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NOW

A JOURNAL OF AFFIRMATION

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No. 9

DE PROFUNDIS

Into these deeps, O Father!
Hast Thou led thy child!
E'en here my steps ne'er falter,
And at the pain I've smiled!
Though blackest clouds enfold me
I see Thy light behind,
And 'mid the terrors round me
Thy guiding hand I find.

"O why this test?" I ask not!
But this I know,—no power
Have these thorns to wound me;
'Tis my triumphal hour!
The world may rave about me
Like wolves on midnight plain!
I'm one with Thee! Love only
Within my heart doth reign.

The jeers of those about me
Who place of judge usurp;
Awaken only pity:—
They also do Thy work.
I know the clouds are passing
Before Truth's mighty sun!
Deeper my sense of Being:—
'Tis now my victory's won.

I feel Thy wisdom, Father,
E'en in this awful hour!
And know that I am placed here,
To learn that **I am Power!**
From out the torment round me
I've found a strength divine;
In hell thy Love hath found me;
I know now—I **am Thine!**
HENRY HARRISON BROWN.

A BLESSING.

Not to the man of dollars,
Not to the man of deeds,
Not unto craft and cunning,
Not unto human creeds,
Not to the one whose passion
Is for the world's renown,
Not in the form of fashion,
Cometh a blessing down.

But to the one whose spirit
Yearns for the great and good;
Unto the one whose storehouse
Yieldeth the hungry food;
Unto the one who labors
Fearless of foe or frown;
Unto the kindly-hearted

"I SHALL NOT WANT."

To every man now as to primeval man is given "Infinite Supply". This "supply" lies in all the possibilities of nature around him. That modern man has food, clothes, shelter, means of transportation, education and pleasure primeval man had not is not because there has been any change in amount of supply. This marvelous difference between the primeval man's condition and that of the man of the twentieth century is due solely to the recognition of the race of the fact that **SUPPLY IS!** and that he must learn how to take it, to appropriate it. That this supply is for him to use as fast as he recognizes and wills. "The Lord is my Shepherd" said some one wisely long ago. The shepherd had furnished the sheep food and drink. The sheep of the shepherd had all it needed. So do I interpret the Psalm. Each has supply and ability within itself to recognize and obtain from the Universal supply that which supplied its needs. There was no consciousness of want, for it had enough. The thought is clearer if we say—"I will not want."

So said the singer—Nature has furnished in the opportunities without and possibilities within all I need. I therefore create no demands for that which I have not. I take as able today and living in the Now, make no demands on the morrow. I use and enjoy what I have and make

**Obstruction is but virtue's foil,
The stream impeded has a song.**

—Ingersoll.

have.

Wants are negative mental states that lead to all forms of discontent. When one is busy and enjoying and discontent results in all possible mental and physical conditions. what he has, living up to his or her possibilities here and now there is only satisfaction. No want is known.

The merchant who would do business with his wants, who would advertise his wants would soon be bankrupt. He does with "Haves!" Sells "Haves," and is prosperous. The average person begins the day with wants and says, "I'm tired," a want of strength. "I'm sick," a want of health. "I'm miserable," a want of happiness. Thousands are the forms these wants take. And they are like the "Want" column of the newspaper, an effort to obtain supply. They are commercializing them, attempting to deal in them and live in them.

This dealing in negatives is the beginning of evil in every life. "I'm tired," still you have some strength. Why not take an account of stock and affirm, "I'm strong enough to get up," then, "I'm strong enough to dress," then, "I can go down stairs," and so on, strength for the moment and you will find yourself not "wanting" but "being" strength. Will be reveling in the expression of what you are and not groveling after what you are not.

Read this thought into the Psalm and that old idea of Divine Providence bringing you necessary details for Life's expression you will think of Providence as having provided from all eternity the material, the opportunities and the ability to use. This turns one's attention

from the absence of something desired to the using of that which is now and the thought of want does not enter the mind. Concentrating upon present possessions leaves no time or power to think of lack. As soon as the mechanic realizes a lack in his power he does not stop to want but at once increases his supply. No motor chauffeur when his gasoline gives out thinks of continuing his journey with his "want". He starts at once for supply. He could stay there and want and never get if there was not in some way an effort to get supply. Should he congratulate himself upon complete want and sit down secure in his want and go to sleep he would only imitate the average negative person who affirms want and folds his hands and stays in the want.

"I shall not allow the thought of want to possess me," is my thought of the Psalm. Every moment is so full that I can only think fullness. "Blessed are they that hunger and thirst . . . for they shall be filled!" The condition of less is only the antecedent of more. But the less is also a condition of life, of strength, of supply. The recognition of this less, is to awaken hunger and hunger spurs on to the conditions of supply. One need not be negative and want because fuel is low, be that fuel life, food or cash. By positively using the less, one makes the necessary conditions for more.

Affirming want intensifies the condition of want. Affirm supply. Affirming "I want dollars!" Concentrating my thought and my spiritual forces upon the lack and continues to increase it. Affirming "Dollars Want Me!" concentrates

**I am not fighting my fight:
I am singing my song.**

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—Archib L. Black.

my thought and spiritual forces upon SUPPLY, and from that supply I am drawing the dollars that are there to be used by my brain and hands.

Among the many words which we will eventually eliminate from our vocabulary will go this one of want. Concentrating upon that which is, and is here and now we shall not recognize the condition of lack being so occupied with and so enjoying in using that which completely fills our present.

