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WASHINGTON NEWS LETTER



The
Way
The
Truth
and the
Life

Our Savior

A MONTHLY MAGAZINE
OF
DIVINE HEALING

VOL. X

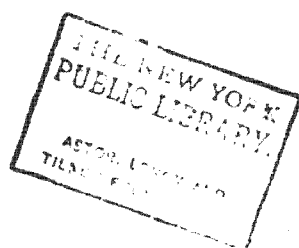
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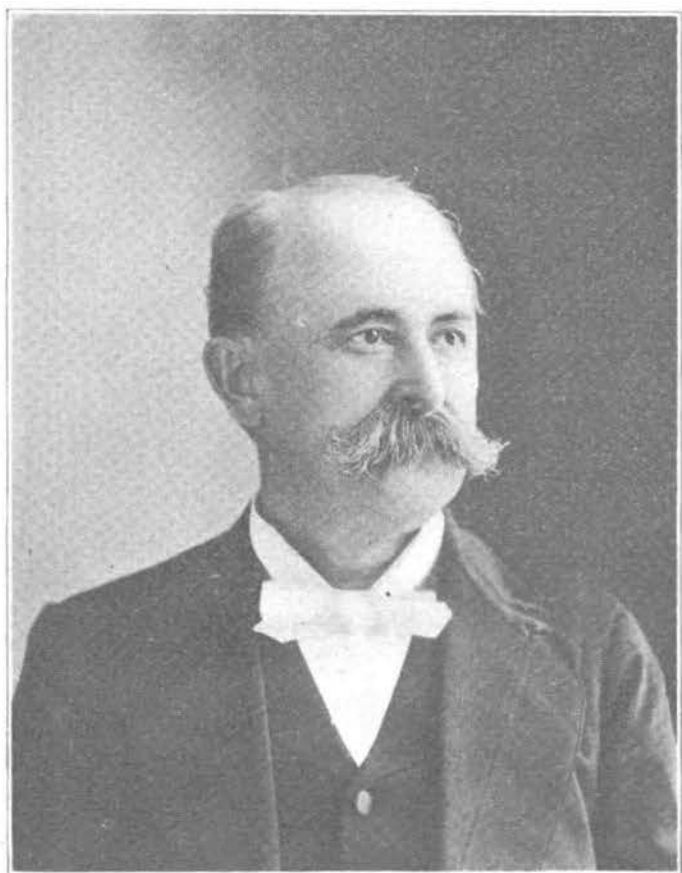
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1904

Washington News Letter

Vol. X.

Washington, D. C., October, 1904.

Lecture—Looking Back.

BY BISHOP OLIVER C. SABIN.

Delivered before the Evangelical Christian Science Church, Sunday morning,
September 4, 1904.

The knowledge that one obtains in this world is obtained either from his own experience or the experience of others. These are the two avenues through which we obtain knowledge. I have thought proper, at this time, to give something of my experience regarding this New Thought, so that those who read what I say may have my experience as an aid in bringing them into the knowledge of the Truth.

Seven years ago this spring a gentleman who was working for a corporation of which I was a member called my attention to a wonderful healing which had been done to him through what he termed God Healing. I became interested. I had read in the Bible that Jesus and His disciples healed the sick; I had read in the Bible that Christ commanded them to take His Gospel and preach it to all the world and that certain signs should follow those who believed that

preaching. I had read in the Bible where these signs were promised to us and to all who believed, and had read that we had the power to do as great works as these that Jesus did and even greater because He went to the Father as an advocate for us.

These were promises that were always in my mind. Go to the orthodox ministry and ask them why these healings were not continued, and they will tell you it is because we had the example of the Savior and the works of the apostles as given in the Bible as a proof to us that the religion they taught was true; that the signs were given only as a proof of the truthfulness of the message that Jesus Christ gave to the world. That is the best answer you can get and it is the only answer in harmony with the status of those you question, because they can not heal the sick.

But when this friend told me of this wonderful healing I was inter-

ested at once. I came to this very hall and listened to lectures and to the testimonies given by those who were healing the sick and by those who had seen others healed. To say that the evidence given to me was marvelous is treating it but lightly. Some of the statements were so absolutely contradictory to my former experience that I could not believe them—not, mark you, thinking that those people were telling something that was not true, but I thought they were laboring under some mistake, some hallucination, and that these things that they represented to be true were not true and could not be true.

However, I determined, then, to investigate whether these things were true or whether they were false. I also made a resolution which I recommend to all my students, that, if I ever ran across a proposition that I did not accept, or could not accept, I would not say that I would not believe it, but I would hold that in abeyance and go on, hoping that the light that might come further on would enable me to go back and take up the stitches, or capture the forts left in the rear, as an old professor in college used to tell us. This course proved to be wise. Oftentimes statements would be made that I could not believe, but by and by, after progress, study, and God Almighty illuminating my mind, I was enabled to return and take them all up, and find that everything was in harmony. I found this to be true—and what I found to be true everyone else

will find to be true, if he takes the course I did; I found that God, through man, in the name of Jesus Christ, could heal the sick, did heal the sick, and was healing the sick, and that the most obtuse mind could not help being convinced by the overwhelming evidence given in support of this contention.

After studying for about six months I became so strong in my faith that when I would breathe a prayer to God Almighty He would give an instantaneous answer. I knew that all healing was done by God in answer to prayer given in the name of Jesus Christ.

What this Understanding was, this mysterious SPIRITUAL UNDERSTANDING that I would hear them talk about, I knew not. I made up my mind that they did not know what they were talking about, and that all healing was simply a direct answer to the prayer of Faith. I continued my study along these lines, but in the course of three months there came into my consciousness this UNDERSTANDING that I had heard and read so much about. The first thought that came into my mind was, how simple it is, and the query was why I had not known it all my life. I laughed at its very simplicity. Then I rose a step higher than the healing by faith, up to the plane of HEALING BY THE UNDERSTANDING. We recognize by the healing by the Understanding, THE ABSOLUTE PERFECTION OF ALL.

By the student who has this Understanding I will be understood for

a few minutes, but he who has it not cannot understand it until God Almighty illumines his mind. **THE UNDERSTANDING IS THE REALIZATION OR THE SPIRITUAL SIGHT THAT ALL IS SPIRIT.**

Man created in the image and likeness of God is a Spiritual being. Man created in the image and likeness of God is perfect as God is perfect. In other words, when our Savior prayed that we might be perfect as God is perfect he meant that to be the normal condition of the Spiritualized man. That being true, then the impossibility of disease, the impossibility of inharmony, the impossibility of want, the impossibility of sorrow or of anything except Infinite Love, can be readily seen by those who have this beautiful Spiritual Understanding.

Those of you who have not got it I urge to pray to God Almighty, morning and night, in season and out of season, for it—"Father, I have Spiritual Understanding, and give it to me more and more abundantly." Let that be the burden of your prayer, and by and by the heavens will be opened and the New Birth of the Holy Spirit will spread over you as it did over the apostles. You will speak with new tongues and inharmony will flee from you; in other words, you will come into possession of that **POWER** and that **DOMINION** which God Almighty gave us at our birth.

Singularly, I wrote an article upon the subject of Christian Science in answer to a speech made by a member

of Congress on the floor of the House, in which he illustrated a point by misrepresentation, as I thought, of the Truth of which I had become a great lover. That article was the first article that I ever wrote upon religion, and it was the first article I ever asked God Almighty to help me write. The result of it was that this member of Congress and his family were made believers in the New Thought, and they were all healed in it. It also revolutionized my life, took me out of the vortex of law and politics, and placed me where I continued to write Truth, and I have been writing it ever since.

I want to give a thought here in passing. Remember, now, my experience may be yours, if you so wish it, because God loves us all alike. There are no special gifts that have been given me. I have nothing but what you can have. The personality is buried in the universal Thought, and in what I say, remember, I am not saying anything of or about myself; I am simply giving my experience to you to the end that you may know what you can get, if you study and work as I worked, and pray to God Almighty in perfect faith. You are sure to conquer if you honestly follow my instructions.

The thought that I want to illustrate is this. I had been trained in politics and in law from the time I was twenty odd years old, and had never written a word on the subject of religion, that I know of. Here I was lifted right out of this life and put into this new work, and my writ-

ings have gone all over the world and are received all over the world. The sales of the books are more and more every month. We never have sold as many as we are selling now—giving out broadcast, everywhere, books that are written along in that early state of my experience, which proves to me and will prove to you that God Almighty, in answer to prayer, will work through you and will speak through you, will write through you, and will demonstrate through you, fulfilling the statement of Jesus Christ when He told His disciples to think not what they should say, because the words would be put into their mouths. God illumines every mind of those who ask, and when He talks through us, it makes no difference whether our education has been along theological lines or not, the Truth goes forth, and we know it is the Truth because it demonstrates itself.

Five years ago on the 6th day of September, the WASHINGTON NEWS LETTER came out and had upon its mast head the flag, bearing the words, "UNCHAIN THE TRUTH, IT SHALL BE FREE." I had been led to leave the Eddy church, because I felt that the personality of Jesus Christ was being lost; I felt as though that personality was being absorbed by another; I felt as though the blessed Savior Jesus Christ was my Savior and my Lord, and that I must stand by Him and with Him. I could not place any other between Him and me. I was asked once by a Christian Scientist, which I would

believe if the Bible said one thing and Mrs. Eddy wrote another. I told her that I did not think it would take me long to make up my mind which I would believe; that I would believe the Bible. She smiled, as much as to say, "By and by you will know better; you are ignorant now, nothing but a baby in this New Thought."

That is the Thought they have, and that is why I left them. So I have come along this road, throwing aside the verbiage and the trash and the personalities of this and that person, coming down to bed rock and the fundamental facts. I find that all this great healing is but the carrying out of the identical principles, the identical commands, and the identical philosophy that Jesus Christ gave to the world when He was here, and that the more closely and the more nearly and the more perfectly we bring His thoughts into practice the more power we have with God, because HE HEARS US IN THE NAME OF HIS SON.

Take all the religions of the world, broadcast them wherever they may be, and there is only one that is true, and that is this religion of our Savior. There is only one that is true; and that is the religion of Jesus Christ, and its beginning and its ending is LOVE GOD WITH ALL YOUR HEART and LOVE YOUR BROTHER AS YOURSELF. In this is comprehended everything, and everything that is added thereto is mere verbiage, and everything that is taken therefrom is error.

We have, from that start, gone on giving his Truth to the world. We have been met by error on every hand. Error, you will find, stands ready to fight you and combat you at every foot-step. Let any person go along down this road that believes in hell-fire and damnation on the one hand and a jealous God on the other, and he will have no trouble from error's preventing him from taking that road. Let these people follow after these heathen adepts and they have nobody to prevent them from following that. Error does not withstand them or confront them, but, when you come to follow in the straight and narrow path and follow the doctrine taught by Jesus Christ and bring it down to its practical and legitimate results, error confronts you on every hand and you will find the enemies upon the one hand and upon the other. But we must keep right straight ahead, holding to the thought that God Almighty is Omnipotent and that nothing can stay the progress of Truth and it will be triumphant, and you, in that practice, will become one of God's instruments. That is what we are trying to do; that is why I have been bringing this teaching free in the city of Washington, sending it out by the ten, twenty and thirty thousands of books, and in other documents broadcasting it, teaching free what others charge for at enormous prices.

In this work God has blessed me, notwithstanding this terrible crushing enemy that is in front of me, that is so strong and so vindictive and so

venomous that I never dare to publish the name or names of people in any church in these organizations in the United States. I used to do it, but was taught not to do so by a dear experience. A little church started up above Pittsburg, in a little town of which I have forgotten the name now. They elected their officers and I published a letter in the NEWS LETTER about their work, and one day I received five dispatches from that town to treat Tom, Dick, and Harry, whatever their names were, and every one of them had a certain complaint, and each one of them was reported as having the same complaint. They did not know that they were all affected alike until afterwards, but I saw at once that it was malicious thought which was being sent out against them, and I treated against that thought and they all got well. I received a letter in a few days from one of the members of the church, whose name had been published, and he said they were all taken about the same time, on the same day, and with the same kind of disease. Since that, I have not published the names of anybody. Persons write me from the very antipodes of the world about this beautiful work, but I rarely give the names of those who write, and oftentimes do not give the place from whence the letters come. I received a beautiful letter last night from a woman in England, which will be published in the next NEWS LETTER, but I will not give her name and I will not publish the place where it comes from, because it is only an open

invitation to those workers of iniquity that hunt them out and destroy them.

Many of my students say to me, "I do not believe in this." Now, that is just what the enemies want you to say. The one that says he does not believe in the power of this secret evil and does not protect himself against it is the one that always is destroyed. I have never yet seen one solitary exception. The very minute one of my workers comes into prominence where he or she is worth hitting, and such one does not seek protection and hold to the thought that God Almighty does protect him and call down His power, that person is nothing but an open mark, an open invitation for the workers in error to strike.

My advice is this, as I have given in my writings. Protect yourselves. There is no power but God Almighty's. Remember that evil has no power whatever, but unless you destroy the seeming it has all the power and effect of reality until it is destroyed.

You take a person who is taken with fever. We understand that fever is nothing, that it has no power, and that it cannot exist and that it does not exist, except in carnal mind; but suppose we simply let it go, say it is nothing, but do nothing. What is the result? It destroys the body of the patient it is eating up. It has all the force and effect of reality. What we should do, is to understand that it is nothing and then apply the Truth that destroys the lie, and thereby the

nothingness of the lie is demonstrated.

Take this statement, which I have given here before, of a person coming in and announcing some great disaster and then confronting that lie with the truth that there was no disaster, and what is the result? The last, or the true statement, annihilates the false thought and shows it to be nothing. Its nothingness is demonstrated.

Take my example for what it is worth, but remember this: Nothing on earth was ever accomplished without labor. Take the whole universe, God's creation, from everywhere, and you will find it one ceaseless and perpetual activity from the very atom, the protoplasm, the least possible specimen of life. Everywhere you find the quiver of life, until, going on up through the higher grades, you find the worlds in their circlings; they are all and eternally in perpetual activity. There is no such thing as stop. God spake unto the children of Israel, telling them to GO FORWARD, and that is the universal command everywhere—GO FORWARD. If you want to win in this great contest, you have to work and study. You have to win by labor, you have to win by sincerity, and you have to win by Love. If you do not take these helps and come to God and ask, seek, and knock, you will fall by the wayside and be numbered among the seed that was scorched by the sun; but if you do, you will be broadened and deepened, until you come into perfect manhood in the millions and trillions

of years to come. Then you will sit with God Almighty and learn of His wisdom, in the lands of eternal bliss, there to work on faithfully in this grand and glorious unfolding of **UNIVERSAL TRUTH, AND UNIVERSAL LOVE** which governs all. When we become embodied and filled with it, and it speaks out through our every act, every deed, and every thought, we are then in the land of God Almighty's teaching; and when we are there, then we can see the wrong is cast out, but if we do not it will utterly destroy us.

Follow the teachings of our Savior and study them scientifically and you can heal the sick and do mighty works, for the promise is that the **"SIGNS SHALL FOLLOW THOSE WHO BELIEVE."**

God bless you.

TREATMENT.

God Almighty, we come to Thee, our Father, Thy image and Thy likeness, Thy children, thanking Thee for the beautiful Truths which Thou hast given us and the beautiful knowledge that Thou hast given us,

The world-knowing and the world-conquering faculties of man are authorized to put all enemies to his happiness beneath his feet. "The seed of the woman shall bruise the serpent's head."

Once we were taught to believe in the "damnation of infants;" now this idea is repudiated as unworthy of the Heavenly Father.

which makes us free—free from every evil, free from every sorrow, free from every want.

Thou dost give us the Understanding; Thou dost lead us in all of our walks through life, direct us in all our pathways, governing us and controlling us, absolutely, and LOVE governs us and shields us, and LOVE protects us from all inharmonies, all evils, and fills us with Perfect Life, Perfect Health, Perfect Joy, and Perfect Peace.

Go with each and every one of us here to-day to our homes, surround our hearthstones with Love, with Happiness, with Purity, and with Perfection. O, God, our Father, give us Wisdom and Spiritual Understanding, more and more; broaden and deepen our intelligence and let us be monuments in Thy work, giants in the cause of Truth, that we may go out and help to **UNCHAIN THIS TRUTH**, and release it to the world which is dying for the want of it.

We ask everything in and through the name of our Savior, Jesus Christ. Amen.

Like the onward flow of the mountain torrent has been, and is, the march of this so-called New Thought. The Dead Sea of superstition is rolling its gloomy waves away from the vital currents of living men, and the Truth is being demonstrated and the skeptics are being converted to the Truth which makes them free.

Going to live forever? Yes; life is eternal, and eternity is forever.

Lecture—The Helps of Our Religion.

BY BISHOP OLIVER C. SABIN.

Delivered before the Evangelical Christian Science Church, Sunday Evening,
September 4, 1904.

The subject of the lecture this evening is "THE HELPS OF OUR RELIGION." You can readily see that this takes in so vast a field that I can only hope to give a few thoughts on but a few topics.

The first thought that I have entered on my notes is, that **IT RELIEVES US FROM THE FEAR OF UNIVERSAL PUNISHMENT.**

I was taught—and perhaps the most of you were taught in the same way—to believe that we were walking in this vale of tears with dangers on the right hand and on the left; that heaven was up a narrow, steep, and difficult path; that the whole world was thrown wide open to hell, and that the most of the people were going that way; that if you committed a sin, whatever it might be, it was the same as if you were guilty of all and therefore you were lost. I made up my mind that I was sure for that other or hot place, because I knew I sinned, and there were a great many others following the same way.

I do not know anybody yet who is absolutely free from sin. If we ever find ourselves committing sin, we must get out of it, come right straight back to God and then and there make our acknowledgments and repentance. The only way to

make proper repentance for the committing of sin is to quit it and turn back and go the other way. If you have been sowing seeds of evil, quit; sow seeds of Righteousness and Holiness; go to God, ask forgiveness, and then God will wash your sins away.

Some of the greatest and most notable men mentioned in the Bible were sinners. David, himself, a man after God's own heart, committed some very grievous sins. St. Paul was caught red-handed, when he was slaughtering God's children, the followers of Jesus Christ. Jesus Christ called him, and smote him on the road, when he was going to slaughter the children of God, the followers of Jesus Christ. Yet they both were great and shining lights, and their writings to-day are as good if not better than any others in the Bible. They repented, and good fruit was brought forth from their repentance.

We must repent, but the idea that God, a God of Love, should condemn one of His children to perpetual and endless punishment for the crimes that one could commit in seventy years, while on this earth, is absurd—not, however, that the murderer is going straight to heaven.

Whatever may come of those who

commit any sin and die in their sin, I know not. I only know this; God never created anything to be lost, and I think, as we pass through this experience called death, that it is nothing more than a transition from one stage to another; it is nothing more or less than the birth of the Spirit out of the so-called material world.

You have not to die, unless you want to. If you will devote your life, consecrate it absolutely to God Almighty, take your lessons in spiritual training, you can spiritualize this body, you can destroy this thing called death, you can destroy the necessity of passing through it. You have to go out of this realm, somewhere in some way, which must be either done by the spiritualization of the body or through this experience called death. We have to get rid of this so-called material body. Our body must become spiritualized; it must be such a body as Jesus Christ had, after the resurrection. It must be a body that can walk on the water, be visible or invisible, travel as thought travels, beautiful and perfect; but if a person dies red-handed in crime, he has to make restitution. If the Bible teaches me anything, it demonstrates an intermediate stage, where this teaching and this repentance and these good works of reformation will be brought about. I have no doubt of that; I have no doubt of it in the world. If the Bible teaches anything it teaches that.

This religion of ours brings us in touch with God and we see Him as

a God of Love, and we have no fear of an endless hell. We have no fear that a devil was ever created, who has as much power, or nearly as much power, as God Almighty; not at all. We do not believe in such a thing as a devil. The world is filled with devils; they get into all of us, more or less, and it is a constant fight to keep them out. Their names are legion, but drive them out by the love of God Almighty and nothing can harm you and these devils can not touch you.

OUR RELIGION ALSO SAVES US, if we practice it, FROM WHAT IS TERMED SICKNESS.

When we come into perfect realization of the Spirit there can be no such thing as sickness. Until we become perfect we will be tempted, so to speak, and we will now and then be sick; but when we become perfect in our perfect realization, sickness can not touch us. It rarely ever touches me; it used to. I was sick all the time. This is the experience of our older students. When they commence in this study they are poor, filled with pain, and filled with disease. But as this study takes hold of them you can see the Love radiating in their countenances, by and by sickness is destroyed and they are the very paragons of Health, Harmony, and Happiness, and it is only rarely that such are ever tempted to go back and commit sickness.

It not only FREES US FROM SIN, but OUR RELIGION FREES US FROM THE DESIRE TO SIN.

Our religion makes us stronger, it makes us better able to demonstrate

over carnal mind, and by and by we get so strong that we will be as Jesus prayed that His disciples might be, perfect as God is perfect. It emancipates us from all these wicked desires and evil thoughts and fills us with Love, love for God and love for our fellow.

IT DESTROYS THIS UNIVERSAL FEAR OF POVERTY, or almost universal fear.

You take the world to-day; look all over it and you find simply a scramble for dollars and cents; it is a scramble for the material, so-called. Now, when you come into this religion perfectly, you will simply trust God Almighty and you will worry no more about your material desires than you worry that you are not going to have air to breathe. None of us worry about not having air to breathe. We have plenty of air to breathe into our lungs, and fill our lungs with. We should not worry about one thing any more than we do about another; it all comes from God and all is perfect. It is true that if man, carnal mind, could, he would box this air all up, get a trust on it, and then when anybody wanted some air to breathe he would have to go to the corporation and they would supply him with a tube, through which he could suck all the air he wanted. They have the water substantially controlled. Go to the cities and you have to pay for your water; go to the mountains and you pay for the water. Water is not free any more, and the earth, which was given to mankind by God Almighty,

a few have captured it, so to speak, and the rest have not any. That is carnal mind.

