing it—why, it is one's soul. What one really desires is not to change but to express the soul.

When we begin to look at the self from this deeper point of view, we learn that a vast amount of time is mispent in the attempt to change the self. We try to "make ourselves over," when in reality there is nothing we would rather be than just what we truly are. We try to make others over. We make all sorts of arrogant assumptions about other people, as if we knew better than they do what they ought to be. After a time we give up in despair, conclude to let people be themselves

and at last we begin to display tolerance. The next step is to tolerate one's self. We think that because other people have what we call "faults" therefore they are not as they should be. This is, of course, true in a sense, since a fault is in part a condition of evolution from lower to higher, and everyone ought to manifest the higher self. But from another point of view a fault implies a limitation, and we are limited in order that we may do our work.

You complain of yourself because, being a sensitively organized, easily influenced soul, you are not stolid and immovable like your friend. Your impervious friend envies you because you are so finely organized. Both the sensitiveness in you and the stolidity in your friend are limitations which make your lives less beautiful and involve you in trying experiences. But the qualities which you each possess enable you to do your work. Your sensitiveness will bring you no pain when you understand it and direct it aright. Your limitations will be your virtues when you see their true place.

Therefore, a time comes when one ceases to complain and is willing henceforth to take the self as it is and let it do its work in this beautiful world. Those who complain so much about themselves are usually those who find fault with others and condemn the world. Begin to see the wisdom of things as they are, and you will find new beauties even in yourself. This by no means implies self-esteem or self-contentment. To begin to find out what you are may be to become more discontented with yourself than ever, that is, discontented with your lower self. But while you see wherein you are undeveloped you will also see how to change yourself—that is, how the higher self may come into power.

There is a sense, then, in which we can change our dispositions and change them most effectively. One's disposition is one's way of thinking and acting at any given time. Bring the higher self more into play and new habits will be formed. A person of a very nervous, excitable disposition may become in a few years unusually calm and moderate. The change does not come about by working upon the nervousness and trying to calm it, but by cultivating inner peace, poise, equanimity. Best of all, the development of a wiser philosophy of life is accompanied by peace of mind. It is remarkable what changes may be wrought by persistence in the wiser direction. Some who have changed themselves from restless, excitable people to moderate, well-poised individuals, find it difficult to persuade new acquaintances that they were once entirely lacking in repose. Again, lethargic people have succeeded in awakening new life from within and becoming genuinely unselfish.

Finally, then, the discovery that we can change our dispositions means that selfishness is not unconquerable. Everybody knows that selfishness will yield if one will but make the effort. There is no excuse for taking this part of ourselves as we find it. Before each of us there is a spiritual ideal, and no one knows how far and how high the endeavor to realize the ideal may carry the soul. Just as in a democratic country it is always possible for people in the common walks of life to rise into power even to become President,

so in the spiritual universe "there is always room at the top." There is a more or less fixed individuality within each of us, but even this may be subject to change. At any rate, no man fully knows himself as yet. Meanwhile, the most rational procedure is to assume that we are practically modifiable without limit. No one can hope too much or dare too much in a universe where perfection is the idea, where the Christ spirit is ever ready to uplift, and where the grace of God enables every man to "grow in grace."

"SOULS IN PROGRESS."

When we are truly abandoned to God's Will we are ready for all that may come to us. The Will of God always Triumphs.

The unction of abandonment gives a certain vigor to all our actions and spreads the Joy of the Holy Spirit over the countenance and words.

When God gives Himself to a soul, all that is ordinary becomes "extra" ordinary. The simple soul enlightened by Faith, clearly reads His Will.

If we would vanquish all our adversaries we have but to use the weapons God has given us.

If your heart be devoted to God within it, you will find the peace of great price, the Kingdom itself, which is the object of your desires.

As each soul advances in christian perfection it receives the rays of "divine intelligence."

God, while he despoils a soul abandoned to Him, gives her something which takes the place of all things, of light, of strength, of wisdom, and the gift of His love.

God guides faithful souls. His unction teaches us "all things." Consult this unction and heed its voice.

To find God under all these appearances of faith, to make everything a means of uniting one's self with God is the exercise of faith.