The vicious condition that accompanies this recognition of Want is the exaggeration of the personal. It is I want. I suffer! I lack! I ache! I am poor! and this soon develops to envy and jealousy of those in whom it is thought there is enough of that which I lack. And this finally lands one into the most awful of all mental states. Self-nity. "I don't see why I should suffer so!" "I don't see what I have done to be so afflicted!" And often this state becomes a chronic bid for sympathy and the individual becomes a public nuisance of groans, whines, complaints and repinings. Stop it at the beginning and think what I have and not what I want! Not what I was. Not what I hope to be but what I am. Enjoy what you are and where you are, and not be unhappy over what you are not, what you have not.

I recently read an anecdote that illustrates this mental state. A Swedish servant girl became homesick and discontented. The mistress reasoned with her. Told her what a good situation she had, well liked, well paid and allowed plenty of leisure. The girl listened to all and

what I have but for what I don't have."

Accept the situation. Make the best of it possible. If you can change it, change it. If you can better yourself, do so, but never repine, complain or want. Affirm, I have, and make a list of your blessings and before the list is complete content will possess you. The stanza of Whittier's we sing at our meetings I recommend as a mental tonic for this disease of want.

No longer forward or behind

I look with hope and fear.

But grateful take the good I find

The Best of now and here.

Recently a very large man stepped on our little toe and it hurt so intensely that we fainted, and in the moment of time in which consciousness was leaving, we lived our whole life from earliest consciousness to that moment, and when we were restored to consciousness we could not for days make it appear possible that we had not lived all the time that had passed since our first conscious experience in the body. When the toe was hurt it was exactly 8:30 o'clock, and when we regained consciousness it was but a few moments later. The wisest material philosopher, groping his way without Spirit illumination is trying to measure the whole life consciousness by his material experiences.—Lucy A. Rose Mallory, in *World's Advanced Thought*.

Count each affliction, whether light or grave,

God's messenger sent down to thee; do thou

With courtesy receive him; rise and bow;
And, ere his shadow pass thy threshold, crave

Permission first his heavenly feet to lave;
Then lay before him all thou hast, allow
No cloud of passion to usurp thy brow,
Or mar thy hospitality; no wave
Of mortal tumult to obliterate
The soul's marmoreal calmness: Grief should be

Like joy, majestic, equable, sedate,
Confirming, cleansing, raising, making free,
Strong to consume small troubles; to commend

Great thoughts, grave thoughts, thoughts lasting to the end

Minute a man stops looking for Trouble, happiness looks for him.

—Irving Bachelor.

AFFIRMATIONS.

"All's well," I to their hail reply.

The Universe is Order.

The Universe is System.

The Universe is Law.

The Universe is Intelligence.

The Universe is Unchangeable.

Law is inviolable.

System is established.

Order is fixed.

Events follow the Order, System and Law of the Universe.

Any thing individuals or governments may do has no effect upon the Universe.

I am helpless under Law as far as events go.

I am powerful AS Law to use events.

As individualized Law and Intelligence I bend Law to myself as Will. I cannot change the law within steam or electricity, but I can use the law to myself as Will.

It is my adjustment to events as lawful and my use of them AS Law that makes me "Master of my fate." Because of Law and Order every event is good.

The effects of events upon me is Good because I AS Law so decree. Because I am Law unto myself I decree that whatever comes is Good. To all my comrades upon the sea of Life I cry "All's well!"

Man can never be any more than his own ideals. But he can be all that his ideal can conceive. We have as the motto on the button we wear, "Man can achieve what man can conceive;" but he does not achieve anything beyond his concepts; keep that in mind. This philosophy requires of science that it must make no rules in the administration of the thoughts and affairs of men that will not work both ways and that may not be found rational, no matter how you

ARTIST AND MAN.

Make thy life better than thy work. Too oft

Our artists spend their skill in rounding soft,

Fair curves upon their statues, while the rough

And ragged edges of the unhewn stuff
In their own natures startle and offend
The eye of critic and the heart of friend.

If in thy too brief day thou must neglect
Thy labor or thy life, let men detect
Flaws in thy work! while their most searching gaze

Can fall on nothing, which they may not praise

In thy well-chiselled character. The Man
Should not be shadowed by the Artisan.

—Ella Wheeler Wilcox.

DON'T BE A KICKER.

Accept the place the divine Providence has found for you; the society of your contemporaries; the connection of events. Great men have always done so, and confided themselves childlike to the genius of their age, betraying their perception that the Eternal was stirring at their heart, working through their hands, predominating in all their being.—Emerson in "Self-Reliance".

Either the Universe is wisely ruled or it is not. Either Law and Order are universal or they are not. Either every condition is the effect of Cause or it is not. Either man is subject to the Universal Laws or he is not.

Each person must decide which horn of these dilemmas he will take. Instantly everyone will say: "Of course,—God rules and He is wisdom," or "Law is universal and every condition is the legitimate result of Law," or "Cause and Effect are the solution of every problem." Most persons will say, "Why certainly, Man is the subject and the servant of Law."

But while the tongue utters these words they are not in reality felt to be Truth. Were thoughts of the Universe really those of Wisdom, of Law and Order, of Causation, there

**Trust thyself! Every heart
Vibrates to that iron string.**

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—Emerson.

finding with conditions and no self-condemnation. The chemist in his experiments; the biologist in his delving into the **cause** of life; the horticulturist improving his plants; the stockman improving his stock; the dairyman improving his products; the astronomer studying stars and nebulae; are wise, because they work each in the recognition of Cause working as Law. They find no fault with Nature, neither condemn themselves for unexpected results of experiments. Each experiment made by them is one step nearer to ascertaining the methods in which Infinite Wisdom manifests. These methods, when found are recorded as Laws. "Natural laws are only man's observations of the regularity of phenomena." His facts may be truth; his deductions are more or less erroneous. But facts **are**. They are unchangeable. He can change his deductions.