I think this Henry George creed is along this line. His followers believe this, that man was created by God with certain inalienable rights, among which is the right to his share of the earth, his share of the water and the air he wants to breathe. There is nothing wrong in that. I can not see anything wrong in it, but carnal mind has got it. But here, when you come into this beautiful Truth, you are relieved from all these anxieties, or worries. You have all the earth you want, you have all the air you want, all the clothes you want; and everything else you want comes to you from the universal bounty house of God and you have no fear.

IT FREES US FROM THIS UNIVERSAL THING CALLED FEAR.

Blackstone classifies all the conditions of human life in what are termed the WANTS and the FEARS. We want everything that we are not afraid of. If there is anything which we are afraid of, we do not want it, and, on the contrary, we want all the rest. Well, now, we are freed from all the fear, by this religion, as we are supplied of all our wants. Go to the ordinary man and tell him he is afraid, and he says, "Oh, no, I am not afraid." I used to think that I was not afraid of anything. If anybody should have talked to me about being afraid, I would have felt almost insulted, yet I was the worst coward that ever walked on shoe leather. I would not sit down with

my back to a draft for anything. I remember, one time, when I was in the central part of Texas, the news came out that yellow fever had broken out in Galveston, and I had to go that way to get home, and I had to get home. I was never so scared in all my life as I was in that stage coach coming home, over the fear of coming through that yellow fever city of Galveston, but I got home. One night I went into the city of St. Louis and stopped at my hotel where I was living. I had been away for some two or three weeks on account of cholera epidemic, and they telegraphed me to come home immediately, so I went back. I went into the hotel—the Southern—and went into the rotunda which was usually crowded with people, but there was nobody there but the servants and waiters. I asked the clerk where all the people were, and he said that everybody was attending funerals, and that you could not hire a cart in that town for anything, everything was carrying corpses. I went up to my room, and very soon I commenced to think about the cholera, and if anybody ever suffered I suffered that night from the fear of the cholera, until finally I had to take something to quiet my nerves and at last got to sleep.

Cowardice is what carries off four-fifths, if not nine-tenths, of the people that die during an epidemic. I have known people to fall on the street and die before they could be carried across the street to the corner drug store; nothing else but fear had killed them.

The human family are filled with fear. They are afraid of every class of evil. Beside the fear of sickness, there is the fear of poverty, the fear of coming to want. I know some people, who think they are good Christians, who are always looking for loopholes, so that when God Almighty goes back on them they can get back at Him. That is rather a rough way to put it, but that is the fact of it. They want to put their money where moths can eat, where thieves can break through and steal, and where rust will destroy it. Jesus said not to do that; He said, lay up your treasures in heaven, by doing good, being charitable, broadcasting the Truth, throwing out the lifeline to your brothers and sisters, and the more you do this and the more you work, the greater will be your blessing and your reward hereafter.

Look at this wonderful age in which we live. Through the art of printing this discourse to which you are listening will be read beside the winter firesides in South Africa, on the other side and other end of the globe. It will be read in the far-off northern, frozen Alaska. Everywhere on earth that civilized man can go, this little lecture will be read; and it is so with the broadcasting of this Truth everywhere, and you that have money, hoarding your money, nursing your money, nursing your sins, nursing your sickness, are but preparing yourselves for a greater effort in the coming state, which you will soon go to. You have to come out of it, and you have to come out of it clean and

square on the broad platform of **LOVING YOUR BROTHER AS YOU LOVE YOURSELF.** You have to help. You will have to help, for God Almighty's laws are inexorable and you have to bow the knee to them.

This beautiful religion frees us from the fear of the time when God Almighty is going back on us. If I did not have a cent on earth, there is not a living soul on the face of the earth I would ask for a cent. I would go to God Almighty, then I would lay my petition there, and I know I would get what I asked for, and so will every one that listens to this or reads this. If you will trust God you will never be disappointed.

These demonstrations are being made everywhere all the time. I hear of them almost daily.

WE ARE FREED FROM SORROW.

We have no fear of losing the sweet ones that have gone beyond, but we know that in the short time coming we will be together, and that this separation will be so short that in the sweet by and by, when we are climbing this ladder of Truth together, it will seem as nothing. In this condition here and in this life we are but in the preparatory stage, preparing for the eternal labor and work which we will have to do.

We have no sorrow and we can not have any; we have no fear because God is our Father and we know that He loves us, that He takes care of us, and we can not have any fear and sorrow, and all the crooked ways are

made straight, and harmony and beautiful, sweet peace reign through us, around us, and about us, and God Almighty and His love shield us in all of our wayward walkings through life.

To me **THE MOST BEAUTIFUL THING WHICH THIS RELIGION HAS GIVEN ME** is that it has given me **A GOD OF LOVE, A BEAUTIFUL FATHER IN HEAVEN,** that is as real to me as any other personality in the world, and ten thousand times ten thousand more dear. God Almighty is a reality, and all we have to do is to ask Him and He will answer us. His love shields you and protects you. He is a loving Father in heaven. What His form may be we do not know, but we know He is a loving God, a living Power, infinite Wisdom, and we know that in all the vicissitudes of life **HE LEADS US AND DIRECTS US AND TAKES CARE OF US.**

In passing along further, we can see that this religion, instead of being confined to the healing of the sick alone, **COVERS EVERY AVENUE OF LIFE.** There is no position in which we may be placed but that this religion will be a help to us; if you are a scholar, it makes you ten thousand times brighter than you are without it. If you are in trouble, it destroys the trouble; if you are in poverty, it destroys it; if you are in sickness, health is restored. If you have any worldly ailment of any kind or character, or inharmony of any kind whatever, go to God, take it to Him in prayer, and it is ban-

ished and banished at once by His love. **IT MAKES GOD AND HIS GOODNESS RULE; IT MAKES GOD AND HIS WORKS PRACTICAL, and IT BRINGS US GOOD HERE AND NOW.**

Perhaps as beautiful a thought as any is the realization that Universal Harmony is here and now, and that you do not have to wait to get into heaven, but that condition is here and now, if we only have it in our conscience.

TREATMENT.

We thank Thee, our Father and our God, that Thou hast given us the knowledge of this **TRUTH WHICH MAKES US FREE.** O Father, we know that thou dost give us more and more Spiritual Understanding, make us broader and broader in wisdom, as we study, as we work, as we pray, as we ask, as we seek, and as we

knock. Thou dost continue to pour Thy Holy Spirit into our consciousness and broaden and deepen our intelligence, giving us more Spiritual Understanding.

Bless us, dear Father, to-night; bless everyone in this presence. Fill our hearts with love for Thee, love for the Good, and love for our fellow. O, Father, help us to throw out the lifeline, help us to bring in the erring, help us to rescue the suffering, and help us to live the life of consecrated purity, and that we may live and work for Thee, and Thou wilt guide us in everything.

Father, go with each one here to-night to our places of abode; let Thy love surround us and take care of us, watch over us and guard us from every inharmony and so-called evil, and do Thou, Father, harmonize us all and bring us all to Thee in perfect Love. We ask everything in the name of Jesus Christ. Amen.

God is the cause—nature is the effect—man is the ultimate. As a seed planted in the earth produces its kind, so does Deity, as the spiritual germ, unfold through the countless processes of nature its own image and likeness in the moral characteristics of the human type.

The true philosopher, the honest lover of Wisdom and Truth, can not be one-sided and partial in the investigation of a question which involves pros and cons which may be supposed to embrace both Truth and error.

We know we are right because we heal the sick; we know that God gives us the power and He answers our prayers; we know we are right because the Bible tells us that the disciples went forth preaching this doctrine, and the Truth was vindicated by their works. That is how we know we are right; our work shows that we are right.

Once we were taught to believe in a lake of literal "fire and brimstone;" now it is vulgar to believe in anything more gross than eternal compunction of conscience.



MARY C. SABIN.

Reminiscences.

MARY C. SABIN.

We have come to another milestone in our work. It seems but a short time ago that my husband and myself, seemingly, were buried in the clouds of uncertainty. What to do we did not know at first. Then we prayed God to lead us. That was the burden of our prayers, for Him to lead us and direct us what to do. On the one hand, we were unmercifully criticized and cruelly abused because we wanted to give out to the world this Truth, the Truth which heals; and that desire made enemies for us in our work. The managers of the Boston Publishing House, through private letters and personal interviews, and the leading men of the Eddy organization were creating enemies far and near against us in our work. So true is this that many of our friends were almost terrorized at the thought of coming into contact with the WASHINGTON NEWS LETTER. On the other hand the world was hungering and thirsting and crying for the Truth, the Truth which heals, the Truth which makes them free. Even the members of the Eddy Church, the rank and file and thousands outside, were loud in their praise of the work which we were doing. God finally answered our prayers, and the NEWS LETTER was brought forth with the banner, UNCHAIN THE TRUTH, IT SHALL BE FREE, nailed to its staff, and from that day to this our

work has been one continuous forward march, and God has blessed our every act and our every move. The enemies created by those who were claiming that Mrs. Eddy owned this Truth as private property, have been dissipated, their influence destroyed, and the "Uchained Truth" has done its work.

While we were with the Eddy church neither my husband nor I took cases for healing because there were so many others to do that work that we felt we did not care to carry that burden, but after we stood alone we were the only healers in the Reform Christian Science Church at that time. Soon classes were organized and taught, healers made, and this work broadened and deepened, until now. Evangelical Christian Science healers can be found all over the world, doing their work cleanly, conscientiously, and perfectly. Tens of thousands of them have been made simply by reading the writings that have gone out from this center, and we feel that the work has just commenced, and God is giving us strength to do our work. We want the help of all our friends, we want them to stand by us and to help spread the Truth, preach the Gospel and sow the seed, for it is through these agencies only that we can hope to succeed. Our Savior said to His disciples: "*Preach this Gospel*

all over the world;" and, if the Truth is to succeed, the Gospel must be preached, the seed must be sown, and all who are to be blest must sow the seed.

If you, dear reader, could understand this simple fact, namely, that if you would be blest in everything, in every way, financially, physically and spiritually, and be made the master instead of the slave, that you can achieve all of these blessings by simply following the lines of our Savior taught I think you would not longer hesitate. Trust God for everything, preach the Gospel, sow the seed, throw out the lifeline, LOVE GOD, LOVE YOUR BROTHER, be earnest and active in this work. If you do this, all is yours; if you do not, mortal mind will control you, punish you, and destroy you. You must distinctly make up your mind whom you

want to serve, whether you want to serve God or whether you want to serve mammon. You can not serve both. If you are tied to the material things of life, bound up in them, you will receive the reward for such sowing, which is physical death, spiritual detention, and all along the line you will suffer for such sowing. It can not be said that you have not the ability, because all have the ability to do this work. I was reared a retiring girl, diffident to the extreme, and yet God has given me strength to do my part, and I feel that my strength is growing every day.

For the future I expect the great work of Unchaining the Truth to go on, and finally that all who help in this cause will receive their just reward and will be happy in the love of our beautiful, heavenly Father.

MAN'S IMMORTALITY.

A few days ago an old Scientist spoke to the Editor of the NEWS LETTER, intimating as his belief that this world's life was the last of man. I made no reply, for I expected other thoughts from the speaker.

In the light of creation, and the evidence given by nature, one can not think that man is only a temporary being, the mortal insect of a season, only the highest animal in creation, with a soul like a breath destined to be diffused in the vast ocean of life, or as a dewdrop lost in the sea. Indeed, to believe that man blooms

on the mountains like the mighty pine tree, ultimately to die an eternal death, is to believe contrary to all prophecies of God as written upon the living faculties of the human type, and upon everything which lives. Nature is not man's invention, and is not capable of uttering a falsehood.

If we would learn of the power and dignity of humanity, we must study "the individual;" individual man is the organic impersonation of the race; a prophecy, so to speak, of what the race is destined to be.

Healing Thoughts.

DR. JOHN D. MILES.

"For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

"When Jesus heard these things He marveled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no not in Israel,

"And they that were sent, returning to the house, found the servant whole that had been sick."—Luke vii, 8-10.

We must realize that the material man of himself, can do nothing. All Power, all Good, everything real, comes from God. Through Christ, the God man, we approach the Heavenly Father. Our prayers, to be effective, must come from the "AUM," within us. Our hearts, being filled with Love, Love for God and for man, we have the Realization and can heal the sick, and banish all inharmony.

A heart that is filled with Love and Truth can send the Healing Thought, through Christ, to the most distant part of earth, as I know it is being done daily by many hundreds of Evangelical Christian Scientists. Jesus verifies this in two instances: John iv, 46-52, and Matthew viii, 5-13.

This New (old) Thought is a beautiful Science, perfect as God is perfect, because it is of God and all of

God is Good and is for the benefit of mankind.

Jesus demonstrated this in all of His teachings. He came with the "Olive branch of Peace and Love," saying:

"Thou shalt love the Lord, thy god, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

"And the second is like unto it, Thou shalt love thy neighbor as thy self."

Love is the foundation, the corner stone of God's universe; it is the golden cord that binds the hosts of heaven together. It is the basis on which all metaphysical or Divine Healing rests.

Faith in the indwelling God will secure Peace, Joy, and Eternal Happiness. *"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."* John xv, 7.

We may grow forever in wisdom and obtain the profoundest knowledge of existence; still, as a well of never-failing water, the eternal longing for Truth flows up and over all the faculties of the mind, encouraging us to transcend the trials of earth and to emulate the Alps of life, even as the eagle soars above the highest clouds.

Quiz Meeting.

Evangelical Christian Science Church, Wednesday Evening, September 7, 1904.

QUESTION.—*In some of the writings in the NEWS LETTER, I have noticed the term "Heroic Treatment." Explain what is meant by that and whether that class of treatment is more effective?*

BISHOP SABIN—I suppose I ought to answer that. I think it belongs to me to answer, I being the first one in the world that ever instituted this system. A great many people do not believe in it.

The only way in which I or anybody else can be taught anything is by experience, either by my experience or by the experience of others. I do not say, by any means, that Heroic Treatment is the only kind of treatment that ought to be used, but I think it is the most effective in certain cases. I think an effective way for me to treat a patient is to give the person a number of short treatments every night and every day. Suppose a telegram or letter of information comes requesting me to treat somebody that is about to pass out, or as the world says, die. The first thing I do in that case is to take the case myself and give it a strong personal treatment. Then if I were treating other cases, which healers almost always are doing, about every third or fourth case I would treat would be this identical case over again. The second and

subsequent treatments need not be nearly as long as the first one. Our system is, when we receive a case of that kind, to give it into the hands of a number of other healers and let them treat it in the same way as we treat it ourselves. Thereby we have an almost constant prayer going up to God for the healing of that person.

I do not say that healings are not made in any other way, because I know beautiful work is being done in other ways, but I think, and my experience has shown me, that that is the most effective way to heal a bad case.

QUESTION.—*What is the attitude of the Evangelical Christian Science Church in relation to the medical doctors, and wherein does the church differ from the Eddy Church in that respect?*

BISHOP SABIN.—All of my writings explain what the difference is. When we speak about doctors we mean the use of medicine. I think that where you have a person who is willing to take God as his Healer, without a doctor, stronger work can be done. Our church takes a different view on this subject from the Eddy church, that is, regarding the use of medicine. Their practice is prohibitive and is against the great body of the world. They absolutely prohibit persons not

in this belief from the use of this Divine science.

Take a person, say, such as I was before I knew anything about this science; I had my physicians and had great confidence in them. Next to God in time of sickness, my physician was the one I looked to. Suppose I had a sick child and a person should have come to me and said to me, "Now, if you will discharge your doctor I will try this Christian Science healing on him and I believe I can cure him." Suppose I should have discharged my doctor and my child should have died. I would have felt, always, that I might have saved that child if I had kept on with medicine, and the fact that I turned the doctor away would have made me feel as though I were a party to the child's death.

You must remember this, that you only have to look back a short time when you knew nothing about Christian Science. I can remember a few years ago the first time I ever heard the words Christian Science mentioned. I regarded it as I would if people had spoken of fortune tellers or Spiritualistic seances or some of those other to me out of the way, or, as we term them in the world, unorthodox societies. And that is the way the world would have looked at this Science, and it is just the way the people do to-day who do not know, notwithstanding the overwhelming proof that is going out all over the world that the sick are being healed.

It is a very rare instance compared to the great aggregate whenever any

one of the society or worldly people, or those we term politicians, and even ministers of the Gospel will have anything to do with this Science. We have some such under treatment all the time. We are now treating the wife of a physician, and we have the wife of a minister whom we are treating in a Southern State. We have, more or less, all the time people of this class, but the great body go on over the bridge of death into the world beyond without even ever giving this God Healing a thought. We have to look at that class of people with much leniency and with much charity.

That is the reason why we say, "Yes, keep your doctor if you want him." The doctors, themselves, are doing the very best they can, the majority of them. The physicians, as a class, are a good class of people, an honorable class of men, and they are doing the best that can be done. I have no doubt that physicians are doing a great deal of good; and, if we would say to these people, "You shall not have one of these doctors," we would shut off this power of doing much good through this Divine method; therefore I say nothing against the doctors. If one has a physician I say yes, it is all right; if he has not we say nothing about it, unless the disease sought to be treated is something known as an epidemic disease which requires reports to be made to the law authorities. In such cases we always require a physician. We are not setting ourselves up as law breakers, by any means. If the

laws are wrong get the laws amended or repealed, but, as long as the laws say that certain classes of disease have to be reported, I would have nothing to do with such cases unless they have a physician to fulfill the law. Then we will go on with the help and heal. That is the way we do.

The other Christian Science Church, according to Mrs. Eddy's late edict, are prohibited from treating any kind of contagious diseases, such as diphtheria, scarlet fever, or small-pox for the reason that it got her healers into trouble because they would not report to the law authorities, and now she will not have anything to do with contagious diseases, nor will she allow any of her disciples to.

QUESTION.—Why should persons be prejudiced against this healing of the sick, if it be God's work? And, if it is not God's work, by what power is this healing performed?

MR. ROBERT WEIR.—As far as I am concerned I know of no reason why anybody should be prejudiced against this method of healing, and as to its being of God I am perfectly satisfied that it is of God. There is no question about that in my mind. I am satisfied that it is God's work, and I would say further that there is only one power in this universe and that power is of God. It matters not whether the method used is materia medica or what method it may be, the healing is of God, for there is and can be no healing except of God, but where the power of God is not recog-

nized it is supposed to be a power that is in something else apart from God. That is a serious mistake. To say that there is power in medicine to heal is all a mistake. Of course, there are effects that follow the use of medicine, but there are certain laws that govern it, and without mind or thought the medicine could not have power. It would have no power whatever.

Of course, there is no intelligence, except of God. All presence, all intelligence, all power, all substance and all existence are in and of God; and God, being all in all—as I understand that is the basis of Christian Science—then certainly all healing is of God.

BISHOP SABIN.—We must not be prejudiced against those who can not believe as we believe. We ourselves can look back but a short time and we could not understand it. You did not understand it and I did not understand it; you had prejudice and I had prejudice. We must remember that it is the sinners who are called and not the righteous. If we should say, "Unless you come here and believe as we do we will not teach you." of course that would not be right. We would be shutting up the bars, so that they could not get the benefit of it. We must treat everybody's prejudice with a kindly consideration. If they are induced to study this Truth it will be self-convincing.

QUESTION.—I notice in the testimonies given in the NEWS LETTER that some cases take long time to heal and others short. Why is that? If God

is the Healer, why is not the healing always effective and immediate?

BISHOP SABIN.—It is rather difficult question to answer so that all persons can understand.

All healing is immediate, but the manifestations of healing are not immediate. I have noticed cases which were healed slowly and gradually, other cases healed quickly. Of course, we do not recognize the reality of any kind of disease. We simply recognize the reality of Good, and Good has no disease in it. There is much misunderstanding about this. A lady came to see me this evening from New York, who said she could not believe this religion because we do not believe in the reality of matter. Now, everybody thinks matter is the whole thing. Spirit is reality. We are taught in our philosophies that matter is absolutely indestructible, that it cannot be destroyed. Just apply that idea to everything and call it Spiritual instead of material and then you will have it right.

Everything is created in the image and likeness of God. God is the Creator of all, and God created everything in accordance with His image and likeness. All creations are Spiritual; all manifestations are Spiritual, and everything that I think of now, without studying closely, is susceptible of being etherealized in some shape, form, or manner. Take a steel bar, apparently as hard as anything can be. Yet you can take that bar of steel and make it go off into gases. You can take everything, down to the very diamond,

and can get heat sufficient to make it go off into gases. Everything is susceptible of etherealization. All is Spirit. We do not know what Spirit is. We can not take a steel bar and throw it off into gases and let it go into the air and then pick out this and say this is steel, that is steel—not at all. We do not understand these things; we can not, so long as we are in this form. By and by we will know God as He is, because we will be like Him, Spiritual beings.

This body is but a wrapping, the coat. To-day we see it; next year we will see the same person with a different body, different coat. It is a constant going on, moving on, changing, ever and forever changing throughout the entire universe. That is the law of God Almighty. Everything is changing and must go on, must change.

When we talk of the nothingness of matter it is simply a changing of form of expression. Matter is nothing and Spirit is all. Instead of everything that we see being matter there is none of it, but all Spiritual manifestations of God's creative power. God is the Creator of everything, and everything He created is Spiritual. Spirit is the only substance; matter is nothing. There is no matter. Light is all; there is no darkness, and so on. Truth is all; there is no error. Life is all; there is no death. Carried on throughout the endless chain of the entire universe we find everything culminates in God

Almighty and God is All and all is Spirit.

QUESTION.—*Can one person heal the sick as well as another, or have some special powers?*

MR. ROBERT WEIR.—I believe that all have power, some, possibly, in greater measure than others, but I am satisfied there is no one who has not the power to heal. I have never known anyone who accepted of this method of healing and had the desire to understand it and to know how to heal the sick who was not able to demonstrate. I believe that it is possible to be free, absolutely free, from sickness and disease and suffering; first free from sin and then free from sickness and disease and suffering. Now, if it is possible for us to reach that state so far as we are individually concerned, then it is possible for us to help anyone, or to heal as it is said, anyone else who is sick. I think there is no doubt that we can reach that state that I have spoken of, as to ourselves as individuals, and then it is possible to help anyone else, but it is not necessary that we should wait until we have reached that state ourselves. There are a great many healers who get sick themselves, occasionally, but it is their privilege to rise above that, absolutely, if they will accept that as a possibility and will strive for it. Then I say this: It is possible for everyone, because it is the power of God and it is made manifest through us, and if we are willing to place ourselves in the hands of God He will free us from sin, from sickness, and then from

suffering, and through Him, we can help ourselves.