"Holy Perseverance," Thy Kingdom, "Come," into my heart to sanctify it.

The solid foundation of the Spiritual Life is to give one's self to God, to be subject to His good pleasure. The grand epitome of spiritual advancement is the doing of the Will of God.

Sister Loretta.

Fortunately, one's conscious receptivity to truth, at any particular time, is a limited one. He can assimilate consciously only what he is unfolded to and his development calls for. Whatever truth beyond this seeks admission is taken in charge by the subconsciousness, where it is stored away in safety until the consciousness is prepared to receive it.

IN THE GREAT GOD WE TRUST.

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ADVERTISING RATES UPON APPLICATION.

AFFIRMATION.

My soul vibrates in harmony with the universe. My spirit is an emanation from God. Cradled in the arms of Infinite Love no harm can come to me. The peace of God that passeth understanding radiates from within to bless the world. "My peace I give unto thee."

Hope and Power begin in Love.

He who loves all will be blessed by all.

Life is ceaseless—I am Life—endless Life.

There is but One Active Intelligence in all Being.

Since I fear not—I rule all things that would disturb me.

Fervently love God, and thou dost not need commandments.

In this blessed Age of Light realities are taking the place of illusions.

The attainment of eternal bliss here and now is not a dream. Look within and Listen.

Wisdom comes out of recognition and realization of the Truth that dwells in the inner temple of the soul.

"I am an eternal soul! I am no longer disturbed by the ceaseless, strenuous, selfish striving of mundane life. I am conscious of the Eternal Light within."

A varied and comprehensive knowledge of psychic and occult powers results when we exist in Universal Love; love for all carries man to the Most High—the Omnipotent One.

"Metaphysics has convinced us of Truth. But we shall remember that Love lies back of metaphysics; and in that day when metaphysics fails us, Love, and Love alone, shall be our refuge."

It is the One Formless Simple of the Uni-

verse, eternal and omnipotent, that forms all that is—it is in, back, through and beyond all we see and know—it forms and sustains all that is combined and complex. We are all that!

We now live in the highest and best civilization the world has ever seen, and we are sowing the seeds of a yet better civilization. What a blessing it is to live in such a beautiful world at such a blessed time.

Matter never moves, unless acted upon by some force that is not itself. The body never moves, unless acted upon by some force that is not it. Know thy self, and then thou wilt know that which eternally moves, forms and re-forms all things in the Universe.

Carnal mind is limited in comprehension and can best scan only surfaces; of necessity it lacks depth and is pessimistic and obstructive, and is always perniciously active in blocking the wheels of progress, because it cannot comprehend the ultimate Sovereign Good.

Thou art a blessed being that can understand and comprehend, and will understand and comprehend all truth—sometime, somewhere. Listen to no teaching that says otherwise. Thou art a blessed eternal child of God, the All-Father. I mean you, who are now reading these words, and all who see them not.

Feed thy soul with spiritual food and it will in turn feed thy mind and body with a life essence that little suspect exists. If thy mind is disturbed and fretful and worried it is because the real man—is hungry and starving. Feed thy soul, and know the bliss of realization.

When we know our divine Self, the Universal Mind is our own, and our existence is real and blissful and ceases to be illusory. In Omnipotence there is Eternal Bliss. Hence the ancient and persistent teaching, **Know Thy Self**. Come into the blessed realm of consciousness and at-onement with the Eternal One, and realize thy eternal existence—from everlasting to everlasting.

With the concept of Dualism in the mind rises what we call carnal-mind. "Where there is duality there is contrast," and contrast in a mind that has not got beyond nature causes the disturbing dream of "good" and "evil." Yet this contrast is good, and it is a stepping stone that ultimately leads one to eternal oneness with the blessed Eternal One and raises one to that highest conscious state where he sees and knows there is nothing but good in the Universe—nothing but God.

"Judgment becometh only unto God; he will determine the truth; and He is the best discerner. With Him are the keys of the secret things; none knoweth them besides Himself; He knoweth that which is on the dry land and in the sea; there falleth no leaf, but He knoweth it; neither is there a single grain in the dark parts of the earth, neither a green thing, nor a dry thing, but it is written in the perceptive book."