"Facts are the alphabet of God." Man makes them spell what he will. This unchangeableness of facts, be they phenomena of the external world, or the events of which he is part, or experiences of a past, is the only foundation upon which to adjust one's attitude toward the present and thus prepare for the future. Events are; Yesterday was. There is but one rational mental attitude toward them—**Accept them. Use them. Make the most and the best of them.** As well attempt to be a Joshua and stop the sun as attempt to change the facts of today. To so attempt is not only irrational, but is semi-insanity. But in this irrational way the majority of people pass their time, diffuse their power and then wonder why ill-health, unhappiness, failure and

poverty follow them. They are antagonistic, are out of harmony with Nature. Are like a chemist who, finding oil and water will not unite, sits down and finds fault with the law, and maybe in anger crushes the vessels that hold these liquids and wounds himself.

For all his battling the fact remains and at last he accepts it and seeks a third element and succeeds in the union.

Accept the facts of life as they are today. Fit yourself to them and thus for tomorrow make a different succession of facts.

Note how common is this unnecessary, half-insane battling. Since I settled upon this subject for this editorial, many illustrations have piled upon me. A lady and gentleman sought a room at the hotel where I stopped. When shown the room, she said: "This is not as good as we had for the same money in Seattle." Making herself and all about her feel unpleasant. The gentleman said: "I think, sir, we will look elsewhere. Thank you." One accepted the fact. One antagonized. I dropped into a store and I heard a lady says, "They are not as cheap as I can get down down. I don't see why you ask more than they do." If a fact, why did she not go back there? Had she authority to fix a price upon the goods? It was her privilege to go elsewhere. Had she gone away cheerfully she would have had one less thought to breed trouble in her life, and left sunshine behind.

"This bread is not fit to eat." Why not lay it aside as a fact and stop there. "Please bring me another slice," would have been a health-bringer.

**The deeper I drink of the cup of
Life the sweeter it grows.**

—*Julia Ward Howe.*

"Another day of rain and I wanted to go out!" If this ill-feeling will influence the weather, keep it up. But it surely causes you pain. "I do not like Mrs. Jones!" Why tell it? It is your privilege to cultivate her acquaintance or otherwise. Decide pleasantly as is your privilege. She is, as she is. You are to accept the fact and adjust yourself to it. To antagonize makes you ill and does not change the fact.

"O dear, I don't like this!" Are you obliged to? Why complain? You are not obliged to like it but you are obliged to accept the fact. Adjust yourself to it pleasantly.

I have been at social gatherings, attended theaters and picnics where this mental attitude of mal-adjustment on the part of one person has destroyed the comfort of all the rest. Husbands and wives, parents and children, those whose labor or business causes them to associate, need most of all to learn this lesson of acceptance. If there is any way to change conditions change them. If there is not, they can be used as they are, or left alone. You can change your mental attitude and instead of antagonizing you can accept, and better still you can ignore the unpleasant. How? By fixing your attention upon the pleasant. You need not fight.

"It is hard to kick against the pricks." The pricks are there and will remain for all your battling. This law applies equally well to persons. "Accept the society of your contemporaries!" You are among them. Make the most of it and keep out next time—if you can—if not, make the best of it.

I have been at vaudeville and movies where there was much I did not

like. Others did. It was their privilege to select as it was mine. I would not like them to select for me, or to disturb me, where I was interested. I would not disturb them.

I never go the second time to any entertainment with a person who criticises unpleasantly. I learned a bitter lesson years ago. With a friend I was listening to a theatrical performance and between two of the scenes I expressed my disapprobation. He said not a word. On the way home I asked how he liked it. "I was enjoying it until you called my attention to those facts." I had spoiled his evening and had not added to my own pleasure. Ah! well does Emerson warn us:—"Don't bark against the bad!"

No people do so much harm as good people with good motives, who go to work the wrong way; who go about kicking against what they think bad, thus calling attention to it. Sowing thoughts of evil.

"Barking against the bad!" becomes a habit, and as a cat hunts for a mouse the bad is hunted for and the good is unseen.

Judge a few years ago gave an illustration of such persons. A quaint maiden lady was on the roof of a house with a spy-glass observing some boys far-off bathing in a pond. She sent for the police to arrest those "bad little boys".

Beware lest attempting to be good you become a "spying committee," or a "smelling committee," for the home or the neighborhood, and create a thousand-fold more evil by adverse suggestion.

Accept conditions; accept events! They are effects. Seek the cause.

Change cause if you can and events will change. "Now the ax is laid at the root of the tree."

The cause lies in erroneous thoughts. Change your thoughts. I was passing some street laborers with a lady when one of them uttered an oath to a companion. "Did you hear that?" I asked her, desiring to learn her mental attitude toward it. She said, "Yes, and I purified it." "To the pure all things are pure." "To the good all things are good. To the lover of beauty all things are beautiful. To one filled with purity, goodness and beauty there will be nothing with which to find fault. To such a one all is good. Not because there is either goodness or its lack in the condition, but because this one has decided that to him all shall be good. From him, never a word of condemnation.

This because he perceives as Emerson tells us in the extract that heads this article, that great men ever have perceived, that All is God—All is Good, and that this Goodness "is stirring in his heart, working through his hands, and predominating all his being." In this consciousness he beholds goodness everywhere. Sees God everywhere with Whitman:

I see something of God each hour of the twenty-four and each moment then,
In the faces of men and women I see God,
and in my own face in the glass.