BISHOP SABIN.—Answering the last part of the question first, I will say that I believe that perhaps some have their natural powers developed better than others. This I know to be true, but I believe all people can attain the perfect condition whereby they have powers equal to those of others before God. This science is something like the study of anything else. Take a class in school in mathematics or in any other study, and some will have it much more perfect than others, because they study more and study harder, and it is easier for some to understand than others. A dull fellow generally digs himself out and about the end of the college year he will find himself along at the head. I know that was the case when I went to college. We had some dull fellows who were slow to learn, but they dug harder than others and toward graduation time they were kicking along toward the head of the class, but they did it through hard work.

So it is here. We have to do this with hard work. We can not sit down in this Science and do nothing; the work can not be done that way. We must pray to God, and if our faith is strong enough we will obtain the answers to our prayers through Faith. That requires hardly any knowledge at all. All we have to do is to ask God and know that God is going to answer and believe it so strongly that we know it, and we will get an answer to our prayer. But we are

talking about this Scientific Healing. We have to have the perfect Spiritual Understanding before we can make a perfect demonstration, and the only way to get it is through labor, hard study, and hard work. I believe everyone is entitled to it, and everyone can get it if he will pray God for it and study and continually claim and work for his rights.

I know it took a long time with me. I came to the conclusion that there was no such thing as Realization at all, and when I heard people talking of it, I thought it was Faith. My demonstrations along the line of Faith Healing were very beautiful, but after a while I learned that there was something stronger, and that was the Spiritual Realization. It is the Realization and Understanding that all is perfect, the image and likeness of God. This is the knowledge

which enables you to heal the sick, and when one gets that he can heal as well as any other.

TREATMENT.

Our Father, we thank Thee for this meeting to-night. We thank Thee for what we have learned. Thou art the Teacher, and from Thee we learn more and more, and we learn the Truth which makes us free. Thou, Father, art the Teacher, and Thou dost lead us and direct us and take care of us, and we thank Thee and we bless Thee for it.

God, our Father, go with each one of those in this audience, bless us all, protect us, and take care of us. Drive all inharmony out of our hearts and give us perfect Love, love for Thee and love for our fellow.

We ask all this in the name of Jesus Christ. Amen.

The voice of Truth is heard whispering its first melodies in the Soul's intuitions. At first her words are soft and low; so low and soft, indeed, that superstition is often allowed to make man doubt the voice of Truth within, causing him to lose sight of his immortal inheritance.

But in the properly unfolded and virgin soil the forces of nature are summoned to one point and the Truth comes forth—that the spirit of man is immortal and eternal.

Man is a phenomenon of existence, a thought of God, clothed in the material vesture, as the bird is a song with

wings, or as the rose is a throne of fragrance.

We are often asked what is the great object of this New Thought work, this new religion—what do we propose to do for the family of man?

We reply "Our object is to unfold the kingdom of heaven on earth; to apply God's laws to man; to establish in human society, God's eternal Harmony; not only telling man to love God with all his heart and to love his brother as himself, but teaching him how to do it, thus crowning Divine Love with Divine Wisdom.

The Search of the Soul.

JANE W. YARNALL.

How many or how few of the children of earth are satisfied with what they know of *being*, and of life, as they see it in the world? The very fact of their restlessness is evidence that they are convinced that there is a way for them to solve this greatest of all problems, the problem of life; and yet they do not seem to find the way that they feel sure is for them.

There are so many cults offered that look very promising that many are misled by them and they find that what is taught does not satisfy, and they try this one and that one and generally find that none of them answers the demands of the Soul. As is often the case, they can give no valid reason for their unrestful state of mind, but they lack poise, and feel that restlessness that keeps them searching for something, they cannot tell what.

If they will put away pride and prejudice, and seek in the righteous way, they will be rewarded, sooner or later according to the desire of the heart. They are perhaps unconsciously doing the very thing the Master advised all to do, seeking for Truth, knocking at the door of Wisdom, in a way, and so often disappointed because they do not drop the human falsities that have always hidden the true way from the seeker for Truth.

This restless condition is not often

recognized as the Soul's hunger for satisfaction, but it is, and the human nature is so easily deceived that it keeps on in its mistaken way of seeking satisfaction until something occurs to give it the desired knowledge; then its enthusiasm with its new-found knowledge will be wisely or foolishly followed according to the tendency of the individual. The human nature is very persistent in its habits and demands.

So many who embrace this "Science of the Soul" are very apt to become enthused with the very little knowledge, which gives them a certain confidence in what they think they know, that they are often heard to attempt enlightening others in a way that cannot withstand a judicious criticism. When they finally become cornered in their arguments they become doubtful of the truth of the Science, discouraged, and give it up. Then they want to try another cult, and they go from one to another and are still unsatisfied, because they do not understand that the fault is with themselves. If such souls would go deliberately about it, and be satisfied with such knowledge as they could prove true, they would experience a growth that would be satisfactory.

Many who are so eager and restless become interested in psychology,

or in Spiritualism, and are so carried away with the experiences that they cannot see the logical common sense in what will teach them the better way.

It is true that there is a longing in every heart to look into the mysteries of the future; not only to see beyond this plane of being, but to know more of what is in store for us when we drop the fleshly body, as we all must do sooner or later. And what is it that causes such longing? Is it not the very evidence that we may know? So say the Spiritualists, but they have found no greater satisfaction than others have, and we are daily proving that their theories will not bear investigation, without exposing some very weak places. That there is a truth in the return of those who have passed beyond our sight there is no doubt, but so far no one has been sufficiently fortunate to have discovered a reliable Truth concerning it. No one has discovered a way to make their visits either profitable or intellectual. The great desire to know causes hundreds to spend their time and their money visiting cheap mediums, and the burden of the supposed messages received amounts to about this: *"I am very glad to see you, I am with you every day, Yes, I am very happy, everything is beautiful over here. I shall be very happy when you come,"* etc. Now with due respect for all who can appreciate such communications, without any visible proof of the presence of the individual that was supposed to give these messages, who is there that

could feel satisfied with such uncertain communications? Surely not one whose sense of reason and logic guides him.

We admit that all mediums are not alike. Some are evidently honest and will tell what they get as correctly as possible. Others are so eager to make a favorable impression that they will draw upon their imagination and produce something astonishing, something really beyond reason; they take advantage of your eagerness and helplessness; they know you cannot see, and that you are at their mercy, and according to the honesty of the medium will you be served with what the general mind would call a genuine communication, with which, when you are through with it, you are no better off than before you had it and no more certain that you really had a message from your friend; and yet it seems very hard for one who sorrows for the loss of a dear one to be so deceived in their sorrow, and only time will soften the sorrow and comfort the heart. If they would only believe that the remedy is within themselves, and seek it as earnestly as they have sought for communications from which they have only found disappointment and failure, they would find satisfaction. Within themselves is the Soul they are hungering for, and, when they discover it they will probably look back over the weary days they have sought and found only ashes, and they will wonder why they were so obtuse.

It is not our intention to proclaim our "Science of the Soul" as infalli-

ble with all who practice its principles, but we feel that, so far as one understands these mighty and powerful principles, just in that degree can we prove their infallibility; and it comes the nearest to satisfying the heart of anything so far extant, and because of the power to demonstrate its perfection we feel pretty certain that so far as we find it demonstrable we are right.

But this is not all; there is no place to stop and say we have it all. This search of the Soul must go on and on, and find ever new and satisfying knowledge of greater and nobler achievements throughout eternity. We have no doubt that those who live on this plane long enough will have the privilege of being witnesses of many improvements, but these will have to be built on the same foundation. We are aware that any imperfection in the structure we have builded on this foundation must be destroyed and replaced by something that will stand the test of ages, or even of eternity.

We shall go on with our search, and wherever we find a weak place we shall endeavor to find a way to strengthen it. We are convinced that perfect charity is the key note. So let us cease to condemn anyone. Let us cease to criticise those who talk on the side of error. Let us radiate the Truth we have within, and see the good it will do. Let us SHINE; and our shining will reflect back upon us, and in this we will find our blessing.

GOD DOES RESPOND.

NEBRASKA, August 21, 1904.

MR. OLIVER C. SABIN.

DEAR BROTHER IN TRUTH:—After reading so many good testimonials in the NEWS LETTER, I decided to relate a case of healing that came to my care, about two months past, for the benefit of the readers of the NEWS LETTER.

I received a letter from my mother saying father was very sick with blood poison in his arm, and wanting me to come home, if possible. Father was very much discouraged and asked me to give him treatment right away. I wrote, telling them they must be sure and let me know his condition every day. On the second day after I received a letter saying "Poison all killed; father has gone back to Post-Office to his work this morning; can feel just a little soreness in his hand."

He had been suffering for nearly a month before I was notified of his illness and the doctor wanted to amputate his arm at the shoulder, but father would not agree to have that done. Father has written me since, himself, and has been all right ever since.

So I can say, with many others, that God does, through man, in the name of Jesus Christ, heal all manner of sickness. I have proved it and seen it proved by others many times.

I am yours in Love and Truth,

Mrs. G. E. W.

Always dare to say what you think, if you are capable of thinking rightly under all circumstances.

UNDERSTANDING.

MRS E. A. RADCLIFF.

Knowledge overcomes the mortal belief of life, of sin, sickness, sorrow, disease, and death. When we awaken to the fact that these last named are unrealities, we can then begin to live. God never intended that His dearly beloved children should be burdened with sickness and held in bondage to suffering. We are as free to choose which we shall have as the birds of the air or the beasts of the field. They spend no time worrying about getting their feet wet or whether their head has a pillow, and if not, whether they must suffer as a matter of fact. If we could but know that we live, move, and have our being in God, then all would be in harmony with God's keeping.

Before I came into Science I had colds as often as other people have them; thought I must if I got my feet wet or went out on a cold day without something on my head. Now if ever I am attacked with a belief of cold I am conscious at once of the Truth of my being. I am perfect, spiritual and harmonious. I am the child of Omnipresent Good, controlled and governed by Divine Mind, which is God. I am not a poor, helpless creature, but instead, am filled with power and glory and praise and can not be holden by the ills that flesh is heir to.

I feel so full of the spirit of Truth at times that I must do something or say something that will cause some

of these dear ones, that I know are beautiful Christians and have within their lives that sweetness that they might be called "The salt of the earth"—and still they lack this Understanding of how to demonstrate the power of Mind over matter, and their freedom from sickness and suffering, to turn in the right direction. It may seem to some, what can he or she do any more than I who never studied Science? I don't believe she is any better than I am. Our demonstrations must prove who we are and what we are. When we can speak to disease and it will depart, then we know whether we are sinking our net on the right side or not. It is not necessary to have an office, or put out a card to get work. We can work just where we are.

Our surroundings may be such that we cannot just now step to the front ranks and do that which would be to our liking. Time and consciousness must decide when we shall step forth to do His bidding. God is mighty and will push us to the front just as fast as we ought to go. Those of us who have come up through great tribulation have tasted of His precious blood and been redeemed through the Christ birth. My life and the life of loved ones near me, had picture on our bodies sickness and suffering, and the clouds hanging o'er us seemed heavy and would not break and let in the sunshine of God's blessed Understanding of Health and Happiness. Now we know they are ours; we have earned them.

I began studying this Science some twenty years ago, a few years later taking lectures of an Eddy student, and have spent several hours each day the past fifteen years, sometimes working until the small hours of the night to get this "pearl of great price," "Understanding," and hundreds have felt this help. And still I feel that I am only a babe in the cradle compared to that unbounded, unlimited, unmeasured future. We can say with a heart full of spiritual happiness that we have been paid a hundred times over for our every effort, and that gratefulness makes the next task less wearisome, and with joy we take up our work.

"When the clouds are lowering on us

And our hopes are blasted still,
Grace and Mercy break the twilight,
Bring sweet greetings full."

WORDS THAT BURN.

A TWENTIETH CENTURY NOVEL.

A good sign of the times is the advent of a new style of light literature; a kind that can be safely placed in the hands of the young to give them lofty ideals of life, instead of their having to fill their minds with murders, suicides, and horrors of various kinds. One of this new class of books which has reached our notice is called "Words That Burn."

The book is written by Lida Briggs Browne, of 34 Columbia street, Utica, N. Y. It is a large 12mo of 366 pages, neatly bound in cloth, and contains a portrait of the author as frontis-

piece. Price \$1.; paper covered. 50 cents.

Many metaphysical and psychic truths are told in its pages, as well as philanthropic and co-operative methods. It is a love story, telling of domestic happiness and incidents of travel; is humanitarian; shows the effect of mind over body and how angry words and wrong deeds sere the soul.

FROM AFRICA.

VENTERSBURG, ORANGE RIVER COLONY,
SOUTH AFRICA, August 6, 1904.

MR. OLIVER C. SABIN,

DEAR SIR AND BROTHER:—Your most welcome letter to hand, in which you wrote that you will publish my letter in the WASHINGTON NEWS LETTER. I have since read it myself. My name came in after all; however, it does not much matter. The lectures are simply grand. Will you believe me, your books, NEWS LETTER, etc., are all I have time to read? All my spare time goes with it.

There is only one thing more that I really long for, and that is to demonstrate enough money to enable me to come over to Washington, to be present at your lectures, to drink in as much as I can from your lips, (words spoken,) and to go through a course.

The same day after I received your letter I got one also from Mrs. Havermann, of Natal, also a half dozen of her Dutch books, which are really well gotten up. I gave them out to people whom I thought worth while to read them.

As I have written before, our people here are still the old school and do not care to go up higher. I am longing for "SACRED SCIENCE." Mrs. Havermann gave it properly to the minister of Greytown and she says he keeps others away from the Truth. He is not the only one; there are many more like him.

I hope, myself, that the day is not far off when everyone will come and say, "I put my trust in God, and do not depend on man any more." God is good to me since I have learned to pray with the Understanding. I always thank Him for everything I receive. If it is money, I thank Him, or if it is work; I thank Him for everything I receive from His hands.

I don't know if I wrote you that there is a doctor here that believes in Christian Science also. He told me he read nearly all the books on it he could get.

I hope this will find you all in good health. Give my best respects also to Mrs. Sabin, not forgetting yourself.

Yours in Truth,

L. J. LE CLAUS.

God is Omnipresent Life; omnipresent means all present. It means that God is Life, everywhere. If we go in one direction for a million years and travel with the velocity of light, and stop, we are no nearer the end of the journey in that direction than when we commenced. So with every other direction. Space is infinite, without boundary. God is Life, Omnipresent Life, everywhere.

FROM TEXAS.

MARSHALL, TEXAS,
August 23, 1904.

BISHOP OLIVER C. SABIN.

DEAR BROTHER:—Your ever welcome letter received, also the new book, "Sacred Science," and I can not find words with which to thank you for the blessed book. It overflows with the beautiful gems of Eternal Love. God forever bless you for the book. Strange to say, some of its precious Truths have been trying to press themselves on my mind for several weeks, while the words "Sacred Science" came to me about four months ago, and, when I saw it advertised, I knew it was the book that I needed and wanted, and I thank you again and again for thus honoring me with your trust. I know God has already blessed you for your goodness to me. I praise and love Him, and thank and love you for teaching me how to love and trust our All Loving Father. God is with us and is for us and is blessing us all the time in every way and in all things everywhere.

Love to Mrs. Sabin. God bless you all. In love and trust,

(Signed) _____.

This is the most beautiful religion in all the world, because it is God and only God. God and His Son are the ones that do the work, in and through the name of Jesus Christ, and we have authority from the Scriptures that this is true.

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Unchain the Truth.

God works in a mysterious way, His wonders to perform. Nothing more unexpected to me could have been suggested eight years ago, than that my life, my work, my energies, my all should have been devoted to the work of spreading the Truth, unchaining the Truth, preaching the Gospel, and healing the sick. Then engaged in law, politics, and business, almost oblivious to the thought of Christianity, I was perfectly changed, almost

as quickly as Saint Paul—turned into other channels, devoting my entire life, energies, abilities, time, and labor to God's work. From that little beginning, so to speak, a cloud, no larger than a man's hand, coming up from the sea, has spread until to-day the Truth which heals, the Truth which gives us Freedom has been broadcast all over the world and millions are rejoicing in this knowledge who seven years ago had not the faintest idea of it. The work is but in its infancy, broadening and deepened as it advances; new students, new disciples, and new workers are being added hourly, and like the stone spoken of by the prophet, it is rolling on and on, gathering as it goes, until this Gospel of Love is bound to fill the whole earth. This Gospel of love God and love your fellow as you do yourself is the key which unlocks every difficult problem and gives forth to the world the panacea for every woe, for every sorrow, for every inharmony, and it is the only thing which can do this. We may talk of political parties, we may talk of social organizations, labor unions, and a thousand and one societies which are organized for the betterment and uplifting of mankind, and yet we see in all of them the seeds of failure. It is true, they do the world good. Every society which

has a tendency to destroy the bitterness in human character, the beast in man, has a tendency to do good; but the only great Truth, the only great remedy is the one given by Jesus Christ, LOVE; *Love God and Love your fellow*. This will destroy every evil, every ailment, and every inharmony, cure every heartache and fill the entire human family with universal Harmony, universal Peace, and universal Happiness.

The future is big with promise, and it is a source of rejoicing daily to me that God has made me one of His instruments through which to help in the spreading of this blessed gospel of Truth, this gospel of Love.

We have every reason to feel encouraged at the progress already achieved, and have every reason to rejoice for the prospect of the future.

There has been a disposition among the advocates of the New Thought, so called, to surround it with mystery, and, on the part of some, to appropriate the blessings, which belong to all, to themselves individually, holding out the thought and idea that God had been better to them than to His other children, and that they were the special ones favored of heaven in receiving Divine messages and Divine Truth, etc. There has been a further disposition to eliminate

the personality of Jesus Christ, and, on the part of many, to regard Him simply as are regarded the adepts of occult heathenism, who come from time to time, enunciating their doctrine.

There has been an attempt to throw around this blessed Truth *mystery*, claiming that it was difficult to obtain, and that it only belonged to a few. All of these theories, and claims we have, by experience, exploded. The Truth, or this so-called New Thought, is as old as God, because it is from Him and of Him. It is the same doctrine, word for word and letter for letter, as was taught by Jesus Christ, our Savior. He enunciated it, He taught it, He practiced it and gave it to His disciples, and gave it to us and told us to do as He taught and the works that He did we should do and even greater. The EVANGELICAL CHRISTIAN SCIENCE CHURCH pins its faith upon Jesus Christ as the corner stone, through whom we reach the Father of all, the Creator of the universe and from whom comes every good and perfect gift. We know that our Savior will come again, in His own proper person, when this Truth shall have accomplished the purpose for which it was to go out to the world, that is, to spiritualize mankind and drive out this thought of universal evil; when sin, sickness, and death shall have been annihilated and the reign of love God and love your

brother shall have taken full possession of the earth. Then will our Savior come; then will He come and live with us forever. That is our Gospel, that is what we preach, that is what we believe, and we know it is true, because the signs which follow demonstrate its truthfulness.

Is it too much to ask of our friends who are in this work that they will, from this time on, make new resolves, throw away this worshipping of carnal mind, throw aside this worshipping of mammon, and come out upon the broad platform of universal Truth and give their time, their labor, their means, and their sustenance to the propagation of this work? Thousands of our readers are men of affluence and money, and is it too much to ask such that they will give of their abundance of money to spread this gospel of Truth and send forth the books, papers, and periodicals, and thus preach the gospel to all the world? Is it asking too much? I only wish that my income were a thousand times greater than it is, that I might do more and more in the cause of Truth. We see before us, as Jesus saw, the sorrowful, the suffer-

ing, the dying; the harvest is ripe and yet the laborers are few. The world is sinking beneath the waves of sin because of the lack of this life-giving Truth and yet there are thousands standing by who refuse to throw them the lifeline. Is it possible that any person can love God and love his fellow who will refuse to help in this world's redemption?

Thank God the time has come when we can preach the Gospel to all the world. Through the art of printing we can send forth these words of Living Light throughout the entire earth, and wherever they go they bear healing upon their wings. We are enabled, with our means and by our pen, through the printing press, to broadcast this Truth, and God Almighty is helping us in the work.

I again urge my friends everywhere to make a new resolution and to go into this work with an eye single to make it a success. Let the world know of Jesus Christ, and that the Truth He taught is the redemption of the world. To accomplish this, all we have to do is to send forth this glorious Truth, this glorious gospel.

Lovingly yours,

Oliver C. Sabir

Bishop.

The Washington News Letter.

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We take the doctrine of Love as taught by our Saviour and base our theology upon this Love, and God blesses us and gives us all the comforts and happiness of Life. Instead of going through the world fearing that you are going to get into hell, you go through the world loving God, and knowing that God loves you, and that God blesses your every step, and He gives you all. You do not have to worry, because you trust God for all and you trust implicitly.

You are entitled to happiness; you are entitled to luxury; you are entitled to beauty; you are entitled to health; you are entitled to all harmony from God; and you can ask knowing that you are going to get what you ask for.



ALONZO B. EATON,
ASSOCIATE EDITOR.

Freedom.

ALONZO B. EATON.

"Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage." Gal. 5, 1.

Freedom and liberty are household words, words taught to the little tots scarcely able to lisp; words dear to all and justly so, for they have that indescribable power which enables them to penetrate the thickest walls, and to stir the long dormant chords of the coldest misanthropist's heart.

Who among us can not recall the thrills which went through our hearts when in childhood days we read of the "Liberty Boys" or recited Patrick Henry's immortal "Give me liberty, or give me death"?

With the passing of youth I am often led to ask myself what is this liberty or freedom of which we hear so much? Where am I to find it?

Is the decrepit, bent man who is afraid to enjoy any of the good things of the table for fear of dyspeptic pains a representative freeman? I do not think so.