Love, Life, Intelligence, Activity and Energy are one—the one operative life of each organized being, to a more or less degree; its highest expression on the earthplane is in the spiritual man, and its lowest in the brute or animal. As the mind opens, grows and expands it attracts to the soul more of this one blessed Principle, and it has power to ascend in an orderly way from form to form, and plane to plane—from the brute-plane to the angel-plane, always performing necessary labor, service and work on each plane. God needs countless workers on countless planes, hence the progressive evolution of the eternal soul—the child of God.

Fear-thoughts restricts and limits our powers to do. As long as we feel that we are restricted and held down by adverse circumstances we are bound and limited. The latent inner fires are set afire by cheerful optimistic thought—sane thought—and we are thus roused from all doubt and apprehension. "Every mind was made for growth—for knowledge; and its nature is sinned against when it is doomed to ignorance. The progress of society consists in nothing more than in bringing out the individual, in giving him a consciousness of his own being, and in quickening him to strengthen and elevate his own mind." Fear-thought and doubt-thought are due entirely to ignorance—that all power lies within the soul.

Struggle with the appearances of evil and wickedness if thou wouldst perpetuate discord and disturbance. Positive good is in apparent negativeness; in non-resistance. There can be no peace, harmony and melody as long as we meet selfishness with selfishness, low thinking with low thinking, carnal-mind with carnal-mind, anger with anger, irritation with irritation, brute and animal force with brute and animal force. You cannot legislate men or women to be spiritual and moral; all prohibitive forms that aim to force men and women to be good and God-like are dire and complete failures. Introspection—living the Christ-life—will make the mind sane and convince it that if you wish to uplift your brothers you must reach them with pure love, and see only the good in them, and in nowise recognize the appearance of evil. "Thou shalt not" is not in the vocabulary of a true reformer—a great soul. To mortal or carnal mind, a man who is ever serene and calm appears negative because he is absolutely non-resistant. Yet let such a holy man but walk among men without word or act and he wins countless souls to God, because the non-resistant man is the most powerful and positive man for universal good in the world.

In joining himself to the divine, man disdains that which he has in him of the earthly; he connects himself by a bond of love to all other beings and thereby feels himself necessary to the universal order. He contemplates heaven; and in this happy middle sphere, in which he is placed, he loves all that is below him, he is beloved by all that is above.—Hermes.

MERCY.

O! boundless source of life and light,
In faith we come to Thee;
From cares we take our heavenward flight,
In Love we all agree.

Thou only source of life and light,
Pure mercy dwells in Thee;
Enduring mercy ever bright;
Substance and strength from Thee.

Mercy is an eternal substance. It is full of Justice. It knows neither right nor wrong. It knows only itself.

There is no place where it doth not abide.

It will come forth to right thy wrongs when called upon.

It hath a quick ear.

It wants not to know whether the call be from the godly or the ungodly; it asks only to be called upon.

It endureth forever and is strong.

It feareth nothing, because it is just.

It prospereth the ungodly as the godly when called upon.

Learn to call upon it, for only so can righteousness be called forth.

Be merciful and then thou shalt obtain mercy.

Mercy is the splendor of God! Seek It. Wouldst thou know its other name? It is written over all the earth.

Its power has hung the lamps in the sky.

Thou canst not think of thy Father without touching it.

It is the name above all names—Love!

By its warmth the dead shall rise again. The blighting frost of fear shall melt beneath its rays, and the poor neglected flower that perisheth shall be revived by its dew.

O child of sorrow and disappointment, thou needest most to know the mercy of God.

Seek it when thou wilt and thou shalt find it; thou canst not seek in vain. All thy Father's creations are filled with it. It maketh darkness luminous, and revealeth a day wherein there is no night.

It is thy substance.

Thou walkest on Love.

It is thy bread and thy meat.

It is thy pillow and thy spread.

It is thy house wherein no one lieth dead.

Be merciful and thou art just.

"The earth in solemn stillness lay.

To hear the angels sing,"

And with their sweet seraphic lay
Heaven's highest arches ring.

UNTO THEE.