I find letters from God dropped in the street and every one is signed by God's name.

And I leave them where they are for I know that wheresoe'er I go

Others will punctually come for ever and ever!

The recognition of God in the soul is the acme of individual life. To perceive this should be the desire and effort of every individual.

The Ideal Man was Jesus. The

that hath seen me hath seen Him that sent me. It is not I that speak but the Father that speaketh in me." In this realization he could say to her whom the impure condemned, "Neither do I condemn thee." We have not reached this condition but each one is on the way. Emerson's words made our daily affirmation is the best method possible for self-help. They develop a faith in oneself, and faith in one's self is faith in that Divinity which is incarnate as the Self. Paraphrase this extract thus, and use it constantly till it becomes a habit to think of yourself as Jesus thought of himself.

I accept myself. I accept the place Providence found for me. I accept the society amid which I am placed. I accept the conditions and events in the midst of which I find myself. I do this because I know that the Eternal is in them all. The Eternal is stirring in my heart, is working through my hands and is predominating all my Being.

WHAT A "TREATMENT" IS.

True prayer may be called a treatment. The steps in a treatment are the same as those of prayer. The consciousness and realization of the Omnipresent Omnipotence should be gained, then the Truth of Being of one's self or of the patient should be realized. When these are realized, then the Word of Truth which sets one free from bondage of any kind is spoken, and the patient is healed. This is what may be called a treatment. It makes no difference whether these words of Truth are spoken audibly to the individual or sent out through the thoughts, for Spirit knows no time nor space. All is the eternal now and the boundless here.—Hall.

Man is greater than the event; nothing can happen to you—you happen on things. Like the spider, every soul spins its own thread. Everything pertains to the individual. Mount Sinai is within you. There is the Vatican of Authority under the scalp. You are God in the making. "Take the crook out of your back and out of your soul," says

"GIVE US THIS DAY OUR DAILY BREAD."

The petition in the Lord's Prayer—"Give us this day our daily bread," is one that has troubled the translators very much. The word translated "daily" should never have been translated. It is a **guess**. There are over seventy words suggested for the one Greek word thus translated. The best New Testament Greek scholar in the United States, Prof. Cary of the Meadville (Unitarian) Divinity School, told us in class that the word thus translated was found nowhere else in all extant Greek literature. It thus stands alone, with no other passage to which to refer as aid in its interpretation. No one knows, and never will know, until some other Greek MSS. shall be found that will give a clue to its meaning.

It is "bread" that is asked for, but what bread? The revised version helps us not in its marginal readings, "Bread for the coming day." Max Muller tells us of a prayer to Indra—"Give us our daily bread!" But did Jesus teach his disciples to pray for material things? He taught them to trust for food and clothes as the sparrow and the lily trust. Why not for bread? He found bread and fishes, where others would not. Why not teach them to look for Supply in all directions to the One Power from which lily, sparrow and man are fed?

He did not, according to Luke, command them to use this prayer. "When ye pray," he said, Matthew puts in the prayer as part of a discourse on Prayer, where he tells them not to pray as others pray, but to use this form. Instruction here, and not command. "Our Father knoweth ye have need of these

things before ye ask him," he told them. "Pray, believing that ye have these things before ye ask them!" he says again.

Though the translators may higggle over the Greek, and theologians over the thoughts of Jesus, we have no trouble to accept the thought as daily and believe in reality of possession before the prayer is uttered. Why not "daily"? If the Bible has any value to us as a guide or counselor, it is as a **daily** inspiration. The word "daily" is in perfect harmony with Jesus' instructions, all of which were confined to the Here and the Now. "On Earth" is the prayer. This present manifestation of Our Father's Kingdom is where we are to look for all good things.

When we interpret this petition for "daily bread" in the light of Jesus' other teachings, it becomes, not a petition, but a recognition. The needed bread is here now. Prayer is that mental attitude in which we recognize that all needed things are ours before we ask for them.

Recognition and thanksgiving are the two functions of prayer. All is here! All is mine now! Just as all in the home is the babe's, so all in "Our Father's" house is **mine** now. The babe does not know what he wants, but all that can supply his want is at his hand. He grows day by day to receive this, and to receive in the degree in which he recognizes supply for his need. "Believe ye have these things before ye ask for them," is to be our attitude toward Infinite Supply. By this prayer, "Give,"—which is a looking forward to the coming supply,—the mental attitude is created by which one becomes able to perceive the way to supply. "Seek ye first

—George Eliot.

the kingdom of God." Prayer is one method of seeking. Until we perceive that all **is** ours, and all **is** here, and all **is** present now, we must by petition grow into that perception.

And what does "daily bread" mean? No one can know what Jesus meant by it, but each person can tell what he means as he prays it. I presume very few confine it to material food. I think to most people it means whatever one needs on every plane of being. When I use it, it means **everything** in Infinite Supply that I can, as physical, affectional, intellectual and spiritual being, use for my happiness. "Man liveth not by bread alone." He lives by Truth and Love. My personal idea of "bread" as used in the prayer is found in John 4:33-34: "My Father giveth you the true bread out of heaven to eat." The words, "Give us this day our daily bread," are to me, the expression of a desire for consciousness of Spiritual life; for that baptism of Spirit that shall awaken this consciousness in me as the baptism of the sun awakens the demonstrations of beauty, fragrance and reproduction in the plant.