Is the man who slaves fourteen to sixteen hours a day simply to be able to say that he is worth ten or twelve millions, free? I should say that he was in the worst kind of slavery, for he has mammon for a Task Master. Mammon's reward to his slaves, is unrest now, and misery hereafter.

Does freedom consist in skimping

and struggling, in lying and cheating, thus starving the Spiritual man for the sake of the carnal minded man, thus to keep up an appearance, to look something that you are not—in fact, to make a hypocrite and a fraud of yourself? Not as I understand it.

Does freedom consist in going round fearing for a rainy day, or spending your days in anticipation of some disaster, or in going to church just because you fear that you will go to hell if you do not? According to my standard, there is no more pitiful object than this slave of fear.

We ask then, who are the free? The answer is found recorded in John 8-32: *"And ye shall know the Truth, and the Truth shall make you free."* This tells who are the emancipated, who are truly free. It is those who know the Truth.

Free from the fear of poverty and not bound to the service of disease; free from want, and not shackled to the cruel, goading master—ambition; free from disease, and not struggling day and night with gaunt poverty, that wolf which follows so closely the footsteps of the majority of the disciples of mortal mind. Not surrounded by illy gained luxury, and devoured by the giant, remorse, struggling in the deepest depths of the slough of despond. Not wandering around the world borne down by sorrow and be-

reavement over a wicked life, a blot on the face of God's green earth.

There is no freedom in being free from just one of these devils, and bound to the others, but, to be free is to be free from all.

True Freedom is that Freedom which comes from God, and is FREEDOM in its fullest sense. "*If the Son therefore shall make you free, ye shall be free indeed,*" is what the apostle John says, and that these are not idle words is being proven day after day, time after time, by those who have come to know the Truth through Jesus Christ.

Mortal mind has held sway for a great many years, and as a result of the dominion of matter, man has lost almost all the Freedom which was his by Divine right, and in its stead, has taken an ever-increasing burden of trouble and sickness with the incumbent result, physical death.

In this day of advance, spiritual awakening, man, saturated with the burden of years in the belief of materiality, is struggling to regain his lost position, having learned that "*who-soever committeth sin, is the servant of sin.*" Man is beginning to realize the blessings of true freedom and to break away the chains of dogma which would forever hold him to the thought that the good God, loving Father of all, is a God of wrath and capable of creating a place of eternal punishment for His children.

Man is commencing to understand that the ills that the flesh is heir to are all of man's own making, and have no place, no potency, except that

which man gives them. The full degree of the promise, "*For the Creature itself also shall be delivered from the bondage of corruption unto the glorious liberty of the children of God,*" is slowly dawning upon the intellect so long darkened by the natural senses.

It is only by hard work, right thinking, and constant seeking, that freedom can be had, and we must never forget that the Father is always ready at any time to help us, ready to give us all the good things of His good and grand universe, if we but ask, seek, and knock.

We must come to Him as a little child, trusting and asking for that which we want.

As soon as we call upon the Father in faith, we realize the fullness of the eighth chapter of Romans—"For the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death;" and we then cease thinking after the carnal which forever keeps us bound as securely as if chains of steel were riveted upon us. Our thoughts turn naturally, to the spiritual, and the glorious truth of God's love, peace, and liberty settles over us, and the darting swallow or soaring eagle, are as chained captives compared to us.

Prejudice has always been the bulwark behind which ignorance works. There never was an invention which revolutionized human thought but was met by prejudice, and in earlier history of the world this prejudice was entirely controlled by ecclesiasticism.

DANGER TO BE AVOIDED.

BY OLIVER C. SABIN.

The New Thought, so called, is becoming very popular, wide spread, and far-reaching in its ramifications, and in this multitude of followers are to be found every grade and class of thinkers, from the rank infidel, the heathen, the quasi-heathen and quasi-infidel, to those who are really and truly following the lessons taught by Jesus Christ of Nazareth. We, as followers of our blessed Savior, have a clean record, a clear course, and a well-defined path in which to go. We are either followers of Jesus Christ or we are not. If we follow as He taught, as He commanded, and practice as He practiced then we are in the straight and narrow path and the powers of Omnipotence are given to us through His promises and through His name.

It is not to be doubted that various kinds of healing are going on. We are told that those who practice what is termed spiritualism are healing the sick, and those who practice what is termed hypnotism also heal the sick. Then there are others who do not believe in Jesus Christ at all, as we are informed, who heal the sick. Some heal the sick through what they term the Christ Truth, denying the personality of Jesus Christ and His second coming, and in every grade and shape we find this species of error creeping in. The members of this Truth, the followers of the Evangelical Christian Science Church, prac-

tice healing only through and in the name of Jesus Christ. God is the healer, but we must come to Him in the name of Jesus Christ.

When Peter was brought to task for healing the man who was lame, and interrogated as by what power He did it, he told the Jews, recorded, commencing with the tenth verse of the fourth chapter of Acts, as follows:

"Be it known unto you all, and to all the people of Israel, THAT BY THE NAME OF JESUS CHRIST OF NAZARETH, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole."

"This is the stone which was set at naught of you builders, which is become the head of the corner."

Now, our Savior, in His very last command to His disciples, told them to preach His Gospel to all the world, and that those who believed would have certain signs following them; their hands on the sick, in His name, and they should recover. I do not believe that any person can be healed by God, except in the name of Jesus Christ. While we admit that other healings are done, they are not Divine, but are done through the other agencies mentioned.

What has brought all of this so-called Christian Science and New Thought into disrepute among the Christian people has been the attempt to teach error, in some line or another. It is frequently the case that one will claim that God has given to him a special message, or that he

is the special discoverer of this great Truth, and some go so far as to claim that anybody else who teaches it or attempts to teach it without their consent is actually robbing them of their own well-earned dollars and cents. Such monstrous statements are believed by thousands to be true.

This Truth which we teach and by which we heal the sick is identically the same as our Savior taught and practiced and is not new in this day and age. Andrew Jackson Davis, in his four books, the first one of which was copyrighted in 1850, gives out very fairly the system of healing as adopted by the so-called Christ Scientists, in some respects better, in some respects not so good; and before his day, from time to time, books were published giving to the world this same Thought by which the Christ Scientists heal the sick. What I wish to impress upon our readers is this, that this Truth is from God and of God; that it was given to the world by His Son, Jesus Christ, and we should practice it as He practiced it, and that He was the WAY, the TRUTH, and the LIFE, and that we should follow in the footsteps He trod. By doing this we have power with God Almighty, through the name of His Son, Jesus Christ.

Our students should avoid in every possible way allying themselves with any person or persons or organization of persons who do not stand fairly and squarely upon the doctrine of Jesus Christ and believe that He is the Savior and the only Savior that

ever came to earth from God. In this way there is safety, there is success; in any other way, ruin and ultimate destruction.

God never makes a change; everything is the one way forever and forever. If at any time during all the cycles of eternity God ever healed the sick, that power is here to-day, a living power, and is to be used in the very identical way that it was in the first instance. There is no change and there can be none, and we are not in a position to doubt, because the evidence comes to us daily from all over the world of wondrous healings.

What is the difference between Soul and Spirit? Spirit is God. It is that part of man which is the image and likeness of God. Soul is the subconscious mind. *"This day shall thy soul be in hell."* The soul is material. Spirit is eternal. The soul may pass through this thing called death. Spirit can not know death. The soul may sin; the spirit never can sin. In other words, it is the dividing line between the Spiritual and the material.

If it is true that God ever did heal the sick through man, that same principle is yet God's law, for God's laws are never changed. We know it is true, because the Bible tells us so in numerous places; therefore the same law which did the healing for the prophets, for the apostles, and for the disciples of Jesus Christ, exists today, unchanged.

LONDON, ENGLAND, August 26, 1904.

ALONZO B. EATON, Esq.

DEAR SIR:—In reply to your letter asking me for information regarding the New Thought movement in my part of the world, it is with much pleasure I pen these remarks. You will please note that I have only studied the subject for the past eight months since my attention was attracted to its teachings by a book, "Divine Healing," for which I wrote. This was sent me by the author, Bishop Oliver C. Sabin.

For lucidity of teaching and conciseness of expression, I am bold enough to say that this book will not only hold its own, but has come to stay, and will remain as a text-book in all English-speaking countries where it is read. I take a most profound interest in all subjects pertaining to New Thought literature, which will undoubtedly revolutionize the whole of humanity. The simple way in which Bishop Sabin exemplifies and teaches the New Thought and marshals all the salient points in his different books, makes it so easy of comprehension that any ordinary school boy can understand how to practically apply its teachings.

The New Thought here is attracting a large number of learned and scientific men and those in the higher branches of the mercantile world, also those in the middle and humble classes. Many study it feeling there is something in it that more than meets the eye at first sight; others believe in it, but are not willing to admit it, as they are afraid of being ridiculed

by their hard-headed and more material friends.

Before long—very shortly—there will be a mighty wave which will sweep along and carry everything before it and destroy many of the pet theories and old landmarks now in vogue in society generally.

New Thought in our part of the world wants some of the leaders of the people to talk it up—those who have the confidence of the multitude—then it would start with a mighty impulse. London is certainly very much behind in the work, but, although behind, the New Thought has come to stay with us for good. To introduce the New Thought in some districts of our great city would be sufficient for the natives to consider you eligible for incarceration in a lunatic asylum, and it wants more than the ordinary courage and mental and physical strength to attack this subject with the nerve and necessary force to make a successful advance movement.

We are also split up here with numerous societies—Theosophists (there are several divisions that differ among themselves), Spiritualists, and many other orders of the various occult and secret societies who work according to their own ideas and are not in agreement with the other societies. If several of these societies could merge into one and could demonstrate their strength they would probably be a power for good.

There has been opened, recently, several healing establishments (public and private) in this city; one to

my knowledge has and is doing a large amount of good. The public generally are not advanced sufficiently at present to appreciate their work, and do not seem to have the necessary confidence to inaugurate without prejudice a few healing establishments as a test of what can be done. The cures made here are making an impression on the thinking and unprejudiced members of the community who, I regret to say, are very much in the minority. The bulk of the medical profession and their satellites are dead against the New Thought movement, and they are a mighty power over here, having a far-reaching influence. There are a few advanced and enlightened M. D.'s who do acknowledge the power and possibilities existing in the new movement, but they have to be exceedingly careful for fear of being ostracised by the whole of the profession.

Yours truly,

EMANUEL I. FRANKLIN.

Persons who may attempt to throttle this Truth and prevent its free discussion among the people are standing in the way of the light which is given to enlighten the world, and for such conduct all will reap as they sow.

Jesus Christ came teaching the doctrine of Love, love God and love your brother as you do yourself. This is the foundation stone upon which the Evangelical Christian Science Church has built its structure. Upon that thought we stand or fall.

AMONG THE COLORED RACE.

ELDER ROLAND B. HAZARD.

From the very first inception of this life-giving Truth, I have felt a desire to make it known to my race. I have consecrated myself to this work, and delight to make it known to all who will listen to me.

I have had the pleasure of expounding it to a great many people, and have never heard one who did not say that they see the Truth in a new light, but when the Truth is brought home to them, and touches their every-day life, they wince and hesitate like the young man who wanted eternal life, and when told to "Go sell all that thou hast and give to the poor, and come follow me," they, like him, go away sorrowful.

There is so much error in the minds of many that it is hard to convince them of the Truth; things that have been taught them as real and true yet when they hear the real Truth it seems too wonderful, therefore they cling to the old thoughts which have been taught.

There are others who investigate, reason, and by comparing scripture with scripture they come to the knowledge of the Truth that makes them free.

The great difficulty that confronts my race is the entire surrender of their all to God; they are willing to give part, but do not see the necessity of giving all to God. The remark is often made that "religion was never designed to make our pleasures less."

In the spiritual sense that is true, for all real and lasting pleasure is spiritual. The serving of God in real religion is a continual pleasure because it is the only reality and abides forever. So-called pleasures, such as card playing, dancing, horse racing, chewing and smoking tobacco, are all productive of harm. When the minister, deacons, trustees, and leading men in the church do these things, what is to be expected of the common people? The time has come to call a halt to all such living, and the colored branch of the Evangelical Christian Science Church has to teach the race a way out of their bondage to the flesh and sense, into a life of liberty and spirituality; how to live in the Spirit and not in the flesh, *"For if we live after the flesh, we shall die; but if we, through the Spirit, do mortify the deeds of the body, we shall live, for to be carnal minded is death; but to be spiritually minded is Life and Peace; because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be so, then they that are in the flesh cannot please God."* These are the words of scripture, and can be fully realized by all who desire to know the truth.

My mission in life is to make known to my race this beautiful Truth that makes men and women free from the so-called law of sin and death, teaching them how to die to the flesh and be raised in the Spirit, and to be endowed with power and dominion; in other words, how to be masters instead of the slaves. In

teaching this Truth, I find a great deal of opposition from certain ones of my race, especially from those who ought to know better, those who are leaders in the religious training of the people. They deny the power of God, simply because they have not as yet reached that place where God can work through them. They do not deny God's power in a general way, they teach that; but that God does, through man, heal the sick and the diseased, through Jesus Christ here and now, they do deny; they say the day of miracles is past and that the power to heal departed when Jesus left the earth.

We teach, demonstrate and prove that the power to heal is with us now, as it ever was. It is like electricity; it has always been here but men did not know how to utilize it as they do now. This healing Truth has ever been with us, but Jesus Christ was the great teacher who brought it to light most prominently. He came with healing on His wings, teaching and healing everywhere, and He taught His disciples how to heal, not only sickness and disease, but sin. He taught how to destroy the germ of sin, sickness, disease, and death, and in their stead to give us Righteousness, Health, Peace, and Life.

The harvest is great but the laborers are few. So few have come to the knowledge of this life-giving Truth; they have the form of Godliness, but deny the power; they teach that we can not live in this world without sin, and that there is none perfect, and that we must suffer from sin and sick-

ness, and finally pass through that hell called death before we can hope to be happy and at peace with God. These are the very thoughts that bring on us the things that we dread so much, and keep us from the things that we desire most, *"For as a man thinketh so he is."*

What we need in my work with my people is more teachers who believe that God is able to save us, and keep us saved now and forevermore; who believe that He is Power, All Presence, All Knowledge, and that there is no power but His. All other so-called powers are but the vaporings of mortal mind, and do not belong to the realm of Spirit at all; they have no reality or potency only as mortal mind gives them power and footing. *"Know ye not that servants ye are to whom ye yield yourselves servants to obey."*

The prospect of my race is bright. They are soon to stretch forth their hands to God. The time is fast approaching when the colored people of this country and elsewhere will study for themselves to ascertain the Truth. What they need is to know the Truth and the Truth shall make them free—free from sin, sickness, disease, and death. But I find so much doubt and superstition among my people. There are so few who know the Truth as revealed by Jesus Christ, and when it is explained how Jesus came to save and heal us, make us joyful, happy, and how to find Perfect Peace in Him they are filled with doubt as to the truth of these statements, and

they think too much of their troubles and tribulations, declaring that there is no peace or happiness this side of the grave. All of the good they are to receive, they think, is after death.

I say in the name of all that is good and holy, as long as my people believe error, the "sweet by and by" will be as it is now. We know that God is All Power, All Presence, All Wisdom, and all that God made was very good. God is All and in all, and we live, move, and have our being in God; so then we live, move, and have our being in the Good, in Love, in Power, in Wisdom; for God is Good, God is Love, God is Power, God is Wisdom. Then away with this idea that there is a power outside of God. It can not be, for God is All and in all.

The trouble is, we have allowed ourselves to believe that there were two powers, which is error; and that belief has plunged the whole world in darkness and doubt and despair, and it has been the means of bringing on the world sickness, sin, and death.

Now, the way to rid our minds of these errors is to believe the Truth, and the Truth shall make us free. Jesus Christ came teaching how to be the master and not the slave. He healed the sick, cast out devils, gave sight to the blind, raised the dead, and He said, *"Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do because I go unto the Father."* And again He said in substance, *"Go ye into all the world and preach this gos-*

pel, and these signs shall follow them that believe; in my name shall they cast out devils, they shall tread on scorpions, and if they drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick, and they shall recover."

These are the words of the greatest Teacher that ever lived. Do we believe it—if the Son shall make you free, ye shall be free indeed? This freedom spoken of here, means emancipation from the power of, the fear of, and the results of those things called sin, sickness, and death; the realization of the truth that God is All, in all, and that we live, move, and have our being in God. This Realization frees us from the law of sin, and death, *"And everyone that hath this hope, purifieth himself even as God is pure."* No one can come to the Realization of this Truth who still holds to error. All fleshly desires are error; all selfishness, all malice, envy, hatred, and vindictiveness, is error, and unless we forsake these we can never come into the full realization of the Truth; but, if we are willing to let go of all these, and love God supreme and our neighbor as ourself; are willing to do anything and all things that we are commanded to do by the Holy Spirit, yield ourselves wholly and completely to God to do His will, then we get the realization of the Truth that makes us free, and day by day this Realization will grow brighter and brighter unto the perfect day.

Regarding the church among the colored people of Washington I will

say: Since we first started in September, 1903, a great many people have heard of this life-giving Truth that had never heard of it before, and great good has been done. In the year to come we hope to do more, for we feel that the people are awakening to the fact that they need something more than mere talk; they want something that is going to do them good—something practical.

The day of theories is past; the people want something substantial and positive, and the EVANGELICAL CHRISTIAN SCIENCE CHURCH is demonstrating to them that it is teaching the Gospel that heals and saves, and keeps saved all who embrace its teachings. It teaches the teachings of Christ Jesus, the Lord, who went about preaching the Gospel and healing the sick, and God does give us the power to do the same. *"Come thou with us, and we will do thee good."*

God is Life, God is Love, God is Good, God is Omnipresent; therefore life, love and good are everywhere.

Remember the course of lectures which commences at our hall, 1007 G street northwest, on October 2, at 11 a. m. They will be continued, one lecture each week thereafter, for fifteen weeks, teaching how to heal the sick through Divine methods. These lectures are free and will be a great help to every person who desires to learn this Holy Truth.



OLIVER C. SABIN, JR.
BUSINESS MANAGER.

Our Business Prosperity.

BY OLIVER C. SABIN, Jr., *Business Manager.*

On Sept. 9, 1899, the NEWS LETTER, from a business point, was at its lowest ebb, its cash account at the business bank at that time being reduced to \$6 and a few cents. On that date we threw out the banner of universal Freedom, universal Liberty, and gave to the world our shibboleth, which was UNCHAIN THE TRUTH IT SHALL BE FREE. God came to the rescue, money came from the north and from the south and from the east and from the west, and thousands of good people wrote us letters, thanking us and commending the course the paper had taken. It has been a steady fight, but a winning one from that day to this, and to-day the NEWS LETTER is a factor in the moral world by teaching how to heal the sick by Divine methods. It has been my work to take care of the finances and to attend to the business part of the Truth propaganda. The NEWS LETTER is now permanently fixed upon a solid basis, is the organ of a regularly organized church, and has its subscribers widely scattered by the thousands.

Books have been printed and circulated by the tens and hundreds of thousands. The little book "CHRISTIAN SCIENCE: WHAT IT IS AND WHAT IT DOES" had a circulation of something near 90,000. The different leaflets have each run from 50,000 to

100,000. The book "DIVINE HEALING" has had a circulation well towards 20,000. The sale of "CHRISTOLOGY" has numbered up to the tens of thousands. The last book, "SACRED SCIENCE," is being sent out broadcast all over the world and bids fair to rival the other books in circulation. In addition to all these, we have students who have been supplied with the lesson course by the thousands. It has been our motto to scatter the Truth, and wherever a propaganda needed help we send them books and let them pay when they can and what they can until they get able to sustain themselves.

I thought it well, at this time, to speak of these things, inasmuch as we are now changing the form of the NEWS LETTER to that of a regular magazine, so that our friends may understand the situation. We have deemed it also advisable, at this time, to make some extraordinary offers for the sale of our books, so that our friends may be able to help scatter this Truth. Wherever a book goes out the Truth goes with it, and the sender will receive and does receive an appropriate blessing. I will give these prices and the different offers under numbers.

OFFER NO. 1.

News Letter, one year	\$1.00
Christology	1.00

Divine Healing .....	.50
Total	\$2.50

Special price until January 1,
1905\$1.60

OFFER NO. 2.

News Letter, one year	\$1.00
Lesson course	2.00
Divine Healing .....	.50
Total	\$3.50

Special price until January 1,
1905\$2.35

OFFER NO. 3.

News Letter, one year	\$1.00
Sacred Science	2.00
Divine Healing .....	.50
Total	\$3.50

Special price until January 1,
1905\$2.35

OFFER NO. 4.

News Letter, one year	\$1.00
Christology	1.00
Lesson course	2.00
Divine Healing .....	.50
Total	\$4.50

Special price until January 1,
1905\$3.10

OFFER NO. 5.

News Letter, one year	\$1.00
Lesson course	2.00

Sacred Science	2.00
Divine Healing .....	.50

Total\$5.50

Special price until January 1,
1905\$3.65

OFFER NO. 6.

News Letter, one year	\$1.00
Christology	1.00
Lesson course	2.00
Sacred Science	2.00
Divine Healing .....	.50

Total\$6.50

Special price until January 1,
1905\$4.25

OFFER NO. 7.

All persons subscribing to the NEWS LETTER within the next three months or renewing their subscriptions during the next three months, will receive for their dollar fifteen month's subscription; that is to say all new subscribers will receive the magazine, commencing with October, 1904, and ending with December, 1905, reserving the right to extend the time beyond that, should the edition be exhausted for October. Old subscribers will receive a receipt for fifteen months instead of one year, if they renew between now and January 1, 1905.

CLUB RATES, No. 1.

Any old subscriber sending in four new subscribers at \$1 each (\$4) can have as commission, one year's subscription to the NEWS LETTER extra.

the new subscribers being entitled to the benefit of the three month's extra offer.

CLUB RATES, No. 2.

Any old subscriber sending us five new subscribers with \$5 will be entitled to one year's renewal to the NEWS LETTER, and the book "Christology" as commission, and each new subscriber will be entitled to the three months' offer as above mentioned.