Raise me, Jesus, hold me, heal me,
Fill me with Thy life divine;
Lead me, guide me, trust me, try me,
Loving Jesus, I am thine.

Walk beside me, Radiant Brightness,
Burn within me, Light divine;
Flow out from me till the world see,
Loving Jesus, I am thine.

In the stillness of the morning
I am come, O Christ to Thee;
Thou dost fill me with Thy Presence

OUR MINISTRY

(2 Cor. iv. 11)

Therefore: Seeing we have this ministry, we faint not; but handle the Word of God by manifestation of The Truth commending ourselves to every man's conscience in the sight of God. For we teach not ourselves, but "The Way," "The Truth," "The Life." For God, who commanded the Light to shine out of darkness, hath shined in our Hearts, "To give the Light of the Knowledge of God unto Salvation, to whom be Glory and Honour forever."—Amen.

As I lift my heart to Thee,
And the brightness of that Presence
All the way my guide shall be.

O my Jesus, Blissful Presence,
Purest love within my heart,
Newly born, a babe within me
(Dove of peace, O ne'er depart),
Now abides; it fills and thrills me:
Fills with radiant light the vale
Where I walk among my fellows,
Giving and receiving free
Of the bounty, of the beauty,
O my Jesus, all from Thee.

O my Jesus, loving Jesus,
Come I as a child to Thee:
Naught but innocence I'm lacking
As I come and bow the knee,
Recollecting words Thou uttered:
"Suffer them to come to Me."

Yet, my Savior, Thy strength is within me,
I'm filled with Thy Spirit divine;
I can walk the way Thou walked before me,
For 'tis lit with a radiance sublime.

There is no vale of sorrow before me,
I have passed through dark Gethsemane,
I have crucified flesh and sensation
And abide now, pure spirit, in Thee.

Yes, Thy love and Thy wisdom now fill me,
My heart beats in rhythmic with Thine;
And "The works that I do shalt thou do,"
Unto me is commission divine
For a work grander, truer, more holy
Than hath prompted my soul until now;
Help the needy, the poor and the lowly,
Lord Jesus, remember my vow.
Shall I go without purse, scrip, or two coats?
Lord, ready this moment am I:
"The Word" shall I preach to the nations?
Ah, Christ, who so favored as I!

Son of God, my spirit is quickened
And thrilled with Thy truth from within;
I seek Thee, I love Thee, I serve Thee,
O Jesus, my Christ and my King.

Brother G.

We cannot draw near, without receiving its
benedictions.

BE STILL.

O Eternity: thy sweet, calm stillness. I rest in thee, the eternal stillness of Spirit. I dream, lie, dream, gaze enrapt into the illimitable, the Omnipresence. My soul is filled and hushed to peace in the soundless silence of God. In the awful, silent majesty of the Eternal Presence I stand serene, soul-naked and unashamed. The crash and roar of planet and world building has ceased. In the solemn stillness of God's eternal twilight there is no sound. The glare and glare of creation's intense activity is hushed, silent, ceased; it is no more; it never was.

The fevered dream, the remembered yesterday, the weary today, the dread, anxious tomorrow are not. They never had existence. God and the eternal Now are all that is and was.

Troubled soul, come to Me and rest. I will sing you and sooth you out of troubled dream and anxious care, and wake you to joy in eternity's morning.

(THE SONG).*

Hush thee, O hush thee, thou weary and worn one;

On Peace' soft pinions thou'rt now borne to rest;

Hush thee, O hush thee, night's sable wing covers,

O'er light-strained eyelids soft fingers are pressed;

Hush thee, O hush thee, thou weary and worn one;

Hush thee, O rest on the infinite breast;

Sleep without dreams till the glorious morning Dawns on thy sight and the darkness is past.

Wake in the light of the radiant morning: Light of the Spirit now beams on thy sight;

Jubilant tones the redeemed ones are singing To welcome thee home to thy palace of light.

Brother G.

*For Mystic Melody to "The Song," address J. Gilbert Murray, Rochester, N. Y.

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OUR LIFE LESSON.