This expression cannot be understood by those who only petition: "Give." It comes only when there is the spiritual recognition that **I am now—all I once prayed for**. "Give" is the child's petition; manhood's reception is "**I am the bread of life!**" The personal consciousness has absorbed the Universal Consciousness and as drop mingles in ocean, both are **one**; only in this "I am" case, the whole ocean has assumed the individuality of the

drop. Prayer has led to Reality. Petitioner and Giver are One.

The true spirit of prayer excludes petition. To ask for anything is to relegate our thought back to primitive man, and to place ourselves on his plane. He could ask a power which he believes to be autocratic and could give or withhold, and could look for an interposition in his behalf because he had asked. The Hebrew believing Jehovah an Autocrat who could do as he pleased could petition. But one who today realizes that all things are the materialization of Mind under Law, and that there is neither miracle nor accident in nature, cannot petition. He has no right to ask! Asking for anything that is not already his by Law, he will not receive, because it is inevitable that he will have his, and all that is his, every day.

That which he desires is already his! The Desire could not be, was it not a spiritual prompting for that which is now waiting for his recognition. Prayer is the recognition of existing conditions. "It is the Spirit of God pronouncing his works Good!"

Recognition is the one mental state in which I receive into consciousness that which has always been mine. "When you pray, pray believing ye have these things!"

I have, because I am not the manifestation which prays, thinks and asks, but I am an expression of that which is asking. The Something which says "I" has all these things. The conscious I must believe that the Real I—the Whole I—has what consciousness asks for, and by desiring it is brought into manifestation.

Words are but the symbol in which

**I will not dream in vain despair
The steps of progress wait for me.**

—Whittier.

the desire is clothed. The Spirit within is the condition of importance. The intellect prays not; but the Soul. In soul we are all one, and all pray for the one thing, which is—**Consciousness of that which I AM.** No matter then what the Hebrew had in mind when he asked for (some kind) of bread. Nor what is in the mind of the devotee in the various churches, and under every creed. In spirit you and I are one with him when we ask for the material consciousness of any desire. Our spiritual attitude of recognition, of thanks for what already is, is one with each of these. Intellectually each may ask for **things**, spiritually each is rewarded by **conditions**. By the varying conditions of life prayers are answered. "Seek first the Kingdom"—and **things** shall be added, as the consciousness at this stage of its unfoldment shall render necessary.

"Give us this day our daily bread!" when we enter into the spirit of prayer, is to each of us merely putting into symbols a desire that we may feel and recognize the Good that is already ours.

Petition is a species of beggary. Jesus did not teach that. When he said "Our Father," he did not make us beggars, but obedient children of a wise and loving father. He told us that God was more willing to give than we are to receive. So that the true attitude is willingness to receive, and a thankfulness for what is now ours.

When we will so understand and will in our concept of "Bread," include all needed experiences, we will unite with all who pray and pray in this spirit. Bread will be the "Bread from heaven," no mat-

ter if it be the food on our table, or in our library, or in our soul. It came in the right way, in the best way, in God's way, even if it came through joy or sorrow, through seeming failure or success, through praise or blame. By the effect upon one's own mentality and spiritually unfolding consciousness, are the answers to be found.

The spirit of prayer voices itself in an inarticulate cry or in a psalm or hymn. When in spirit we can use any symbol, we pray and receive the blessing spiritually. It is not necessary that we form our longing in words; we need but simply to **feel** the need of expression toward the One from whom all blessings flow. This feeling is prayer.

It is right that we recognize a Power, not our personal selves, that is Cause of all that we realize. It is as well to call it Father, and to ask from It bread, as to use any other symbols. When we have fond memories of home and parents, no other word will so convey the prayer of the soul.

For this reason when the feeling of prayer comes in our longing, we will still use words that loved lips have taught us and which devout souls have made sacred, and will pray—**"Our Father! Give us this day our daily bread."**

System stringers seek to "place" Emerson. As well try to systematize sunlight, or shunt starlight, or groove moonlight. His thought rounded the spheres; his dreams topped Cosmos. He walks in ether and is part of the barred and crimson sunset; he flushes in the dawn and pales with the day. He is woven into our souls, and his thought is blown about in our brains. With Socrates, Jesus and Marcus Aurelius, he is an incorporate influence, *Disembodied* world-power.—Benjamin De Casseres, in *Philistine*.

—Whittier.

THE UNIVERSAL GOD.

Forasmuch as all men worship, bow the
head or bend the knee
Toward a Fate, a Power, a Maker, whom
they feel yet cannot see,
Source of life and life's Destroyer, Mystery
in Mystery;

Forasmuch as all the winds and all the seas
in wild acclaim,
All the worlds from outer darkness eddying
into light and flame,
Roar with rumors of his glory, clang the
syllables of his name;

Forasmuch as heart and fancy throb with
love or cower in fear,
Stirred with tremor of his motions, by his
shadowing shield or spear,
And rebelling or denying every leaf of life
is sear;

Forasmuch as they who love and lean in
love upon his breast,
Keep the richer bliss of being, drink the
dews of a deeper rest;
Rise renewed in soul and sinew, greeting life
with a keener zest.

I will seek him 'mid the darkness, search
his prints in the shifting sands,
Kneel beside his feet invisible, crave the
touch of viewless hands,
Trust his love, proclaim his splendor trumpet-
tongued in the listless lands.

—Selected.

SMILES.

"Scatter smiles, bright smiles,
As you pass through the world,
'Tis but little they cost here below;
But the joy they carry to weary ones,
Your heart will never know."