We hope our friends will make an effort to circulate this literature, as it

is by far the most effective way to spread this Truth.

In sending money, send by post office money order, bank draft, or express money order, as these are the most convenient ways of making collections. Have all orders payable to the WASHINGTON NEWS LETTER. Send letters to lock box 374, Washington, D. C.

Wishing that you all will help us forward this work, and that you will all be happy and prosperous, I am,
Sincerely, your brother in Truth.

TRANSPPOSITION OF THE LORD'S PRAYER—INVOCATION.

ABBIE WALKER GOULD.

Our Father, who in heaven art,
All hallowed be Thy name;
Thy kingdom come, Thy will be done
On earth, in heaven the same.
Wilt Thou this night fair pearls of light
Drop deep within each soul,
And with life's wine, Thy Love divine,
Fill up each golden bowl;
From out evil's path, O God,
Lead Thou our sinking feet,
Forgive and teach us thus, O Lord,
That to forgive is sweet,
And Thine the kingdom, Thine the power,
Shall heralded be to worlds' afar,
And chanted by angels' choir,
Whose echoes ring from star to star.
While thus on earth life's waves we stem,
Hear this, our prayer, O God! Amen.

The blessings flow on every side
To those who lovingly confide
To God, who loves His children all
And answers every heartfelt call.
We know that power most supreme
Will come to those who will esteem,
And honor and love and do obey,
The angel thoughts that come each day.

Why so few, who love to come,
To give their hearts unto the One
Who so willingly gives the hand
To lead us to His heavenly land?

—Mrs. H. T. Notbalm.

"UNCHAIN THE TRUTH, IT SHALL BE FREE," is the command from high Heaven. Our Savior said, "*Preach the gospel to every creature.*". The command is to "go forward."

There is no especial form of prayer. If one but comes to the Father in Spirit and in Truth he can express his desires in any form, because there is no formality with God.

A VOICE FROM ENGLAND.

DEAR COLONEL SABIN:—I give some of my experience for your anniversary number.

A little over two years ago a friend of mine advised me to attend a Christian Science meeting (owing to my having a son who was very delicate), because she said they were doing some wonderful cures. So, of course, I thought I should like to investigate for myself; and one Sunday I went about ten miles and arrived there a little after 6 p. m., in nice time for the service, which I enjoyed very much, though I must confess I did not feel very comfortable, feeling very keenly the influence of one of the readers, a lady who seemed to watch me very closely, evidently knowing I was a stranger there. However, after service I had a long chat with the other lady, who was very nice and explained all she could in answer to my questions. I went again on the following Wednesday evening and felt the same influence, so I did not go any more, not being drawn in any way to the place.

A little time went by and another friend lent me her *News Letter* and your book, "Christology," and in reading them I was delighted with all the lectures, etc., and felt I wanted to know more and more of the Truth—which to my idea it certainly was—and through my health not being so good at the time, I was drawn more and more. I must not forget to tell you I had been under doctor's and physician's care for over seven years,

and tried everything. They all treated me for indigestion, but always changing the medicine, which never did seem to suit my case (one suggested an operation which I am glad to say never took place), until I was tired of taking medicine, etc. Then I turned to the Truth and must say I can now demonstrate over any ailment.

Early this year we all had, to material mind, influenza, so called, and I and my youngest daughter were the worst and we were in bed about six weeks. My eldest daughter was in bed about four days and kept indoors a fortnight. My son had it very slightly and did not keep to his bed at all, nor did my neice, although she had it very bad, so far as I could see with these eyes; but I kept on treating, and had I sent for a doctor he certainly would have ordered poultices, etc. However, I can safely-state that we managed without doctor or nurse, or even a fire in my bedroom and had my bedroom window open a little all the time. My youngest daughter, who was in bed with me, got up a little too soon and so caught fresh cold and came back to bed again, and her bowels were so sore I had to press my hand upon them for it hurt her so to cough; the pressure seemed to relieve her. She could not even sit up in bed. When I looked at the child, I really was going to be frightened, for, so far as I could see with mortal mind eyes, she was dangerously ill and I wondered if I were doing right—because the law would have come down upon me for neglect. Then I thought

I heard something say, "Why, there is no fear," and so I treated against fear and what I thought my daughter had (inflammation of the bowels to the material mind), and kept on with the treatment all the afternoon and night; and the child sat up the next day and was ever so much better, for which I thanked God for making me stronger in my Faith. I may say that soon after I began treating again my child went off to sleep and breathed much easier. I am pleased to say we were very soon all right again.

I could go on relating little things that I have demonstrated over since I came into this Thought, for my experience with my family is daily. I tell all my friends that what little knowledge I have gained in this Thought, I would not part with for all the diamonds or money in the world, because it certainly is a something which I cannot describe, a peace that passeth all understanding, and I am but a child in the Thought as yet.

I long for the time to come when I can have a long chat with you, Brother Sabin, and so be able to exchange ideas. I sincerely hope I am not taking up too much of your time, but I feel I could go on indefinitely. I very rarely, if ever, go out without taking a bag full of leaflets, "DIVINE HEALINGS," or some literature, and passing them to some one in the train or tram; in fact I have left them in the waiting rooms at all the stations in Manchester, and left a "CHRISTOLOGY," too, at one, which the attendant informed me had been taken away. They all seemed delighted to get

them. I say, when I give one to every person, I do not ask them to believe, only read and judge for themselves, for I think they are all well worth reading and really do you great credit for your wonderful patience in bringing these ideas before the public.

I thank you for all your kindness in helping me to spread this great Truth in my part of England, for I feel I want everyone to know it. I really can say that this last eight months I am far better in health and spirits than I have been for many years. I eat less and drink less than I ever did before and certainly sleep better for it.

I have read all of your works and think they are splendid, and am longing for the time when I shall be far stronger in the work.

What I say to all is, "Send for the books and read for yourselves." The Truth will dawn upon you more and more as you read on.

Yours in Truth and Love,
(Signed) _____.

Nobody needs medicine, if he knows the Truth, because Jesus tells us, "*You shall know the Truth and the Truth shall make you free.*"

Care, grief, sickness, and poverty all vanish before the prayer of Understanding.

All inharmonies disappear when we seek the knowledge of God and His righteousness.

Mollie Midget Stories.

THIRD SERIES—NUMBER ONE.

NO. 22 KINDERGARTEN LANE,
SUNSHINE TOWN, FAIRYLAND.

*To the "News Letter" Friends,
All Round the World.*

DEAR PEOPLE:—As you all know, nothing appeals to a child more strongly than his birthday, so as our dear NEWS LETTER celebrates her eighth anniversary we will clothe her in story form, to bring out her best and strongest features; and say with St. John, "*Beloved, I wish above all things that thou may'st prosper.*"

Yours, I. H. N.,

(M.) MOLLIE MIDGET.

TO THE NEWS LETTER.

Little Carrie News Letter,
Sitting in the sun,
Laughing and dancing,
Because her work is done.

Round the world she's travelled,
A courier dove is she,
Bearing on her white wings
The message of the free.

Little Carrie News Letter,
Floating 'round the sick,
Cheering up the faint ones
With words sure and quick.

Who would be without you
My Carrie, Courier-Dove,
Welcome, beauteous booklet,
Messenger of Love.

A STORY OF THE N. E. W. S. LETTER.

"Dolly! Dolly look here," called out a magazine which lay on the table beside a great wax doll. Dolly could open and shut her eyes and turn her head, also say a few words. So when she heard a voice she opened her great blue eyes and peered around to see who was talking and calling "Dolly."

At this moment a little girl came dancing into the nursery. She, too, heard the strange piping voice and looked behind the door, under the table, and even up the chimney to find who was speaking.

The book called again: "Here, here I am little girl; look on the table. Brooks talk, birds chatter, and books can talk, too. Your Bible speaks to you in the still small voice. This is my birthday, and I want it celebrated. I want you and Dolly to tell me if I have ever done anybody good; this will make me happy to know that I am of use to some one. Go get your mother, little girl, and ask her to tell you about me."

Away ran Golden Hair, for it was she, down the stairs and out on the lawn, and soon returned with a crowd of people to hear the NEWS LETTER talk.

It began just like a phonograph. Speaking to the mother, it said:

"Madam, I would like to know on this, my eighth birthday, what good I have done in your family. Of course you know who I am—The little News Letter Girl; they call me Carrie News Letter. When I was born I began traveling. Every month I am sent all over the country to help brighten and cheer somebody's life. Look on the front page and you will see the picture of a beautiful lady dressed in a flag dress, with stars for jewels. She is resting on a pillar of Truth—the robe means that Freedom of the Truth, sent everywhere by the Courier Dove, will come back again from where it is sent, bringing in its bill Love. The olive branch is already in this lady's hand, the sandals of Peace on her feet. Now, I am called the 'Courier Dove.' Have I ever brought Love into your home, or helped you in any way?"

"Well," answered the mother proudly, as she took the News Letter in her arms, "I am happy to speak on your birthday and tell you what a blessing you have been to me. Every month I can scarcely wait until you get here; you are my very best friend, next to my Bible, and many lonely hours you have spoken to me when no one else could help. Early every morning, I read words of Love you have brought me.

"When I first met you I was very ill with a fever, which left my head entirely bald. I read your sweet messages in which you told me I was 'whole and perfect, the image and likeness of God.' I had been taught that I was a sinner and would always have

to be sick, but that night I dreamed that which you said was true; I saw myself healed, and in a few days I astonished everybody by getting right up out of my bed, entirely well. I looked, and there was hair growing on my head just like little patches of grass on a grass plot; it came in so fast my friends thought I wore a wig. My husband loved you from that hour because you brought me the blessing of health, and you have been welcome here ever since.

"I then rejoiced so much over the words you taught me, I introduced you to all my friends. Many of them are here now, and we all love you.

"My little daughter is teaching her doll Christian Science. I heard her tell her dolly the other day, when Sallie Jones came to play and offered her medicine, not to take it. She told Dolly that Sallie Jones had given her doll Julia so many sugar pills that Julia turned to sugar and the rats ate her; that was the last of Sallie Jones' doll. My little daughter had told Sallie when her dolly was sick, not to worry and she would soon get well, but Sallie would not believe it.

"Now, you have heard all about the good you have done in our house, and we thank you and want you to live forever."

"Another lady spoke up and told about an ear-ring she feared was lost; it was a costly jewel and she was crying about her loss when her little boy knelt down and prayed; then she picked up the News Letter in which Bishop Sabin told about an article he believed for a moment was lost, but

he soon realized that nothing was hidden from his Father's eye. She prayed that the ear-rings might be returned to her. The next day a letter came saying that the article was found. The little screw on the back of the ear-ring was broken, for someone had stepped on it, but the pearl was whole and perfect. So you see, Little Carrie News Letter, you always came like a good angel to our home, and brought us a blessing."

The pearl in the ear-ring reminds us of Jesus, the dew-drop, into which our Father's love shines.

The diamonds all around the pearl are His People who shine as bright stars forever and ever.

Let me tell you a bit of a story I heard, something like this: "There once was a man who was very thirsty. He could find no water because there was a drought in the land. Everything was like a hot desert, but he never gave up searching. One day he came to a bright sparkling spring. As he drank he was given a small flask of water. Everywhere one drop of this water fell it immediately became a spring, to which many thirsty ones came rejoicing. The News Letter is just like this drop of water to thousands.

"You were born, dear little booklet, in a lovely home, where good people live. I once knew a sad woman who knew she was not good. She called at this home and asked for prayers. The sweet face of the Bishop's wife, Mary, has drawn many to her. This sad woman was made good and happy through Mrs. Mary C. Sabin's prayers.

Even the birds love to be near her. In her room, where she leads many out of darkness into light, she has many kinds of beautiful birds. I know you children would like to visit this home, where everything is beautiful, and lives happily. The gold fish have the neatest little rocky home in their aquarium, where they play tag, and look like gleams of rainbow darting here and there. These pets all feel the Love vibrations, just as you feel pleasure at the sound of a harp or violin playing sweetly and softly behind a bower of green palms. You can not see the musicians, but you can feel the harmony their playing produces on the air as it passes through it. You ought to be good, Little Carrie News Letter, when you were born in such a home as this.

"The letters in your name are on the compass, N. E. W. S. You are always found true, pointing to the North Star. When we look at you, our ship of life is guided from the rocks and shoals which wreck so many lives.

"May you have many happy and prosperous returns of the day, Little Carrie News Letter!"

(M.) MOLLIE MIDGET.

Let us live each passing day in such manner as will enable us to say I am nearer to the supremacy of the soul, nearer the state which knows no death, sorrow, or sickness; crying, want and sin are behind me and cast less shadow over me than ever before.

PUBLICATIONS BY OLIVER C. SABIN.

HEALING TAUGHT BY MAIL.

Price \$2.

Eleven lectures by Oliver C. Sabin, presenting in concise form the fundamental principles underlying the philosophy of Healing the Sick and banishing the inharmonies of life. Among the contents may be mentioned:

GOD AND HIS ATTRIBUTES.—“Everything in creation is pervaded by the Omnipresent Life, and is now filled with its Perfection and Power. God is the One Perfect Life, All Presence, All Power, and All Knowledge.”

PRAYER: THE CHRISTIAN'S WORKING TOOLS.—“There is a mystery in prayer which human reason has never solved, just as it has not solved many of the occult problems of nature.”

“Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.
Prayer is the heaving of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.”

PRAYER—CONTINUED: MAN'S DOMINION—ROAD TO AFFLUENCE.—“*The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding.*” (Prov. ix, 10.)

“No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye can not serve God and mammon.”

THOUGHT.—“No one should think of himself or herself in any manner except in such a way and manner as he or she wishes to see realized in his or her physical, mental, or material affairs.”

“The thought of a thing is the prophecy of its fulfillment; therefore, think right. We must carefully guard our thinking.” “Let truth and Divine Consciousness, which speak only of Good, control.” “Guard the very entrance of thought; decide whether God's idea alone shall enter your thought. You can decide, for you are the thinker.”

“YOU SHALL KNOW THE TRUTH WHICH GIVES FREEDOM: Freedom is man's birthright; fear is slavery.” (How to obtain our birthright and how to avoid destructive fear.)

PRACTICAL THOUGHT LIMITATION.—“‘Prove me now,’ saith the Lord, ‘if I will not open the windows of heaven and pour out a blessing that there shall not be room enough.’”

“What we receive is not limited by the giver, but by our capacity to receive.” (Subject fully discussed.)

JESUS CHRIST THE CORNER STONE.—“All healing is done in and through His blessed name. The knowledge of God and man's relation to God; the right understanding of these will break the bonds of our captivity and give us the consciousness of Eternal Life. Jesus said knowing the Truth makes us free, also knowing God is Eternal Life—two most precious boons.”

“We think that heaven will not shut

forevermore,
 Without a knocker left outside the
 door;
 Lest some belated wanderer should
 come,
 Heart-broken, asking just to be at
 home,
 So that the Father will at last forgive,
 And looking on his face that soul
 shall live."

THOUGHT TRANSFERENCE.—(Practically exemplified.)

A REVIEW--A BENEDICTION—"When all have one Mind, one Intelligence, and that the Mind of Christ or Truth, we shall see but one kind of Body, perfect and pure."

THE MONEY QUESTION—HOW TO DEMONSTRATE.—"*Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?*"

"In Divine Science we accept that the Source of all things is God; that all Cause is Divine Mind. We follow the method of Divine Mind expressing itself, and know that its first expression or activity is Divine Thought, and that the result of Divine Thought is Divine Word or Body.

"We learn, in Science, the futility of trying to better conditions by working to change the outer without reaching the inner cause," etc.

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All divine healing is done in answer to prayer to God in the name of Jesus Christ, for it is through His name only that we have any promises. The doctrines of the Evangelical Christian Science Church hold strongly to this fact. Others may heal, calling their work New Thought, Divine, Christian Science, etc., but they cannot heal as Jesus taught His disciples to heal except through the name of Jesus Christ.

MID PLEASURES AND PALACES.

THE HAGUE, July 12, 1904.

My Dear Bishop Sabin:—

From dear little Holland I send you bright greetings this morning. I have been reading the Washington NEWS LETTER to Mrs. M., for the past hour and feel very much in touch with you and the Washington Circle. She, too, has been comforted, for I am wise enough not to mention the name of my paper, and she does not know from whence it comes.

You will be glad, I'm sure, to hear that my summer so far has been one of Perfect Harmony. I have with me beside Miss M., a sweet companion, a young woman of gentleness, and love, to share my responsibility, and before we had been many days out at sea I found to my great joy that the New Thought had reached her and that she was thrilled with it, as I was myself.

Together we have read "Christology" and together enjoyed it; together we have held the thought of Love and Harmony over Miss M. with the result that that poor soul *does try*, for our sakes, to be brighter and feel some interest in the things that give us both so much pleasure.

We hold the Thought of Health and Cheer over her, and are happy to tell you that she has only lost consciousness twice since we left home in May.

God is good indeed—to give me this Bessie to share my days and help

me in this work. I notice in this month's issue of the NEWS LETTER a request from Japan that its readers join on July 4th in one great prayer for an end to the war. I want to tell you something just here which I know will please you. On July 3d we were in Antwerp. My NEWS LETTER for July had not yet reached me. I found it waiting to greet me at The Hague—but on July 3rd when I knelt in prayer that night my mind went to dear ones over the sea and the glad holiday which the next dawn would bring to them. I entrusted the children to God's love—that it might enfold them in safety from the dangerous toys with which they might play. I thanked God for the victory, the independence—which the day commemorated—and then prayed for another victory—the independence of Thought, the overcoming of error, and the victory of Truth in God's world. I thanked Him for peace in our land, and then my thoughts went on to those other lands, where war and hate and sorrow and suffering prevail—poor Russia and Japan—and long and earnestly I prayed for peace for them, that right might prevail and bring a speedy end to all this strife.

And at this time the WASHINGTON NEWS LETTER was waiting for me—many miles away—with the request that we give the prayer asked for by this man in Japan. Can you imagine my delight when I opened my paper several days later and realized that the message had already reached me, and I had answered?

What a lot of God's great, wide, beautiful, wonderful, world I am seeing, and how I am enjoying it.

How these Dutch streets delight me—the scenes in the streets, faithful dogs harnessed to carts filled with shining brass milk cans, the workmen in their wooden shoes, and the funny little shops with countless post cards and tiny wooden shoes—all add to our pleasure, to say nothing of the delicious cakes in the windows. Here at the Hague we are only twenty minutes' ride from the fashionable watering place, Schenningen. The ride through a magnificent celebrated forest—its dense shade broken by beautiful gleams of sunlight. On one side of the track there is a bicycle path and a bridle path, and on the other side a carriage drive and foot path with enticing seats by the way—a perfect paradise for lovers. And all this leading toward the beautiful sea.

I must not forget to tell you of a wonderful painting we saw in the famous old art gallery at Antwerp, called "The Raising of Jairus' Daughter," so well hung and so wonderfully well done that one can almost hear the mother sob as she has thrown herself upon the dead body of her child, almost see the Master step forward, and almost hear His voice saying, "Damsel, I say unto thee, arise!" I went three times to see this thrilling picture by Julius de Wendt.

In the beautiful cathedral there, with the charming chimes, we saw those world-famed paintings of Rubens, "The Elevation of the Cross,"

"The Crucifixion and the Descent from the Cross." Wonderful! Even Miss M. felt the power of those and was willing to stay long. I felt that I must get away by myself somewhere, where I could kneel and forget the artist in the story of the cross. Rubens is not one of my favorites—his women and babies are all so fat and healthy—a little dropical I call it—but I shall always be glad I saw those pictures, because I know that they are masterpieces.

Antwerp is as much alive with Rubens to-day as when he preached and walked upon its streets.

How I wish that all this might have come to me twenty years ago. I feel that this wonderful summer is bringing so much into my life, that life must surely mean more to me after this. We have been in Scotland—England—Wales—Paris—and now we are living with a private family in the sweetest, cleanest, prettiest Dutch home you can possibly imagine. From here we go to Amsterdam, then up the Rhine into Germany, then Switzerland, and in the fall to Rome.

There is a saying "All roads should lead to Rome," and another, "See Rome and die," but I hope to see Rome and live—live a fuller, better, nobler life than ever before.

I hope I have not tired you with my long letter. Please remember me to Mrs. Sabin and your family. I read Mrs. Sabin's experiences with great interest.

And now, good bye. My thoughts and prayers are with you and your

work often, and I am duly grateful for all you have done for me. You could not have been kinder to me had you known what a heavy, heavy heart I carried into your meeting that first Sunday. I felt even then that I had found a friend to whom I could unburden, but to my surprise the burden which I felt must kill me, and I hoped it would, just rolled away, and the first thing I knew I was glad. Thank you.

Very sincerely I am yours,

E. E. L.

We found a Christian Science Circle in Paris, and there is one here but we have not been able to locate it yet.

It is singular, to say the least, that the Christian ministry should object to healing the sick through prayer in the name of Jesus Christ, but the reason for this must be that they have become disgusted through these persons who are claiming special gifts from God, which, of course, they know is not true. The ministry should make the distinction that there is the true and the false. They can heal the sick, and they can teach the members of their churches to heal the sick by following identically the teachings of Jesus Christ. No one is obliged to go to any person to learn how to heal the sick, if he can bring his mind down to a realizing sense of this Truth as taught by Jesus Christ, because that is the only germ of Truth which heals the sick. All other healings are done by methods not divine.

POINTERS.

ALONZO B. EATON.

"Be not afraid; he who feareth is not made perfect in love."

Do you ever receive the blessings of a kind act? If not, the fault is yours.

Look to the Good, for it is eternal;
Listen to the Truth, for it is eternal;
Learn to Love, for it is eternal;
And in these three there is Life eternal.

Do not always say that which you think first. Better be forever silent than to give to the world the harsh, hasty words of an irritated brain, dyspeptic stomach, or chronic pessimist.

The paths and roads which lead to a good act are always smooth and flower-lined to the traveler.

All that is is real, for God is the only Creator.

True religion does not consist of doubts ;it is composed of know.

As mirage is real to the child, so is error real to the grown person who is childish in the knowledge of his real being.