But Christ is "All and in all." This is a forceful utterance, so characteristic of Paul's letters. He is setting forth the excellency of the "New Life" as compared to the old. The days of wrong doing are "put off." Christ is "all" and in all. It is a new birth, a personality that savors of righteousness, not a creed and a temple, but a "life," a Christ. Against the darkness of theory and form, we now see a light. It is the Nazarene and He comes as the Revealers of God. Follow thou me! The presence of Christ as a ruling, creative force, is given us in the Divine injunction, "I am the Way," the "Truth" and the "Life," which gives us the glimpse of eternal existence. In the work of redemption Christ is all. Forgiveness, Justification, Sanctification, Resurrection, are His gifts to us who follow Him. In all our christian experience He is our vital factor. In all our great crucial hours in life, our refuge and comfort is not in creed, but in life. We are cheered by His presence and the "rod and staff" in the valley comfort us. Remember, the very essence of your religion is not a theory but a Presence, not a creed but a life. Christ is the one characterizing feature, the determining test of everything. "I am the Way." "Follow thou me!" Thus, our true development begins when we obey. Christianity imparts to the most uncivilized the only source of sound moral and social culture. We seem to each other cultured or uncultured, rich or poor, attractive or unattractive, but when each alike, has been forgiven and accepted in Christ Jesus, it is wonderful how all other facts are crowded back, by that one greatest of all, that, we are one in Him. In this transformation lies the solution of the social and economic problems of our times. Only as Christ becomes master, will men become brothers in any high and permanent sense. The sermon on the Mount must become a practical, vital working force in laws governing Individual, Corporate and Community Life. The principles enunciated and exemplified by the Man of Nazareth are the only hopes for the world's redemption. When the activities of life are past and we are watching the setting sun, may we find Light in the glory that is to be revealed to us through Christ Who is "All in All."—M. Hyacinth Lount.

A VISION.

I looked and saw the world in darkness steeped,
But through it ran a pathway broad of light,
Formed of illumined souls, whose lamps were lit.

By glory shed by the Indwelling Christ,
Filling their hearts so full of boundless love,
They yearned to shed their radiance abroad,
To draw those, who still wandered in the dark,
Unto the source of Love and Light Divine.

Thus shall the whole world be in time redeemed.

The shadows flee which hide the Sun of Life,
When souls that have awaked to consciousness
Of oneness with Him, who in truth is Love,
Shed steadfastly their love-enkindled light;
For with Love comes a resurrection-hour,
To Love alone is given redemptive power.

Lura Brower.

LIGHT OF LOVE.

O Light of Love, thou art the only lamp
that guideth the soul to worlds on high.
Seek thou the gift; search diligently; thou
wilt find it in low places as well as high, for
God hath hid it in the grass of the fields, in
the rushing waters, in the moonbeam's rays,
and in the searching heat of the summer sun.
It is the power within thee.

That which is hidden shall be revealed unto
thee, thou who searchest after the truth.

The earth, and the fullness thereof, conceals
the deep secrets of infinite Love; holds all
things in her great mother-wisdom for the
needs of suffering humanity, for the wealth of
humanity, for the gladness of humanity.

Lay thy heart close to hers, thou who
wouldst solve the mysteries of life, and thou
shalt feel that the earth throbs and pulsates
with thine own.

It is not cold as it seems, but burns within,
with thine own throbbing life.

In the secret recesses of darkness God lives,
forms and sends forth this mighty tide of
eternal life.

Listen, O child of earth, whose ears are only
just now opened and thou shalt hear that
which is sweeter than music, yet unfulfilled
prophecies of thine own unfolding life.

Thou art not half awake.

Let every soul sense be quickened within
thee for the joys that are to come.

Light and color and life thou shalt thyself
know, and interpret with a new meaning.

The city of thy habitation is near at hand.
Her streets are paved with gold and jasper.
The walls are of silver.

The handwriting thereon is God's.

Thou needest wisdom to teach thee to read
these truths.

They are God's secrets, but thou shalt read
them well, thou diligent searcher.

Knowest thou these walls are the walls of
thine own heart, where the crystal stream of
life flows in peace?

The tides are all governed and controlled by

the Father's Will.