How much a smile means in life! If we realize this to its fullest extent we certainly would be more generous with our smiles. They are God's sunshine to the soul, and carry light and good cheer. Though we be ever so downcast, when we meet one who has a merry twinkle in his eye and a smile on his lips in a moment the corners of our mouth begin to rise as a reflex from a message of cheer to the heart. What a flood of sunshine has burst through the prevailing fog and gloom! The whole world has taken on another aspect and we can see all things are truly beautiful. Did you ever see anything that went right to your heart as the smile of a dear, bright-eyed, round-faced, dimple-cheeked baby? Yes, there is one still more heavenly, and that is mother's smile when you were a wee small

girl and had met with your first sorrow in the crushing of your doll's head, or the breaking of your slate. Your heart was bleeding, but, with a smile, she hugged you up and said: "Never mind." What that smile meant to you was more than words can express. Soon you were smiling back in response; the heartache was healed and the world was again beautiful.

A smile means much even to a dumb animal; then how much more does it mean to our fellows! Let us smile!

He who smiles is always welcome. Let us grow flowers, and not weeds. Their fragrance will find its way we know not whither. "Be thou the rainbow to the storm of life,
The evening breath that smiles the clouds
away,

And tints tomorrow with prophetic ray."
—Jane Murray.

AFFIRM SUCCESS.

A persistent affirmation that you do possess the qualities which are necessary for your higher success, that you will develop them to their utmost strength, aids wonderfully in acquiring the desired possession. If you lack courage, if you are a coward in some part of your nature, gradually brace up your weak points by daily exercise. Like an actor, assume the part you would play with all the strength of your being, until you actually live his life and are surrounded by his atmosphere. Experienced actors tell us that they feel the characters which they impersonate; that, if they are playing noble, heroic, characters, they actually feel the noble impulses, the strong tonic of heroism assumed. On the other hand, when they are playing mean, contemptible parts they feel mean and debased. There is everything in assuming, firmly and persistently, the part you wish to play in life. Resolve and believe that you are manly, or womanly, noble, vigorous and strong. Never for an instant allow yourself to think that you are weak and mean and contemptible. After a while, you will retain permanently the character which you assume.—Success.

In May I sent for a copy of NOW, thinking its strong affirmations would help me over a trying depression. Have so thoroughly enjoyed May and June, and then July followed. It came when I felt so discouraged. I eagerly read and gained courage. Thank you very much. "Jesus as a Healer" is the very best I ever read on the subject. . . . I am now going out to lend my NOW to a neighbor.—Mrs. C. G. V. S. B. C.

**Henceforth I seek not good fortune:
I am good fortune.**

—Walt Whitman.

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NOW

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rals Post Office, June 21, 1910

Faith is the most intense form of voluntary mental action.—F. W. Evans.

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While the Sept. Magazine is in press Mr. Brown is at home. Reports an enjoyable trip and is feeling excellently well and is anxious to settle down permanently in the city. But has invitations from Southern California and may take a month's lecture tour in that section before he settles down to steady city work. Those who would like him for one or more lectures can address the San Francisco office.

I am in love with Love,
And the sole thing I hate is hate;
For hate is the unpardonable sin,
And Love the Holy Ghost within.
—Longfellow.

There is a necessary limit to the invasion of the inherent and constitutional rights of the individual, beyond which legislative restrictions may not go, if stable government is to remain.—From a decision of the Supreme Court of Colorado in a case of constitutionality of a law restricting medical advertising.

WHAT DOES IT MEAN? WHERE WILL IT END?

The following paragraph I cut from the full report of a lecture reported in the **Evening Telegram**, Portland, Ore., Aug. 7, 1914, of an address by Dr. Francis J. Fluno, C. D. S., of Oakland, California, member of the Mother Church Lectureship Board. It is therefore an authoritative utterance of the attitude the Christian Scientists hold toward Mrs. Eddy.

Mrs. Eddy's Discovery.

And when Mrs. Eddy said, Mind is not in man, but man is in Mind, she revolutionized theology, physiology and medicine. Mary of old gave birth to the pure-minded Jesus, the Christ personified. Mary of today gives birth to the pure mind of Jesus, the Christ that was to come again, in Spirit, and in Truth.

IN THE LAND OF—

"KEEP TO THE LEFT."

I found here at Victoria, B. C., the same human hearts, that same appreciation of Truth, Goodness and Beauty that dominates my friends in "The States." The imaginary line at which I paid a tariff on my books for crossing has no existence in Divine Reality. I dream more fondly than ever of that time--that Perfect Now, when mankind shall be one Brotherhood and the only ruler will be the Christ-Spirit of Love. The only thing that constantly reminded me that I was a foreigner was that when on the street I was constantly on the watch for passing street-cars and vehicles, for the custom and the law is, "Keep to the Left." Pedestrians seem to choose either hand. I have to pay attention to see on which hand they are to turn, likewise in passing through a door.

So large a proportion of the citizens were raised like myself that there is no regularity in the matter. I am told that with the exception of Prince Edward Island, British Columbia is the only Canadian Province where this is the rule.

In Victoria I had a most delightful and profitable visit. Dr. T. W. Butler has been located here two years and has drawn about him a fine society called "The Progressive Thought Temple." They rent a church building very centrally located and very finely adapted to their work.

Intelligent people and many of prominence in the city have united to sustain the society and encourage him in his work. In addition to his Sunday work he has very successful classes during the week and the

with patients.

A very successful Sunday School is carried on by the society. In all his work the Doctor is ably assisted by Mrs. Butler who is also a very successful healer.

I believe a live, reliable teacher and healer can do likewise in almost any city of a few thousand if he will settle down as do men in other professions.

I was warmly welcomed by the Doctor's friends and gave addresses on two Sundays and held classes in the afternoons and evenings between. They were well patronized.