Man, the image and likeness of God, is greater than all else. This planet and all others are His to command by and through the will of the Creator.

The true Christian is ever scrupulous in his regard for the rights of others.

Never fail to extend the helping hand, to throw out the lifeline, or to give the thirsty the cup of Truth, for as you sow you reap.

The creator is greater than the created. God is greater than all, for He created all.

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Print Dept.

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DIVINE HEALING**

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NOVEMBER, 1904.

NO. 2.



COLONEL OLIVER C. SABIN.

Washington News Letter

VOL. X.

WASHINGTON, D. C., NOVEMBER, 1904.

No. 2.

Lecture—Teaching Lesson No. 1.

BY BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday,
October 2, 1904.

When we consider the magnitude of this subject, God's control, and that it is God's manifest rule to the human family, the responsibility that rests upon the speaker is more than ordinary, as we come here to teach those beautiful thoughts. Furthermore, not only this intelligent and bright-faced audience before me will hear this lecture, but it goes forth throughout all the world, and, doubtless, in book form and otherwise, will be read by millions of people. Were it not that God leadeth me, I would feel the responsibility so great that I would hesitate to go farther, but that is the philosophy that I am here to teach—"GOD LEADETH ME."

In all of God's manifestations, creations, and works there is an exactitude, a perfect rule. Everything works in perfect harmony. That same rule applies to His intercourse with man. I am not here to teach any religion especially. When I say that, I mean that I am not here to teach in favor of any especial church or any especial dogma or to carry out any especial ideas of any sect. I am here simply as the exponent of the plain a, b, c, TRUTH which God, through His

Son, Jesus Christ, has given to us. Therefore, in this course of lectures, I desire all, whether they be listeners or readers, to lay aside any thought of prejudice which may enter their minds, for in the discussion of these subjects ideas may be presented, and no doubt will be, which will not be in harmony with your preconceived notions. Therefore, do not say, "I will not believe that," or "I do not believe that," but wait, and, by and by, as the scroll is unrolled, you will be enabled to come back and pick up these stitches that are dropped, because all is Harmony and all is Truth, and there is no Truth but that it is in perfect harmony with all Truth. If one person is advocating one idea and calling that Truth, and another advocating a different idea and calling that Truth, and they do not harmonize, there is a certainty that error is there in one or both, because the Truth is forever perfectly harmonious.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

That is one of the promises that

have been given to us and upon which we rely. If you will permit me one word of introduction regarding this series of lectures, I will say further that heretofore my lectures and writings have been almost entirely confined to how to heal the sick. That is a very important thing to know, but that is not all, by any means. God Almighty controls everything around us and about us. He controls our labor, He controls our health, and He controls our happiness, if we but ask, seek, and knock.

It is just as important, so far as I can see, that the human family should be well clothed, well housed, and have surroundings harmonious, beautiful and perfect, as it is that we should have our bodily health in perfect condition. We are told that we must not love money and we do not love money. A person who loves money is a miser, who hoards it and gets it out and counts it, who revels in it, as a certain rich man used to do in this city, who has now gone on. This man would send to the bank and get \$10,000 at a time; crisp new bills—hundred dollar bills, fifty dollar bills, ten dollar bills, etc.—all new, and he would scatter them all over his bed, and he would get upon the bed and cover himself over with these bills and roll in them, bask in them, revel in them, and enjoy their presence. He loved money, *per se*, but persons who work for money and strive for money and desire it for a certain end, to feed themselves, clothe their family, and give themselves all the comforts and elegancies of life, such persons are not under that category of those who are loving money.

When the young man came to the Savior and said, "What must I do to be saved?" Jesus told him a number of things, and he said, "*All of these things have I done.*" Our Savior said, "*There is one thing Thou lackest; go and sell what Thou hast and give it to the poor.*" He was grieved and went away grieved. His god was money;

he loved money for the sake of money; and furthermore, as we will discuss further on in these lectures, you are not to work for money and hoard it. You are entitled to the good things of life. You are entitled to everything you want. If you want clothes, you are entitled to the best. You are entitled to travel and go where you choose, and you are entitled to all the elegancies and comforts of life, but when you work and earn money for the purpose of hoarding, laying up where moths and rust will destroy and thieves break through and steal, you are working for money *per se*, money for itself, and that you are commanded not to do.

These are preliminary remarks, of course. We will come down to the minutiae by and by, and teach you how you should do and how to do it.

These remarks are to disabuse the mind of the idea that we are talking in favor of the proposition of making money for the sake of money; there is no truth in it. Take my life. I never worked as many hours in my life as I do now. I never worked as late nor got up so uniformly early, as I do now, and I do not scheme for money. I do not think for money. I ask God Almighty for my supplies, as I should, and I go on and do my work, working for God, not working for human beings, and the result is that all of my necessities are taken care of and I have as good an income and as good a living as though I had hundreds of thousands of dollars hoarded in the banks.

"*Give us this day our daily bread.*" Take the example of the Jews, when they were traveling in the wilderness. God gave them each day sufficient of the manna for their supply and that was the end, and if, perchance, someone thought to lay up for the future, that portion would be destroyed, because God has commanded otherwise.

Mind you, I am talking right straight against this theory and this

doctrine that you have to strive, that you have to cheat, that you have to lie to lay up money for the future, for some time when God will go back on you.

That is all there is in it. If I should lay up money enough for next year to live on, what is the result? I have laid it up, so if God does not give me the money I will have it already. Now, there is one thing you have to do. You have to understand to start in on, in these lectures, that you are going to reap just exactly what you sow, absolutely. There is nothing more certain in all of God's fixed principles than that you will reap the crop you sow. If you are stingy, if you are mean, if you are a pinchbeck, you will reap that kind of a crop. I have known people to work and see how much they could get for nothing out of somebody. I know a person in this city that, perhaps, to-day has anywhere from \$150,000 up. She went through one of the classes that were taught by our college. We never dun anybody for money. The fee was \$10 for each student. That person never paid for the tuition; never was asked for it. She has been striving all these years to get this Science, but she is no nearer it now than when she commenced. Her mind is encrusted over with stinginess. You may say; if that is true, how did she get her money? She may have her money, but she, as the man who had the millions scattered on his bed who reveled in it, is a poor woman. He was a poor man. He lived mean, he worked hard and he enjoyed nothing, and was in reality a poor man. Take these men who have a great deal of money and yet fail to enjoy it. They are poorer than you or I, who have no money, but enjoy everything we want.

Now, with these preliminary remarks, I am going to come down to the bedrock of this lecture and I think you will have to bear with me during this course of fifteen lectures if I run over the time of my usual lectures

about fifteen minutes each Sunday, for I think I will have to do that.

The proposition that I want to present first is this, that EVERYTHING COMES FROM GOD; everything comes from God and we receive it from God in answer to prayer, in the name of Jesus Christ. That is the fundamental principle upon which we base all our demands and our claims.

I am going to read you some testimony along that line from the Bible, and what we do not find in the Bible we care nothing about. If we find anything in the Bible that is not susceptible of demonstration, we know it can not be the Truth, because there is no Truth that is not harmonious with all other Truth. I will now read:

"The eternal God is thy refuge, and underneath are the everlasting arms.

"Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.

"At destruction and famine shalt thou laugh; neither shalt thou be afraid of the beasts of the earth."

Now, take in this connection, the illustration of our Savior, when they came to the disciple and demanded taxes. The disciple went to his Master and asked Him whether he should pay the taxes. The Savior told him to go and catch a fish, *"And the first fish you catch, open its mouth and take out a piece of money and go and pay the taxes."* At another time the multitude was around him hungry, and there were only a few fishes and loaves of bread to feed them. Jesus took the loaves and blessed them and the fishes and blessed them, and then they fed the multitude.

„Now, mark you, as we will show you later on, we demonstrate with the same rule that Jesus Christ worked by, and the same thing that He did can be done again.

One morning I came down to breakfast. My wife and son had been talking about business, and I think he had told her he had a lot of bills to pay

and did not have any money to pay them with. When I came down to breakfast she told me about it. I asked my son how much he had to pay and he said something over \$700, and I told him to pay it. He said he would be too glad to pay it if he had the money. I asked him how much money he had and he said \$9.65. I said, "You will get the money in the morning mail when it is opened, and you can pay your bills." "But," my wife said, "Suppose you do not get the money." I said, "It is a matter that I never suppose upon. We have God's promises and we have the right to take His promises, and I know His promises will be fulfilled." Finally they cornered me, and I told my son that if he did not get the money in the mail to come and tell me and then we would go out on the side-walk and kick up a brick and it would turn to money, then he could pay his bills. Of course, they dropped me then. The next morning the mail was opened, the money came, the bills were all paid, and he had \$105 in the bank at night.

There, God was fulfilling His promises in response to prayer in accord with the universal law. Take the poor man, the beggar, you call him. I was walking along the street last night and a poor fellow approached me, apparently in good health, selling shoestrings as a sort of cover for beggary. There was the image and likeness of God, who, by God Himself, had been given power and dominion, one of God's heirs, trying to eke out a miserable existence by selling shoestrings. He was destroying himself. He had built up a wall within himself that was destroying him, literally, utterly destroying him. There is no more reason and no more necessity of persons being poor or being in want than there is in being sick, and there is no necessity of being sick, if you will only come to God Almighty as you should come, and live as you should live. It is easy to live and do

right, because you are paid for doing right, and it is hard to do wrong, because you know if you step aside you will be punished and destroyed. I continue my reading:

"For the Lord loveth judgment, and forsaketh not His saints; they are preserved forever.

"The righteous shall inherit the land and dwell therein forever.

"Cast thy burden upon the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

"Surely He shall deliver thee from the snare of the fowler and from the noisome pestilence.

"He shall cover thee with His feathers, and under His wings shalt thou trust; His Truth shall be thy shield and buckler.

"Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation;

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

"He sent His word and healed them and delivered them from their destructions.

"And I will walk at liberty; for I seek Thy precepts.

"For Thou hast delivered my soul from death, mine eyes from tears and my feet from falling.

"The Lord is thy keeper; the Lord is thy shade upon thy right hand.

"The sun shall not smite thee by day, nor the moon by night.

"The Lord shall preserve thee from all evil; He shall preserve thy soul.

"The Lord shall preserve thy going out and thy coming in, from this time forth, and even forevermore.

"The Lord openeth the eyes of the blind; the Lord raiseth them that are bowed down; the Lord loveth the righteous.

"Fear thou not, for I am with thee; be not dismayed, for I am thy God: I

will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.

"I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

"Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

"But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.

"Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: How much more are ye better than the fowls?"

"Consider the lilies how they grow: They toil not; they spin not; yet I say unto you, that Solomon in all his glory, was not arrayed like one of these.

"If, then, God so clothe the grass, which is to-day in the field and to-morrow cast into the oven, how much more will He clothe you, O ye of little faith?"

"And seek ye not what ye shall eat or what ye shall drink, neither be ye of doubtful mind."

I want to give one thought on that doubtful mind. A couple of weeks ago a lady stopped in Washington on her way to California. She had been in western New York, and while near Dunkirk she lost her pocketbook, as she believed, in the country. It had her return ticket to California in it, some money, a diamond pin, and several other articles of more or less value. She came on to Washington. About two weeks passed before she left us and she had advertised and had the police and every agency hunting up that pocketbook. She finally came on to Washington, as was her

intention, and stopped to see me. She is one of my students in California and she incidentally spoke to me of losing her pocketbook and said that she was going to buy a ticket by another route and go back to California. I asked her if she had treated for the return of the pocketbook, and she said she had not. I told her she should, and she should have done it at once, and then she could not have lost it. She asked me to treat for it. I treated for its return and then passed the thought out of my mind, as soon as I had finished my prayer, knowing that God would answer any prayer that was made in perfect Faith and with the SPIRIT and the UNDERSTANDING. The next time she saw me she asked me if I was still thinking of that lost pocketbook. I told her not at all; that God would answer the prayer that had been sent. She remained here about two weeks and got ready to take another train home to California. This was on a Monday, and the Friday night before she got me to telephone for her sleeper and engage it, and the following day—Saturday—she was going down to buy her ticket; but it happened to rain that forenoon and she did not go, and that day before she left her home she received a dispatch that her pocketbook and everything in it had been found intact and that it had been expressed on to her that day.

That was simply answer to the prayer along scientific lines, but the point I want to emphasize especially here is that when you pray you must pray not in doubt. You can not pray in doubt. If you do you will lose. A gentleman was telling me last night about some people that had concluded to get together down in Tennessee (this man was a Tennessee lawyer) and pray for rain. They had their little meeting, when one fellow came in and said, "Brother Jones, it will not do to pray to-night for the wind is in the wrong direction." That is like the old lady who had been told about praying, that if one had proper faith

he could remove the mountain, etc. Well, she had a little hill in front of her house, so she started in praying and prayed all night to God for the removal of that hill. When daylight came and she could see she looked out of her window and there was the hill still there, and she said, "Just as I expected; it is there yet."

I tell you these instances to emphasize the thought that you must pray with the understanding that you have that for which you ask before you ask. We will illustrate that further on; but you must know this, that whatever you ask for you are just as certain to receive an answer to that prayer as that two and two make four. No doubt about it at all. If you will pray with perfect Faith, you are going to get that for which you ask, every time. There is no such thing as failure, because God's laws are simply immutable, but if we have the least particle of doubt, or if this environment or that works against us we will have seeming failures for the time being, for our Savior, when He went down into His own country, Mark tells us, could not do many mighty works, because of the universal unbelief that surrounded Him.

Take a person that is sick. The doctors are giving out bulletins that he is sick, three or four or a dozen times a day. The whole world is saying that he is going to die, and the result of it is that he does die. I do not think there is one mentality strong enough to withstand that mighty force. We have a system of treating those cases, where we put from six to twenty-five workers on one case, and oftentimes we succeed in destroying that mortal mind. That is the great trouble, that is the only trouble, because when we ask God, without the other trend against us, we are sure to receive an affirmative answer.

"But rather seek ye the kingdom of God; and all these things shall be added unto you."

"The Lord is my Shepherd; I shall not want."

Now, mark you this: These things are laid down for our intelligence, for our authority. You must take into consideration another thought, that God Almighty's laws are all harmonious, and that God is unchangeable. If ever in existence there was a time that God, through man, did heal the sick, He did it by virtue of certain laws, and these laws exist to-day and they can be applied and worked to-day as well as they were before. But, my ecclesiastical friend, who was reared in the school I was, may say: "They healed by virtue of miracles." Well, what he understands and what I understood by miracles is that it was something outside and beyond the law of nature. If a lawyer was trying to express it he would call it extra-judicial, or if it were a politician and he wanted something that the constitution did not recognize, he would call it the higher law. It is something beyond and outside of the universal law of the universal God. I want to say to you that there never was such a thing in existence. God never changed, from all eternity, and never can. Every miracle, so called, that ever was performed, was performed by virtue of God Almighty's law. When you place yourself in the attitude of prayer, asking for something, you then are on the tramway, so to speak, where you are going to receive an answer to that prayer, but if you pray to God as did the old lady, with doubt in your mind, you will never receive an answer to prayer. God's laws are unchangeable, the same to-day and forever; there can be no change in them, never was a change. Jesus Christ said, *"Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do, and ever greater, because I go unto My Father."* We have authority for everything we say, and furthermore, we know our authority is correct, because the signs follow those

who believe, who believe this doctrine I am teaching you. They do heal the sick and they do demonstrate over these material affairs of life.

"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

"For the Lord is a sun and a shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly.

"Riches and honor are with me; yea durable riches and righteousness.

"By humility and the fear of the Lord are riches and honor and life.

"If ye be willing and obedient ye shall eat the good of the land.

"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden and like a spring of water, whose waters fail not.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Another thing I wish to speak about. There is a certain class of religionists who believe that they can get all they want and it will never cost them a cent. They go into a church, when they know by the surroundings that the expenses of that church are considerable, but, instead of putting into the contribution box what they ought to they will drop in a copper cent or a five-cent piece. They sow pinchingly and they will surely reap pinchingly.

An old negro minister out in Chicago watches his congregation. He has them all come up and then the basket is passed. If he sees any one of them dropping in a copper cent, he takes it and gives it back and says: "We do not want any Alexander Coppersmiths here." The result is that that minister has a very flush excheq-

uer all the time. What I want to say is this: "You must do your part." You must not think you are going to get flesh on your bones from God's storehouse if you are filled with parsimony. Bob Ingersoll said a good thing when he said: "If you have but a dollar, spend it like a lord." When you go into a store, don't hunt around and get the meanest piece of goods you can find and then jew the poor merchant down below cost farther, before you buy it. When you hire a servant or anybody to work for you do not try to cut his throat. Give him what his labor is worth in proportion to your business.

A man came to see me one day and said, "I can save you more than my salary if you will let me come and take charge of your publication house." I asked him how he would do it and he said, "I would reduce the salaries all along the line." We have to put ourselves in the other fellows' place, do unto him as we would have him to do unto us, and we have to carry that rule out. If you do, the heavens and the earth are yours and you will come into the enjoyment of all things. You do not have to die in order to get the good things of life. You can have the kingdom of heaven right here or you can have your hell right here. You can have either heaven or hell here on earth, as you may select, and you can never avoid your conduct one way or the other.

"For your Father knoweth what things ye have need of before ye ask Him.

"And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work.

"But my God shall supply all your need according to His riches in glory by Christ Jesus.

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

"The Spirit of the Lord God, is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

"And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom and healing every sickness and every disease among the people.

"And as ye go, preach, saying, The kingdom of heaven is at hand.

"Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do.

"Hercin is My Father glorified, that ye bear much fruit; so shall ye be My disciples.

"Who by faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

"Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong.

"The effectual fervent prayer of a righteous man availeth much.

"Come unto me, all ye that labor, and are heavy laden, and I will give you rest.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Now, these quotations are part of the authority upon which we base our claims of God Control. These promises from God have come to us, have been handed down to us, and we rely on them and in them and we have perfect and absolute success, because it is God's work and not man's.

Now, in the further discussion of this subject, we come to the minutiae, so to speak, of this philosophy, and we

will divide it, for the purpose of these discussions, into three general heads. First, GOD: WHO IS GOD, WHAT IS GOD AND WHAT HE IS TO US? Second, MAN: WHAT MAN IS, WHAT ARE HIS RIGHTS AND HIS RELATIONSHIP TO GOD, THE FATHER? Thirdly, THE LANGUAGE BETWEEN THESE TWO, GOD, THE FATHER, AND MAN, HIS CHILD? In other words, WHAT IS PRAYER, AND HOW DO YOU PRAY in order to obtain an absolute answer?

Now, mind you, it is just as scientific to know how to pray as it is to know how to work a mathematical problem. It is just as necessary that you understand the character of God, the character of man and the relationship between the two as it is to know how to ask for that which you want.

The world to-day is covered with prayers to God, on this beautiful Sunday, going up from the churches that are never answered. Why? Because they are prayers that are prayed without the Understanding. There can be no answer to prayer unless it is given with the SPIRIT and with the UNDERSTANDING. You must pray with the Understanding in order to obtain the perfect answer. If you do that, the world, so to speak, is yours.

One more thought. Remember that this world is filled with pretenders. Some claim they have special revelations from God and that God has conferred great blessings and favors upon them. Others claim they are the second coming of the Messiah. Others claim they have been so favored by God that He has given them this beautiful Truth, and everybody else who would use it wrongs them financially, or if they attempt to teach it they are robbing them of that which justly belongs to them. You will find them coming up and claiming to be the second coming of Elijah, the prophet, and you will see that the prophet is getting to be too slow a coach and they are coming out as the leading apostle.

All of these pretenders are working

in error. God Almighty loves no one of His children better than the others. He never gave to one any more than any other, under like conditions. If I go to school I learn how I can perform my examples better than the one who has never been to school and never been taught. If a person refuses to learn, and says, "Oh, it is not for me," he builds up a stone wall in front of himself. Such are bound hand and foot, by their own declarations and they are lead by these material things, and you will find them peddling shoe-strings, or they will come around and beg this man or that man or you for the loan of a dollar. You will find them looking to man for that which they want, instead of looking to God.

There is a man in London, whom I have mentioned before, by the name of Mueller, who had the theory in his mind that everything could be gotten from God, if you asked Him in prayer, and for the purpose of demonstrating that he started what was termed an orphan asylum, where he fed and clothed orphans. He asked no man

for money, never asked for a cent. The result was that money came to him in answer to prayer, and the last account of him, so far as I know, was that he had thousands of orphans being supported and fed in response to prayer. There is no such thing as failure, if you will only bring yourself down to the condition where you can be sincere and honest and pray, knowing that you are going to receive that for which you ask.

Now, you who are new in this work remember that we will teach you how to ask, and we will teach you so that you will know when you ask that you are asking for that which you are entitled to, and you know you will receive the answer, because you can see the answer before you. There is no trouble about it. You work on and pray to God Almighty and work as you are told to work, and by the time all of these lectures have expired every one of you will, or ought to be, in the possession of this beautiful Truth, the Truth that Jesus Christ says will make you free.

TEACHING LESSONS.

Commencing with this issue of the NEWS LETTER, is published the first of the series of fifteen lectures teaching how to heal the sick. These lectures will be published every month until the entire series is published, perhaps three or four a month hereafter. Those who wish to subscribe for the NEWS LETTER, if they subscribe prior to the 1st of January next will receive all the NEWS LETTERS commencing with October, 1904, and including all the twelve numbers of 1905. This will include the entire lecture course.

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The Kingdom of God cometh not with observation: Neither shall they say, Lo, here! or, lo, there! for, behold, the Kingdom of God is within you."—Luke xvii, 20-21. That proves our contention that the Kingdom of Heaven, the Kingdom of Harmony, is a condition of mind, and we can enjoy heaven and do enjoy heaven here and now, in the degree that we live in perfect harmony with God's Truth, the same as we can or will at any future period of our existence, whether we are living on this earth or in the next.

Lecture—Reaping and Sowing.

BY BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday morning,
September 11. 1904.

My text is, "*Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.*"

It is the universal law of nature, that the crop is in accordance with the sowing. If you sow a grain of wheat you get a stalk of wheat, if a kernel of corn you get a stalk of corn, if an apple seed you get an apple tree, an acorn and you get an oak; what is true of this so-called physical nature is true of our moral actions.