Seek thou the will of the Father, for it
contains the greatest good.

This will is Wisdom. Thou art sole heir to
it!

Seek thy source and claim it.

A MORNING AND EVENING PRAYER.

Spirit of God, possess me;
Fill every wandering thought
With visions of the beauty
Thy mighty power hath wrought.

Spirit of Love, possess me;
Guide every daily act;
To Thee I look with longing.
Thou art the only Fact.

Spirit of Truth, possess me;
Fill every sense with might;
Teach me the Power Divine,
That is my own birthright.

Spirit of God, possess me;
I then shall quickly own
That God, our heavenly Father,
And Christ and I are one
(The Voice in the Silence.)

Let us try to extract the good from every-
thing and everybody. Live more and more in
the Spirit—in the spirit of loving-kindness
and gentleness and broad tolerance. Thus we
broaden and deepen in soul, heart and mind,
and come to find good in things that, in a nar-
row and limited view, seemed to be evil.
There is something spiritually good in all re-
ligions. Let us strive more and more to live
in peace, harmony and brotherhood, and pro-
mote civilization and bring men to a realiza-
tion of the Sovereign Good of the Universe.

"The purity of the soul, purges the body
and suffuses it with its own light, like the
joy that illumines a face."

AN OPEN LETTER

Beloved:—The blessed work of the Eternal and Universal Brotherhood has grown to
such a proportion that we feel led to enlarge our method of operation. We feel that our
messenger of peace, "The Mystic Magazine," should be brought to a fuller capacity for
supporting the individual needs of each subscriber. If you could but know the hearts that
are healed, the lives made sweet by this glorious work, you would feel it a joy, not only a
real privilege, to co-operate with us in meeting the demands felt in our work.

We feel that the loving thought and interest of each subscriber has done much to
bring the Brotherhood to what it is already seen to be, one of the most powerful move-
ments in the world.

We desire every member to co-operate with us in spreading this glorious work—that
the hand-clasp of REAL brotherhood may vibrate through all the universe, that humanity
may rise to its true inheritance, Peace, Power, and Plenty.

We desire that our subscribers, and particularly members of the Eternal and Univer-
sal Brotherhood, should hold the Preferred Stock of the Mystic Publishing Company, that
every dollar invested may be immersed in Truth and Love, with a fervent prayer for the
highest fulfillment of this noble work. One share of stock sold to one sincerely interested
in the work of the Brotherhood is worth more to its success than one hundred sold to those
of mercenary motives.

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sponse, breathing forth the prayer of faith and love that binds the world.

We thank you in advance for the loving help we feel sure you are ready to give, and
our blessings rest upon you for your kind assistance in the past.

And now may the Blessed One and the Angels abide with you and all.

Your Brothers and Sisters in Christ Love,

The Eternal and Universal Brotherhood of Mystics.

The Eternal and Universal Brotherhood of Mystics

We ask you, dear brother or sister to come into fellowship with us. All are our brothers and sisters and no matter what your religion is, whether you are an agnostic, a sceptic, or an atheist, or what your nationality is, we know you are an eternal child of God, and an eternal brother or sister, and we want to have you join our blessed Brotherhood, and come into the radiant Light of Universal Truth and Love. We can help you, in the work of The Eternal and Universal Brotherhood of Mystics, to gain Peace, Power, Harmony and Perfect Health of Mind and Body.

The Twelve Degrees of this blessed Mystic Order are very simple and easily comprehended. Working these degrees alone in your own home during leisure hours is a blessed work, and is inspiring and uplifting. It will give you great peace, strength and power.

The requirements for membership are:

(1) The study of The Mystic Text Book, it being the official and authorized text book of the Order. The price of The Mystic Text Book is one dollar, and the profits on same help to pay the expenses of the Brotherhood and our work which amounts to a considerable sum.

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Great blessings have come to members of our Brotherhood and it is a blessed privilege you have of coming into this order.

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The heart of the devotee is like a dry match; and the slightest mention of the name of the Deity kindles the fire of love in his heart. But the mind of the worldly, soaked in lust and greed, is like a moist match, and can never be heated to enthusiasm, though God may be preached to him innumerable times.

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