Victoria for scenery is beautifully situated, the shore being frequently indented with bays offers unusual opportunities for outings. One Sunday afternoon we had a very enjoyable Sunday School picnic on one of the many beaches.

On July 16 I arrived in Vancouver and was welcomed by an old Oregon and California friend and immediately engaged a hall and arranged for advertising for Sunday and Monday, the 19th and 20th. Every beginning in this work is difficult for the people who attend our meetings do not as a rule read the "Church" notices or look for advertisements of our meetings. For that reason it is necessary to get out the news that I am in town. Sunday morning served to do this. A small audience scattered the word for a fair meetings for Sunday and Monday eves. Vancouver is slowly recovering from the depression resulting from the let-down from the boom real estate prices of the last few years. It has an assured future and no better opening could be asked for by any reliable, good man with power to teach and heal. None other need

I thank whatever gods may be For my unconquerable Soul.

—W.C. Henley.

frauded by the unworthy and unreliable. This condition we have to meet and overcome very often.

Homeward.

Lectured in the parlor of Dr. B. von S. Higgins in Seattle Tuesday eve, July 27. The audience filled her spacious parlor to overflowing. Dr. Higgins has a large following here in her Divine Science work and her patients and students are enthusiastic in her praise. She has also begun a very successful class in Tacoma.

Rev. Henry Victor Morgan is here two days every week and is very successful in healing and class work. He had announced a class of me in the parlors of the Madison Hotel on "Concentration" the evening of July 28. The parlor was filled with as earnest an audience as I ever have had. Dr. Morgan declared that I was at my best.

Wednesday, July 27, I picnicked with friends in Tacoma Park and passed the evening of the following day with friends in Puyallup, the great berry center of the Northwest. Raspberry season is over but there were enough for me still on the vines. Blackberry picking begins soon. I never saw promise of such a crop. But this is the driest season for seven years and all this northwest coast shows the effect. I am told that it is easy to clear \$300 from an acre of berries and the market is never fully supplied.

On the evening of July 31st the Universalist church at Tacoma was filled to hear my address upon "Concentration: the Road to Success". Mr. Morgan is doing exceedingly fine and successful work here and though restless

trustees, who are perfectly satisfied with him and his teachings. He is making a deep impression on the public sentiment of these cities.

In the P. M. of Aug. 1st I held a class in Mr. Morgan's office upon "Prayer as a Method of Life and Healing." I was never in better fettle and felt very strongly the affectionate response to the Truth I uttered.

Tonight, Aug. 7th, I leave for Portland and shall have a few meetings in Oregon, but as I must have this letter among the MSS. that goes to the printer in a few days for September NOW, so further notes of my trip must wait until I write from "Under the Redwoods" for the October Magazine.

* * * * *

I have carried the invitation of "The California New Thought Exposition Committee" to my audiences and feel sure that many that who otherwise would not think they could attend the Exposition are now planning under the inspiration of this thought of the "Congress" to do so.

I have met with much appreciation from friends of my books and the magazine while on my tour.

The articles on "Prayer" are attracting much attention and an appreciation for which I hardly dared hope. Through this and many other channels Truth is prevailing and they whom It has chosen as its channels rejoice in the conviction of Its —Well Done!

MISTAKES IN DIAGNOSIS.

Roger W. Babson, of Wellesley Hills, Mass., recently announced the results of an investigation by him to determine the number of mistakes made by medicine men in diagnoses. The New York Sun called attention

Call this God: then call this Soul: And both the only facts for me.

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—Browning.

quote the following:

"He said that in investigating the mistakes made by medical men in diagnoses the statistics of a leading hospital in Massachusetts were put at his disposal. He had the results of 2500 post-mortem examinations at the hospital, covering a period of several years, which he compared with the history blank filled out when the patients were admitted to the hospital and with the death certificates giving the supposed cause of death. The following table shows the percentage of correct diagnoses made on the history slips and death certificates, according to the statistics by Mr. Babson:

	History Slip.	Death Certificate.
Diabetes -----	55	95
Appendicitis -----	—	80
Typhoid -----	30	90
Cancer -----	35	74
Pneumonia -----	30	74
Tumor -----	30	72
Tuberculosis -----	25	50
Heart disease -----	20	40
Neuritis -----	5	16

"Mr. Babson said that in looking up appendicitis cases he found that in 17 per cent of the operations for appendicitis the post-mortem examination showed that the appendix was in perfect condition. His investigation brought him in touch with a report on post-mortem examinations made by the Public Health Hospital and Budget Committee of the New York Academy of Medicine, in which Dr. Horst Oertel, director of the Russell Sage Institute of Pathology, in discussing diagnoses, made this statement:

"It is apparent that only a few of the most evident diseases exceed 75 per cent in the hands of an experienced diagnostician; many important diseases fall below 50 per cent in recognition, and some even below 25 per cent.

"Prof. Bashford, director of the Imperial Cancer Institute, in London, was quoted in the same report as severely criticising the diagnoses made here. He said that the returns made from Ceylon were more reliable than those for New York City.

"This whole subject reminds me of a true story I heard in London when I was there recently," said Mr. Babson. "In the hospitals there the ailment of the patient when he is admitted is denoted by certain letters, such as "T. B." for tuberculosis. An American doctor was examining these history slips when his curiosity was aroused by the number on which the letters "G. O. K." appeared. He said to the English physician who was showing him around:

this "G. O. K." in London. What is it, anyhow?"

"Oh, that means God only knows," said the English physician."—**The Chiropractic.**

REPORT IS MADE ON FAITH CURE.