God is not mocked. We can not have a long face covering a hypocritical heart and pass it off as genuine. God knows precisely what we are. He knows precisely what we want to do; He knows precisely the very inward thoughts of our heart and our desires and our longings; that which we sow, we reap.

Man is, very largely if not entirely, the architect of his own character. I do not mean that man, unaided by God, can accomplish his fullness unaided, but he can place himself in the attitude of prayer to God, asking for that which he seeks. Thus asking, seeking, and knocking, God will answer his prayer and give him that which he seeks. How often do we hear people talking about this one or that one having poor luck or about

having poor luck themselves. I expect it is my fortune, or else I notice it more, to hear more of that kind of talk than anybody else. They come to me and tell me about their misfortunes and their hard times, and complain that they can never succeed. Of course, I know why they do not succeed, and I know why they have all of this so-called poor luck, and it grates on my conscience to hear that kind of talk, but that is the way of the world.

Man is that which he makes himself. If a man thinks he has poor luck he has poor luck. That thought is the prophecy of the poor luck and the prophecy in nine cases out of ten is fulfilled, because the person has simply invited that which has come on him, and he can exclaim, in the language of Job, *That which I feared has come upon me.* It is the optimistic, the one who brings the sunshine, who lives in the light of God Almighty's love, who basks in deeds of goodness and of kindness and happiness, who succeeds; you never hear such people prophesying against poor luck or prophesying that they are going to fail, or bewailing their condition—never. I can tell one of them as soon as I see his face. Their faces are free from wrinkles, they are full of sun-

shine and happiness and God Almighty has stamped his love right down through them. They have no bemoaning, they have no weeping at Providence, they have no fears of the future, they have nothing but eternal and perfect sunshine, eternal and perfect love. That is carried out through all of the ramifications of their life. You take a person who is always discounting the future, fearing the future and refusing to trust God Almighty absolutely and perfectly, and he fails; but the one who trusts perfectly and absolutely, though the heavens should fall, who holds the thought "God Almighty is my strength", stands by the ship, and though the storms may blow and the thunders scream, stands by the flag of eternal trust in God Almighty, nothing can ever harm him or prevent his success.

You have to get where you do not lean upon anything human. If you want anything, go to God Almighty, knowing that from Him comes every good and perfect gift, and that he who asks and asks in spirit and in truth will receive an affirmative answer. There can be no failure, there is no failure, and there never was a failure, because it is as fixed as are the immutable laws that make the spheres roll in their orbits; there can be no failure.

A good tree always brings forth good fruit. God is not mocked; the counterfeit can not pass. You know the tree by its fruit. If the fruit is good, if the acts of goodness are being done not for the sake of glorifica-

tion, not for the sake of gain, not for the sake of anything personal, if right is being done for the sake of right, and good for the sake of the good and because it is the right thing to do, and because you love to do it, the fruit of that tree is eternal harmony in all of the ramifications of life.

How often we see people in this world, almost the majority, yes perhaps four-fifths of them, working and worrying about dollars and cents. They fear that sometime—they do not know when—they will come to what they term want. Now, you see they are sowing that seed, they are preparing for want. They hoard all they can, and yet nine-tenths of them, and perhaps a larger percentage than that, with all of their hoarding come to want. In my practice, as a lawyer, I have seen that proven so often. Men who would have a comfortable fortune would endorse their son's notes in some transaction or they would make some speculation or some misfortune would come to them, and their property would be swept away, and that which they feared, want, was upon them. Why? Because they sowed the seed, they planted the thought and it came forth in fruition, in that which they feared, want.

I have seen it so often. A fruitful case known among lawyers is where the parents make a contract with their sons or daughters for the sake of their supporting them all their life, and turn over to or deed over all their property to these children. I have known a great many cases of that kind; the law books are full of

them. Usually after the children get the property all fixed, as a general thing they go back on the old folks, and sometimes I have known the parents to go to the poor house. All the parents have to do is to file a bill in chancery and the law will put the property right back into the old folks' hands, but the children do not know that. I have been the means of returning a number of these free gifts. Then, there are various other ways, but they all come to the one goal; that is, they reap the crop they sow.

Now, what you want to think and know along those lines is that God Almighty sustains you, not only with breath, with clothes, with food, with health, with happiness, but with everything on earth that you need. You do not have to be mean with yourself, either. You do not have to be pinched. You do not have to be mean in your transactions. You do not have to pinch a dollar until it is disfigured, you do not have to pinch a five cent piece until it squeals, not at all. That kind of sowing reaps a crop of misery. Ingersoll said a very wise thing when he said, "If you have but a dollar, spend it like a lord." I tell you that is the way to live. Know that God Almighty gives you everything, depend on Him, depend on no arm of flesh. There is not a person on the face of the earth to whom I would go and ask for a cent or that I would ask a material favor of, because I have so much better source to go to, a source where I can go and ask, that I have a right to ask of. It is my Father. I am His heir

and what He has is mine, and all I have to do is to reach out my hand and He fills it. That is the thought that brings forth giants in this world of metaphysics. Work along the lines as laid down. Disenthral yourself from these so-called five senses, and rise above them and come into the blue sky of God Almighty's beautiful Love, and trust Him forever and for aye, and you will get everything you want, you will get everything.

Mind, I am not giving you simply and relying only on my own experience, at all, although that is my experience. I rely on and am giving you the experience of every person on the face of the earth that comes into this possession. There never was a failure; there never can be a failure, for, where you trust God absolutely and perfectly with an honest and sincere heart, you are sure to succeed in what you want—as sure as the sun is sure to shine.

God's laws are fixed and immutable. It is for you to say what you will be. You are the architect of your own fortune, and if you refuse, if you condemn yourself, you are condemned and all the world can not resurrect you; but as long as you know who you are and depend on yourself through God Almighty you are as invincible as are the rocks by the shores of the sea.

Another thing that can not be condemned too strongly is that kind of sowing which destroys the body, destroys the mind, and destroys everything you touch and makes your life

a curse to you and a curse to your friends; makes you a person to be loathed. That is where you sow hate, sow malice, sow anger, sow deceit, sow lying and thieving and stealing. That must be obliterated. That kind of a crop can not be sowed in God Almighty's garden and bring forth any fruit there. All such thoughts are at once recognized on the body; in the face first and then it goes on down through the body and it makes men as we see broadcast all over the world, objects of pity. It is a shame that God's perfect children should be destroyed by what we term carnal mind. Avoid all of these thoughts, and remember forever and forever that there is only one power, only one substance, and that is Love, practical Love; and if you find at any time that any other thought is cropping into your consciousness, kick it out, destroy it, and let love for your God and love for your fellow fill every fibre in your consciousness and you will succeed and you will become mighty and strong.

You must remember that. Take this Love, study it, and carry it all the way through, and you will find you can conquer everything by love. You can conquer the most vicious beast, you can conquer your worst enemy, everything, with love.

Our Savior said, heap coals of fire upon their heads. Suppose you had an enemy. Instead of sitting down and hating him, or thinking how you would like to hate him, sit down and love him; declare, in the vibrations of Truth, that you do love him, that God fills your heart with love, you

do love that person, you love everybody, you love him now. The sting of hate is pulled out of his heart and he comes to you, your beautiful friend, showing forth the perfect child of God that he is. This carnal mind road of hate leads down to death, but the other road, the road of Love, leads up the pathway to universal knowledge, to the infinite throne of God Almighty. That is the difference. It is for us to say as to which road we shall go. We can go to the right hand toward God Almighty's beautiful throne, or we can go to the left hand, which is filled with all of this carnal mind, and go down to destruction. It is for us to decide which way we shall go.

Now we have our duties to perform to ourselves, but it is not necessary to live for self alone. You have to go farther. You have to do what Jesus Christ commanded you. You have to take His Truth and preach it to all the world. He did not say to Peter and John and the other apostles who were there, at his last talk, You apostles take this Truth and preach it, but he told the whole five hundred or more that came up the mountain with him. The very last words he said were, Take this Gospel and preach it to all the world, broadcast it everywhere, go forth and God Almighty will be with you and certain signs shall follow those who believe. That is the promise and that is the thought and that is our duty, as much so to-day as it was then. Here is a world before us dying from their own passions, all through ignorance. Now,

if we can throw out the lifeline and bring them in, preach this Gospel of Love, and bring them into the field of God Almighty's love and make them sow sunshine, let them live in His sweetness, and His goodness, we are doing what our Savior commanded us to do, and it is your duty and it is everyone's duty who reads this lecture or who hears this, to do something, to help somebody, bring some one out of misery into the light of Truth and happiness; and the more we do this, the brighter will be the stars in our crowns and the more sheaves we will bring in at the threshing. The harvest will be great, because we work great things, and in

proportion as we do this God blesses us.

Let all temporal things take care of themselves, pay no attention to them. Think not whether you are going to be fed to-morrow or clothed to-morrow or not, but take the example of the little birds. They know God feeds them, they do not worry, not at all. You do not worry about air, then do not worry about anything else. Know that God supplies everything. Do your duty, walk along the line on which you should walk and God will take you by the hand and blessings untold, innumerable and priceless will be the reward and the fruit of such sowing.

THE NEWS LETTER TO THE WORLD.

The mission of the NEWS LETTER is to give to the world this New Truth, which enables us to heal the sick through God in the name of Jesus Christ. The world is dying around us and about us for the lack of this Truth, the lack of this Knowledge, and wherever we go we are surrounded by sickness, sorrow, want, and many of the inharmonies of life.

The Truths contained in this magazine, if closely studied and followed, will enable each one of us to avoid thoughts of evil and lead us into the life where we will be surrounded with and governed by the Love of God Almighty. This God-Love is not confined to any one phase of life, but governs every contingency, gives us

Health, Wisdom, Spiritual Understanding, Wealth, and every other necessity which human wants require.

We commence with this issue the publication of the fifteen lectures which are now being delivered, one each week, and those who would like to have these lectures ought to take the NEWS LETTER and preserve them.

"Verily I say unto you, Whatsoever ye shall ask the Father in My name He will give it you. Hitherto ye have asked nothing in My name. Ask, and ye shall receive, that your joy may be full."—John xvi, 23-24.

A good thought is a moral magnet which draws to it good things; therefore, if you wish good for yourself or your friends, think good.

Lecture—How to Live.

BY BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Evening,
September 11, 1904.

An Eastern lady wrote me asking me to write to her and tell her **HOW TO LIVE**. I can not give my time to write an answer to such letter, but I thought I would take that as a text for to-day and not only answer her question, but give my students everywhere my idea of **HOW TO LIVE**.

The first great requisite to proper living is to **LOVE GOD**. Love Him with all you mind, might and strength. Did it ever occur to you that the followers of Jesus Christ are the only religious people in all the world that recognize God as their Father? Take all the religions, name them all and you will find that God was simply some infinite power. Some recognized Him as the creator of All, some recognized Him as a God of Justice; and, generally, they gave Him the attributes of omnipotence, and omniscience, but not of omnipresence. The followers of Jesus Christ go farther. Jesus gave us God as a Father. "I and My Father are One." We are one with Jesus Christ, He is one with God, we are one with God; God lives in us and we are His children and He is our Father.

Now, when you come to recognize, as we have, that God is our Father, and that He loves us infinitely more

than it would be possible for a human being to love, ought we not to hold up our heads and rejoice that we have been enlightened and that the Truth which makes us free has been revealed to us?

Not only are we God's children, but we are also God's heirs. What He has is ours, and all we have to do, to obtain our inheritance is to reach out our hand and take. Love for God is the first requisite of perfect living.

The next requisite is very much akin to this. It is to **LOVE YOUR BROTHER AS YOURSELF**. It is easy to get that word Love into your mouth, and throw it out as a shallow nothing, but the loving of your brother as yourself is something. It means this, that you have to get yourself into your brother's place; you have to look at things from his standpoint; and, instead of trying to rob him, get the best of him in a bargain, cheat him, beat him, overreach him, see that you do no such thing, but on the contrary get on his side and see that you do not do wrong, see that you do not overreach him, cheat him. Carry this thought into practice and this work throughout your entire life, remembering that you are but following the command of Jesus Christ, when He

told us to seek first the kingdom of righteousness, the kingdom of God, and all these things shall be added unto us.

Remember, you do not have to do good expecting a reward. If you do, you have your reward. God has nothing to do with it. You must do good. Why? Because it is the right thing to do. Because you Love to do good; you love to help your brother, you love to throw out these crumbs of comfort as you go along this pilgrimage. BECAUSE IT IS THE RIGHT THING TO DO AND YOU LOVE TO DO IT. We do not do good for the sake of reward, either hereafter or here, but we do it simply because it is the right thing to do and because we love to do the right. That is the second requisite.

The third requisite that I have marked down is to BE HONEST. In the first place, be honest with yourself; see that you have no hate in your mind or in your consciousness; see that you have no thoughts but are thoughts of perfect rectitude, and if you find any such evil spirits lurking around in your consciousness say to them, "*Get thee behind me, Satan.*"

Be true to God, be true to your fellow and be honest and all these things shall be added unto you.

The next recommendation which I would make for a proper living, would be to TRUST GOD FOR EVERYTHING. Oh, if I could impress the necessity of this on your minds, so that you would simply trust God for everything. There was a gentleman in London, whose name I think

was Miller, who established a little asylum for the feeding of hungry orphan children. He did not ask any human being for any financial help; but asked God for all. He got some orphans and God sent him the food. He got more orphans, and there was more food sent him. I think he is still living, and still working there, if my information is correct, and I think he is feeding several thousand children in that great metropolis, never having asked for one cent, never having asked for anything from human man, God sending everything to him, answering the prayer. "*Give us this day our daily bread.*"

An incident was related that once, when they were sitting down to the table—a great long table in the dining room—the children were all at the table and there was not a mouthful to eat in the house. He, trusting God for all, said, "Children, get up. and we will bless and thank God for the food that is coming," and, while they were praying, the food commenced to come and in a few minutes there was an abundance of food for all.

There is a man in this city, as I saw the incident mentioned in the *Star*. who has started some kind of reformatory for men of some kind. He does not ask anybody for a cent. His rents are paid by friends who want to help. and I do not know whether he knows or not who pays them.

What is done in London can be done in Washington. What is done to these individuals can be done to

you and to me. All we have to do to insure a proper living, a successful life, is to bring ourselves in touch with God Almighty and **TRUST HIM FOR EVERYTHING**. Oh, how I wish this could be impressed on every mind that reads this or hears me! If you will trust God for everything you will never know what lack, want, hunger, sorrow, or sickness is, because God, your Father, will lead you, will protect you, and will supply you in every department of life and crown your efforts with joy and peace and love, and your whole pathway will be strewn with the flowers from God Almighty's sunshine.

TRUST GOD FOR YOUR HEALTH. For instance, up in Maine this summer, I mashed this right hand. I was not trusting God as I should when it was mashed, or it would not have been mashed. I was careless in not asking for protection, but I trusted Him very soon after it was mashed for I went to Him instantly in prayer. I signed my letters that evening; fifty or more of them. In thirty minutes after the hand was crushed I was free from pain. I never had a pain from the time it was mashed until it was cured; and now it is perfect. If I had depended on ordinary surgery it might have been years before it was cured and then I would have had a crippled hand all my life. I trusted God and you see it is perfect. I did not run and get liniment and put on the hand or do anything of that kind; I simply trusted God and realized the perfection of God's child and thus denied the error.

Last night I let a very large chair fall down on my big toe. I do not suppose I was trusting God as I ought then or I would not have let the chair fall on that toe, but I trusted God very shortly after the chair got off the toe. I realized the allness of spirit and the nothingness of so-called matter and it was not two minutes until every particle of pain left the toe. Under ordinary circumstances it would have been a bad bruise and I would have had a blue nail on that toe and suffered a long time.

TRUST GOD FOR YOUR HEALTH. If one of your children meets with an accident, do not pick him up and say, "You poor thing, you are hurt so bad," and pity him, and thus stick the injury on to him, but on the contrary, take him up and say, "You are God's baby, my darling, and you can not be hurt, and you are not hurt; there is no such thing as hurting you, and you can not be hurt." He will stop crying almost as quickly as you can snap your fingers and the pain will be over.

I took up a baby about a year old, one time, after he had taken a tumble from one of these baby's high chairs at the table. In some way he kicked the chair and went over. He lit on his forehead. I took him up and, almost before I could get him off the floor, a great blue spot was raised on his forehead. I realized the allness of God, the allness of Good, and baby's perfection, and I did not hold that baby in my arms more than three minutes until every vestige or sign of

the bump had gone. If I had picked him up and said, "Oh, my poor baby, how you are hurt," and got some arnica or liniment and put on the bump, the little fellow would have had a black face and might have been sick for some time.

One time, when I was young in the Science, one of my grandsons was taken with the croup. I was working in the room below where his mother slept and I heard that croup cough, which, in days of mortal mind, was to me the most terrible thing in all the world that could come up against me. It would wake me if I was in the soundest sleep, just one cough, with fright and fear. I went up to the little fellow's mother's room, and she got up with him. I had yet plenty of medicine in the house at this time and knew how to use it, as I had not been in Science more than six months. It was a very desperate case, as he was apparently smothering to death. Instantly I thought, Now I will give God a chance, and I asked God to heal him. The baby simply turned over in his mother's lap and never had a cough or wheeze even afterwards. The disease was instantly destroyed.

Therefore I say: *Trust God for the healing of your diseases.*

Trust Him for your happiness. When sorrow comes or when trouble comes, or worry, go to God with your care. Lay the case before Him, ask what you want and know that you will receive what you ask, and you WILL RECEIVE IT. I have done this a thousand times, and so has every other good Christian who understands

the practical workings of God's Love for us. A gentleman repeated here one night the story of the old lady, who prayed that a certain hill might be removed in front of her house; and when she got up in the morning, looked out the window and saw the hill still there, said, "Oh, I knew it would be there, it is just what I expected." If you pray with that kind of faith, of course, you do not move the hills. You have to have faith to understand this, *that what you ask you are going to receive.* Look for a moment and consider of whom you are asking. Suppose you had a friend that was the best friend to you that was possible for any person on earth to be; suppose that friend had ample means and ample power; you would go to him and ask him something, knowing you would receive, you would have no doubt. Now, go to God. He is stronger and more powerful than any human friend, and He is more willing than any human being of whom you could have any possible conception. Not only is He willing to help you and wants to help you, but He has the power to help you, and He will help you; and all you have to do is to ask, knowing that when you ask you are going to receive an affirmative answer. Therefore, when you go to Him, in worry, in sorrow, or in trouble, whatever it may be, know that He will give you the perfect answer, perfect blessing, and perfect relief.

I WOULD GO TO GOD FOR DIRECTION IN EVERYTHING I DID.

If you are going into any kind of enterprise ask God to direct you in that work. If it is washing dishes, ask God to direct you how to wash dishes. If it is keeping store or any kind of an enterprise, ask God to direct you how to do it. I no more think of commencing my day's work without going to God and asking Him to direct my every act, my every thought, and bring me into harmony with His perfect laws in every respect, than I would of flying without wings. If I did not ask God I would feel as though I could not do anything.

Then, LET GOD LEAD YOU. Do not worry; do not get away from your prayer and go out and at once commence to worry. Know, when you ask God, that your prayer will be answered, and go on and do your work, whatever it may be. If it is writing letters, or making dresses, working for Uncle Sam, or whatever it may be, do your work; let the subject of your prayer go. God will attend to the answering of your prayer, and you will always come out the winner; you can never fail. Do not stop and wait and wonder when He is going to answer it, and say, "Is He going to answer it now?" Know that He is going to answer it in His own way and His own time. Do not say, "Well, if He will answer it now, I will do so and so," or any of that kind of nonsense, like promises which come to me in many forms. Do not have any conditions, but go as a little child. When one of your children comes to you and wants a piece of bread, it does not think of

anything except that it is going to get it, not a particle. It knows it is going to have some bread; it does not come making a condition, "If you will give me this bread I will do so so and so." It comes first because it wants the bread, and it comes to you because you are the one to give it, and it knows you love it, and you will give it to it. Consequently it gets the bread and goes off and eats it and is happy. It is not looking around expecting a cyclone to hit it because it got that bread, but it has its bread and goes off and plays and is happy, not worrying of the future. That is the way it must be with you. You must go to God and ask, seek, and knock for that which you want, and go on with your work. You have done your part and God ALMIGHTY'S promises to you are sure, they never fail. Take God at His word and when He promises anything know that He will do as He says. But, if you go to Him, thinking "Oh, I am afraid," that very fear kills the potency of your prayers. You must ask what you want, and go on with your work and KNOW THAT GOD ALMIGHTY'S PROMISES WILL BE FULFILLED TO YOU. Try it, and God's blessing be with you, my dears. If you will follow these instructions as to how to live, God's beautiful love will fill your pathway with the flowers of happiness, joy, and peace.

"If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you."—John xv, 7.

Lecture—Does God Through Man Heal the Sick ?

BY BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
September 18, 1904.

The promise was given by Jesus Christ, as recorded in the 14th chapter of St. John, 12th verse as follows: *"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."* There is the promise from our Savior. If we believe on Him, the works that He did we can do and even greater, because He goes to the Father. That is the promise, and that promise has never been nullified; it stands as good today as the day it was given.

I am going to draw a parallel. You remember the Bible reading this morning, was the 4th chapter of St. John, in which is the story of a certain nobleman's son who was sick. The nobleman went to Jesus and asked Him to go and heal his boy. Our Savior could not go that distance. It was perhaps a day's journey or more, but He said, *"Go thy way; thy son liveth."* In other words, He sent the Thought that healed the boy. He gave him absent treatment. The nobleman went home, but before he got there he was met by a servant coming to meet him, telling him his

child was well.