LONDON, May 5.—In the report of "The Committee on Spiritual Healing, or Faith Cure," appointed by the Conference of the of the Clerical and Medical Professions held in October, 1911, and issued today, the committee, which is composed of prominent clergymen and doctors, in its conclusions, says:

"The members of the committee fully recognized that operations of divine power can be limited only by the divine will, and they desire to express their belief in the efficacy of prayer. They reverently believe, however, divine power is exercised in conformity with and through the operation of natural laws.

"With advancing knowledge of these laws, increasing benefits are being secured for mankind through human instrumentality. Especially is this the case in the healing of disorders of the body and the mind, and they consider that spiritual ministration should be recognized equally with medical ministration, as carrying God's blessing to the sick.

"The committee is of the opinion that the physical results in what is called faith or spiritual healing do not prove different from those of mental healing, or healing by suggestion."

The membership of the committee includes Herbert E. Ryle, Dean of Westminster; H. H. Hanson, Dean of Durham; William R. Inge, Dean of St. Paul's; Henry L. Paget, Bishop of Stepney, and Archdeacon Sinclair. Among the medical members are Sir Dyce Duckworth, Sir Richard Douglas Powell, Theodore S. Hyslop and Sir Thomas Clifford Allbutt.

The witnesses examined by the committee differed in their definitions of spiritual and mental healing. Some regarded the former as a divine interposition above the laws of nature while most of them connected spiritual healing today with the gifts of healing of the apostolic church, saying they thought these had long been dormant, although never wholly interrupted.

The witnesses differed widely as to whether moral excellence in the healers or the healed was essential for success. Most of them gave convincing evidence of beneficial results in functional nervous disorders and cases of alcoholism and drug taking, but not one gave satisfactory evidence of any case of organic diseases cured by spiritual or

In the mud and scum of things, There alway, alway something sings

—Emerson.

GOD AS PRINCIPLE CANNOT CHOOSE.

God makes no mistakes. That is an impossibility for God is Principle, and as such is unchangeable, unalterable, immovable, eternal. God as Principle is Absolute Good; the One Substance from which all things create and uncreate are made. It is Substance Itself. Is limitless, undying, unborn, without shadow of turning, without beginning or end. Is neither he nor she but that from which He and She and It are created. It is I Am That I Am, and as Absolute Good is known only through Its expressions; is recognized in Its re-presentations; and revealed in fullness by Its manifestations. It is the Infinite Mind from which all Minds draw power to think. It is Eternal Life in which all living things exist. It is Unerring Law through which all order is evolved. It is Unchanging Love through which all forms are revealed and sustained. Therefore God the Creator being Principle cannot choose, change, alter or vary one iota, any more than the Principle of Mathematics can vary to suit the student thereof in the working out of his problems. If it did, then it could not possibly be a principle, for Principle cannot change. Webster defines Principle as "A fundamental truth; a comprehensive law or doctrine from which others are derived, or on which others are founded." Therefore, if the foundation can change, alter or vary by even one hair's breadth, there would be no stability.—*The Truth-Seeker, Perth, Australia.*

TRUE SUCCESS.

Compare the Principle and Point of View in this marvellous article, considering its source, with my "Concentrations" and my "Success."

NEW YORK, April 6.—He is at the head of the greatest organization of the kind in the United States. His office is besieged daily by important business men and financiers. He keeps several secretaries going at full tilt. He takes time to see any of the army of employes who wants an audience. He has not an idle moment, from morn till night—and often takes a secretary or two home with him to clean up unfinished business.

In a word, he is a typical American of large affairs, only more so.

I entered his office the other day. "Isn't this pace of yours killing?" I asked him.

"It would be, if I kept it up long enough—but I'm not going to," he added, with a jaw

I waited.

"D'y'e know, I never want to let myself get into such a state of mind that I cannot enjoy a good poem," he went on in a tone of sadness. "It isn't worth it—all this—" sweeping his hand across his littered desk and toward the crowded ante-rooms.

"Can you still enjoy poetry—in the midst of all your daily hubbub?" I asked with some astonishment.

"I can, in fact, when I run away for a rest, I'm almost shocked at the ease with which I can drop the whole business from my mind."

"Maybe that is because you are not obsessed with the money lust," I commented interrogatively.

"Money? Success? What are they? What can they do for you? I have associated with some of our most prominent politicians and I tell you the life of a 'successful' politician is full of trouble and unpleasantness and worry—very unenviable. And I have seen how little great wealth can do for a man."

He paused.

"How very little," he added, with emphasis on each word.

"But you keep on—you all do—most of you, anyway," I ventured.

"I'm not going to," he replied promptly and decisively.

A faraway look, a brief spell of silence, a sigh, and then:

"I can't count on many more years of active life. Why should I spend them this way? What is there in it? Why should I not live?"

* * *

"There are things in life that the fierce fight down here (meaning Wall Street) is apt to kill. There is tranquility. There is peace of mind. There is reflection. There is poise. There is family communion. There is natural affection. There is social life and association. There is—LIFE."

Another pause—reminiscent, apparently.

"Can money make up for the loss of these things? Can success—so called? Once you have had both, you know they can NOT."

—B. C. Forbes, Financial Editor, San Francisco Examiner, April 11, 1914.

Tell them that freedom never yet was won
By the rash deeds that anarchy has done.
Oh! tell them this and more than this im-
part

A humanizing sympathy of heart,—
That God-like feeling of the gentle breast.
Forever blessing, and forever blest;
That charitable link which ought to bind
The highest and the humblest of mankind.

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