On the 11th of September, we received a telegram from the city of Milwaukee, in Wisconsin, to treat a man who was suffering from what was believed to be appendicitis, supposed inflammation of the bowels, and all of that pain and trouble so feared by the human race. We commenced treatment immediately on receipt of the telegram and on the 13th inst. we received another telegram to stop treatment. This man was a stranger to us. We knew nothing of him; all we knew of him or his disease was what was in the telegram. Last night I received a letter, a part of which I am going to read:

"Milwaukee, Wis., Sept. 15, 1904.
MR. O. C. SABIN, Washington, D. C.
MY DEAR SIR:—

My appeal for help was sent by wire. Your healing message reached me just as promptly and accurately without material aid in the transferring, as I knew it would and must. It was a fine proof to me; my first actual experience. I had no physician to pass a verdict and therefore do not know the names of my troubles. The name is nothing to me now, it is

gone. Relief came two or three hours after sending the wire; fever was soon wiped out, pains grew irregular and less and disappeared entirely within a day. At this writing I am as well as ever. This shows me how little I know God, and how much I should know Him."

This is the same kind of work that our Savior did as recorded in St. John, and it is done in the same manner. It is the fulfillment of the promise that the work that He did we could do.

I will reiterate something that I have said so often before. I want it to be impressed on the mind of every one here, and on the mind of every reader, that the object in giving these testimonials, which I propose to give, to-day is not in any sense personal. We have not a student on the face of the earth who can not do the same work that I do, if that student but comes to God Almighty with a pure heart and asks with the understanding and with the spirit. God loves each one of us alike and the power that any one has, all have. Therefore, eliminate from your mind and from your consideration of this subject every thought of personality or thought that you must come to me to be healed, or anything of that kind. Eliminate that thought. It is the work of God Almighty and not the work of man. Furthermore, this healing must be done in and through the name of Jesus Christ, to be perfect and to be brilliant.

Reading in the 16th chapter of Mark, the 17th and 18th verses, you

will find as follows: "*And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.*"

Now, mark you, this was the last command which Jesus Christ ever gave to man before His ascension. We are commanded to preach the gospel in this same way to all the world. We are commanded in other places to go forth, preach the Gospel, and heal the sick. It is as much our duty to heal the sick as it is to heal the sinner. It is as much our duty to do one part of that command as it is the other. We have no choice, because the command is there, and we are told to go forth and do it, and we are told that we must do it in His name. He told those persons that went up the mountain with Him, as recorded in Mark XVI, to to preach this gospel and those who believe your teachings and your preachings will have certain signs follow them, and those signs are such as we have read. It was one of the unchangeable, permanent laws of God Almighty, that the believer should have the power of Omnipotence, because God works through him.

I am going to read a little from the fourth chapter of Acts, about what Peter said. You will remember that Peter and John, in going up to the temple, saw a man lying by the side of the walk, impotent and weak, there asking alms. He held out his hand

and spoke to Peter and John and asked them for alms. Peter looked at him and said to him *"Look on us. Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk."* The Jews tried to find out, who had healed this man, and they brought Peter and John to task the next day, and Peter, in defense of what he did, said, *"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand before you whole."*

Jesus said: *"I am the way, the truth, and the life; no man cometh unto the Father but by Me."* John XIV, 6.

These are the commands and there is the positive statement by Jesus Christ THAT NO MAN CAN COME TO THE FATHER EXCEPT THROUGH HIM.

We do our healing, in this church, and teach as the only Christian way that healing is done is in the name and through the name of Jesus Christ. We ask and we receive, because we ask in the name of Jesus Christ. I am going to read a few cases of healing here, not for the purpose of any kind of aggrandizement of anybody's work, but to show the world wherever this discourse may be read, and to show every member of this audience that the work is being done, that God does through man heal the sick. It is most remarkable, when we come to consider the world as it stands, how blind it is. It is past compre-

hension that the world refuses to believe that God will heal sufferers and that God will answer their prayers if they will only ask Him. They go on, helter skelter, along this broad road burdened by carnal mind that sinks them down unto death, whereas if they would only believe the evidence which is given to them from all over the world at this time, they need not suffer. It is our object and our aim to teach the people, all over the world that God does answer prayer when the prayer is given with the spirit and the understanding. All you have to do is to come to God with a pure heart and as a little child, knowing that you will receive that for which you ask.

On the very same day on which I received this dispatch from Milwaukee I received a telephone message to treat one of the Rear Admirals of the U. S. Navy, in this city, who was suffering, perhaps with the same disease. He was treated that night and the next day and the morning thereafter he was well. His pain left him, perhaps as quickly as did the pain in the Milwaukee case.

On September 10th, 1904, we received a request from a gentleman in Illinois to treat against hemorrhage of the nose. The treatment was given at once and on the same day he wrote to us saying: "I am all right, thank God. You may stop treatment."

On the 9th of August, 1904, we received a telegram from the wife of a gentleman in Michigan to treat her husband for blood poisoning and

excessive pains in his limb. Treatment was given at once and on the 16th day of August we received a letter in which the wife says: "My husband's limb is nearly well, so that he began working to-day and we are so thankful, for, without the Truth, I do not believe he would have pulled through. Stop treatment." We stopped the treatment and have heard nothing since.

Some months ago, we received a letter from a lady in Nebraska asking us to treat her for consumption. On the 10th day of August we received a letter from her in which she says: "I think I will be all right. I am very thankful and you may stop treatment."

Early in June we received a letter from a lady in New Mexico to treat her baby boy. The complaint was that he cried all night and had fever, and they feared he had swallowed a piece of glass. On the 22d of June we received a letter stating in part as follows: "I do not know how to thank you for your kindness to me. The next day after you commenced treating my baby, he played all day. He is well and I feel much improved, myself."

On the 27th day of May, we received a request to treat a young lady in Pennsylvania for sore eyes. Later in June, we received a letter from the same person in which he said that the patient was improving, nicely, that she could see to read and that the eye, which was supposed to be blind, was beginning to see, for which they were very thankful.

On June 13, we received a dispatch to treat a little baby for diphtheria. On the 19th, we received a dispatch that the baby was well and to stop treatment.

On April 21, we commenced to treat a baby living in Toronto, Canada, for inflammatory rheumatism. On the 12th of May we received the following letter: "Our baby is apparently as well now as she ever has been, so I think you may discontinue the treatment. We are very thankful that she is better and is her happy little self again."

On March 9th, we commenced to treat a lady in Jacksonville, Fla., for paralysis of the hand. We received a letter May 9th, from her daughter, in which she says in regard to her mother that her hand, which, for a long time had never relaxed at all, had opened the night before with the exception of one finger, and that she was all right. Continuing, the daughter says, "How we thank you for your kindly interest in her and our Heavenly Father for His mercy."

On the 7th of April, we received a letter from a lady in Wisconsin to treat her mother, who was suffering from blood poisoning and was very weak and very low. On the 15th, we were requested to treat against pain in the eyes and eyes weak, also. It was, to mortal sense, considered a serious case. On May 12th, we received a letter reading in part as follows:—"You may stop treating mamma. She is quite herself again, and can get around all right, she can dress herself and can sew a little and do

quite a number of little things."

We received a telegram from a gentleman in South Dakota, dated April 17, asking treatment for his wife for cold on lungs and pneumonia. On the 18th we received another telegram reading as follows: "Patient no better, must have help." On the 19th, we received a telegram, "Patient much better; stop treatment."

We commenced treating a lady in Texas, on the 28th of December for rheumatism, of a very severe character. On the 18th day of January she wrote: "I am happy to say I am well and you may stop treatment."

On November 1st, we received a telegram from a lady in Maryland asking for treatment for her husband against high fever, severe headache, aching bones, and nervousness. The same day we received another telegram, "Husband feeling so bad, high fever, headache." On the evening of the 4th of November, she writes: "You can stop treatment. My husband is entirely well. He surely has gotten along marvelously. His throat was one of the worst that ever I saw and he surely felt dreadful. This evening he went down town and he is going to the store to-morrow."

We commenced treating a gentleman in Iowa for loss of vitality and vital energy, August 21. He was a physical wreck, suffering from many disabilities. On the 20th day of November, three months from the time he commenced, he wrote as follows: "You can stop treatment. I think I

am healed, and feel like a new man, in fact, better than I ever did."

On October 22d, we received a letter requesting treatment for a lady in Georgia for milk leg. On the 20th of November, she writes as follows: "My leg is so much better that you can discontinue the treatment. I thank God ten thousand times for His goodness and mercy. God knows how much I thank you, for I could not express it in words. I am reading your books and trying to do all the good I can, and I know God has blessed, and will always bless you, in your work."

On October 21, we received a request to treat a gentleman in Minnesota for catarrh of stomach and bowels, weakness of heart, imperfect action of liver, kidney trouble, and fever. On the 23d day of November, we received a letter in part as follows:—"I thank you for what you have done for me. I am almost a well man. I am better than I have been for a year or two; been working hard for the last week; get some tired but must expect that. I have gained in flesh thirty pounds since you commenced treating me. You will stop treating now, as I do not feel it is necessary to continue."

On October 10, we commenced treating a lady in Missouri. She had various kinds of troubles, hip disease, caused by fall, indigestion, great weakness, etc. Two days later, we received the following letter:—"I am feeling much better. You can stop treating at the end of the week."

On October 19th, we received a re-

quest from a lady in Texas asking to treat against fever and for general health. On the 23d she writes, "I thank you kindly for your work; praise God for what He has done for me."

On the 10th day of September, we received the following telegram from a lady at Los Angeles, Cal.:—"Treat me for acute bowel trouble, urgent." On the 16th, we received the following telegram:—"Am well, stop treatment."

One thing I want to say, right here, and that is that everybody is not healed that asks for treatment. I will change that statement a little and say that everybody is healed that asks for treatment who is honest in the asking. For instance if a person does not want this healing, if a person is not willing that God should heal him, if a person has not enough faith to accept of it when it is offered, it is very rare that it ever helps. Sometimes it does.

I have known treatment to be given where, although the person being treated did not know he was treated, he had a beautiful healing. However, these are exceptions, and such cases I never accept unless the surroundings are such as that in good conscience I can do so. A person who does not want this healing ought not to have it and it should not be forced on him. A person who has this work forced upon him does not appreciate it. It is throwing pearls before swine as our Savior said, and He said that we should not do that, because the swine will turn and rend you. How often have I seen that in my experi-

ence. Of course, we have cases, in fact a great many cases, where people are poor and can not pay us a cent, but others come under a false subterfuge, claiming poverty, and refuse to pay what they honestly owe.

If a person is poor, honestly poor, he will be healed as well as anybody else. We heal hundreds of honest poor people and God blesses them, but if a person comes, making the false statement that he is not able to pay the healer for his time and in reality is able to pay a little something, he is not liable to be healed, and almost invariably such turn and rend you. But, it is the honest person, the person who comes honestly with an honest purpose, with an honest desire, that gets the blessing and no other can. You can no more heal a dishonest person than you can put a covering of healthy flesh over a running sore. It is impossible; it can not be done. This is a work of honor; it is the work that you have to do upon your honor, and if we fail in the least iota in this respect, our power would be gone, because God would not hear our prayers.

Now, regarding this question of pay—we have been asked regarding that. The healing of God can not be sold; that is impossible and, if any person should attempt to sell it, that person would attempt a wrong that would destroy all power with God, for God would not answer the prayer. All we have a right to charge for is the time we use in the work. Our Savior tells us that the laborer is worthy of his hire, and it is right that per-

sons who give their labor all the time in this work, following no other vocation, praying to God for the healing of the sick, should be paid for their time sufficient to enable them to live comfortably. That is all any person has a right to do.

This healing must not be associated with the question of dollars and cents. It is a work of God for suffering humanity and those who might be induced to go into it for the purpose of making money would surely have no power in the work. Further than obtaining a reasonable compensation for our time, there is no question of money in it.

God does not work with a dirty stick or a tarred rope. You must go to Him as a little child with perfect integrity and perfect honor, and when you do that, I tell you you will receive an answer to your prayer, every time. There is no possibility of failure if you are pure, faithful, and God-like. A person that comes to God and asks with perfect sincerity, knowing that God is going to give him the answer to his prayer will get the answer every time; there can be no failure, none unless the sick one is sinning or refuses this help of God. It is as utterly impossible to have a failure, as it is to turn the river and make it run up stream. It is impossible. Why? Because you have placed yourself in the attitude where you can come within the promise of God and, whenever you are within the promise of God Almighty, His promises will be fulfilled to the last iota. There can be no

mistake, there can be no failure where conditions are fulfilled.

Now, I want to ask a question. Why is it that persons should be so prejudiced against this healing?

It is God's work and I guarantee you there is not a minister in this city to-day who does not pray for the healing of the sick, unless there are some like a minister I heard at a funeral sermon over in the eastern part of the city, who prayed to God to bless the medicine to heal the sick. I thought that was done for my benefit. Yet why should they be ashamed of it?

There is a minister in this city who was sick unto death. I knew him, and felt interested in the man, because he told me, in a conversation I had with him, that he believed in God Almighty's healing the sick and was a reader of my books. I was very much interested in him. He got sick, and and the doctors were giving out daily bulletins that he was getting worse. Finally, the doctors' bulletin stated that there was no hope, that he must die. Then I spoke to my workers, and said we would save the man, because he was a good man. I sat down and wrote the wife a letter, put a quick-delivery stamp on it, telling her that we were going to commence that day to ask God Almighty to heal her husband, because I did not believe that his life's work was done. We commenced to pray to God to heal him. The next morning the bulletin stated that he showed signs of improvement. The next morning the bulletin stated that he was improving

very much and that he had a show to recover, and the fourth morning after we commenced to treat him, the paper stated that he was out of danger and would get well. Then I wrote the wife another letter, telling her that we would stop the treatment, because the paper said he was out of danger. After the minister got well, he wrote me a letter, thanking me for what we had done.

There was a man's life saved by God Almighty, and you would think and I would think, and everybody else would think, that for such a gift from the Father, a person would walk through fire to stand by God Almighty and His work, but not so. That very minister is afraid to recognize me, this minute; afraid that people might possibly know that he had been healed by God Almighty in that way. He is a good man, an excellent man so far as this world's ways are concerned, but the prejudice of the world makes him afraid. I tell you there is something in carnal mind that. Start in to go along this road and build yourself up in the knowledge

of this Truth which makes you free, and you are met with error on the right hand and on the left; everywhere, it is against you and endeavors to prevent you from making progress toward the light of eternal Truth; but as long as you are following along this road of the belief of God on one hand and the devil on the other and an open hell in front, as long as you believe that kind of doctrine, error does not tackle you; you are not troubled by it at all, and you can whistle all through the graveyard right straight along, as you go. The road to heaven—harmony—is a perpetual and constant fight, and, as the apostle tells us, we have to put on the armour of righteousness, fight error on the right hand and on the left, stand up stalwart men and women and hang right on to God Almighty and His promises, and if we do that, the world can not withstand us and God Almighty blesses us and hears us and answers us. Then we are a blessing to the world and mankind is the better for our having lived.

"Jesus answered and said unto them, Verily, I say unto you, if ye have faith, and doubt not, ye shall not only do that which is done to the fig-tree, but also ye shall say to this mountain, Be thou removed, and be thou cast into the sea, and it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive."—Matthew xxi, 21-22.

"If ye have faith as a grain of mustard seed, ye shall say to this sycamore tree, Be thou removed and planted in the midst of the sea, and it shall obey you."—Luke xvii, 6.

"If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him."—Luke xi, 13.

The Glory of Optimism.

JANE W. YARNALL.

What is optimism? It is the ability or the activity of the mind to see the good in all things; the ability to make all things prove that good is the only reality; to make the seeming evil of no account, and prove it, and find the good in every event. It is the ability to silence the forebodings of evil in the mind of the pessimist, and generally without argument. The optimist is one who can smile when everything seems opposed to good. One who can, without a quiver, hear the complainings and grumbings of his pessimistic and melancholy neighbors without for a moment forgetting that all is good and joyful and at peace, is an optimist; and, while the pessimist is making things seem like *hades* for himself and for all who are near him, the optimist is toning it down, and putting on the rosy glow, and making everything seem lovely. What a difference. The pessimist gets just what he images in his mind, and the optimist gets whatever he has imagined forth.

Let us see how this law works. Take, for instance, the one who is determined that his neighbor and all the world is against him, and thinks about it and broods over it, and imagines every incident is meant for harm to him; he grumbles at the success of his optimistic neighbor,

and imagines him an enemy to all he can do, while, perhaps, his neighbor never thinks of him. He is a confirmed pessimist. He does not know that his state of mind sets all the forces of evil to work against whatever he does. He does not realize that his thoughts are forces, and that they attract influences that are of the same character.

The same is true of the invalid, who is always looking for bad results from every breath of air, or from the food he eats from which he expects some painful result. They also are ignorant of the fact that their state of mind is the very cause of their misery. If they are told that their thoughts are detrimental to health they generally think they know *too well* to believe such foolishness, and they will go on and tell how they had such terrible paroxysms of pain, when they had not thought of any thing of the kind at all, and they seem to be delighted to tell about their suffering, and go into all the minutiae of their bad symptoms. Oh, yes, "they know when they are suffering," and "they know when it is coming on, too." "No one can deceive them about it, and if *you* would be seized with such pains as they have *you* would know better than to talk so," etc., etc.

Now who is there that has not heard

similar arguments from those who think they know and whom we would be glad to convince of a better way. The only true way to help such people is by patience. Turn on the light by your silent words when they oppose, and if they are not too deeply steeped in their pessimism you may set them to thinking; perhaps not all at once, but gradually you will make an impression, and when they do begin to see the Truth they will wonder why they did not understand sooner. Now they can see opportunities for bettering their conditions, and they see how blindly their state of mind hid the opportunities that presented themselves before. Now they see opportunities on every hand that promise satisfaction. Many a fortune has been made by those who have the will and the judgment to see the chances which they embraced; while the one who *dares not venture* has had the same opportunities and failed to use them. If men would only cultivate the habit of positive statements, and cease to say "I can't," or "I don't know," or "I have not the ability," etc. but instead, declare, "I can," "I do know," and "I have ability, for I am a child of God, and I inherit all that God is, and I *will* to do whatsoever is right for me to do."

To make such positive statements daily, and watch for opportunities, will soon open a way to success and prosperity. Perhaps not in the way you *think* you would like it, but if you accept what comes, you will find it satisfactory, and a way will be open for promotion or advancement if you

continue in your confident state of mind and do not forget to acknowledge the source.

You know the Master always acknowledged the Father as the Source of all good and perfect gifts, and he admonished his followers to *keep His sayings*. How many of us *do* keep his sayings? He said: "*All power is given unto Me, in heaven and in earth.*" How many of us are confident of the righteousness of that saying, and the ability to prove it true? Do we shrink from it? Are we afraid of presuming? Not if we understand the teachings of the Christ, for He taught that all were equal. So let us try the optimistic way and make our declarations with positive trust in the law that will bring to pass whatever we desire in righteousness.

"I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in Heaven. For where two or three are gathered together in My name, there am I in the midst of them."—Matthew xviii, 19-20.

The good things which we are all taught to expect are held off by our teachers to some future time, or they have been given to us in the past age and gone by; but that all is for us now and for our enjoyment here and now is such an astounding proposition that mortal mind can not grasp it, and yet it is true.

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Unchain the Truth.

There is no one phase of this so-called New Thought work which fills one with wonder and surprise as much as is the feature of unbelief which meets us everywhere. If the editor of the NEWS LETTER, in the community in which he lives, should affirm anything to be true along a given state of so-called material affairs his friends and his neighbors would not hesitate to believe what he said to be true. If a lawyer was try-

ing a lawsuit and should prove a given state of facts by say a dozen witnesses who were of unimpeachable character their testimony would be believed by the court and jury, but this New Truth, this new fact that God does through man heal the sick, is so astounding in its proportions, so new, that the majority of the people simply can not believe it. Some believe it, and others who do not believe it at first are led to the study of it and then become believers. The idea that diseases which have been pronounced by the medical profession as absolutely incurable are healed by God in answer to prayer and that it makes no difference what the disease may be, that God heals one disease as well as another, is such an astounding proposition that the world is not ready yet to receive it; that is, a large percentage. Furthermore, they have not sufficient confidence in it to even give it a trial. I know of a man of prominence in this city, who died within the last two years. When he was very sick a Divine healer offered to treat him, or pray for him for nothing, but his offer was courteously declined and the man continued sick and died. Now, it was not because those people wanted him to die, because they were very much attached to him, and his death was a great loss, but it was because of their inability to believe anything in this work.

How to convince them is the question I am trying to solve. My mission is to scatter this Truth, broadcast it throughout the world, and how best to do it is the question.

I know of a case in this city where a lady went to a healer. She had had two surgical operations before going, removing a tumor in the left side of her abdomen. The first time it was removed it came back, and the second time she was taken to one of the finest hospitals in the city, had the operation, and was there fourteen weeks before she was discharged. She came home and soon the tumor grew again, as large as ever. The surgeon told her that every day she stayed away from the operating table she was committing suicide. For some reason the woman decided she would try this God-healing. She went to this healer, told him of her condition, and asked for treatment. He laid his hands upon the woman's tumor, prayed God Almighty to destroy it, and destroy the belief of it and annihilate it. The prayer continued about ten minutes. All soreness was removed from it, or substantially so, and the next day she returned free of the tumor, and has been ever since. That has been some two years ago. Now, this is a case that could be attested by proof. There was something the eye could see; there would be the evidence and the testimony of the physicians, and

there would be the evidence of the woman and also of her body; that is as to the truthfulness of this statement. It would seem that such testimony ought to be believed, yet our Savior said if one should rise from the dead He would not be believed.

If the reader will take my advice and do as I did he will find no longer any doubt in his consciousness of this Truth. I commenced to study it because of the reported healing of one of my employees. He had what was termed a very severe case of morphine habit—supposed to be taking enough morphine each day to kill twenty or thirty men. When he told me of his marvelous cure I could not have been more surprised to have seen a streak of lightning come out of the clear sky, and yet there was something about the statement that fascinated me to the degree that it made me wonderfully curious. I did not believe that God had anything to do with the healing, but I thought that the young man had been imposed on by some system or other, I could not imagine what. I made up my mind I would learn how they did it. I went and bought the books and commenced to study. The result of my study was that within a few months I found out that this healing was of God in answer to prayer in the name of Jesus Christ, but these Divine healers talked of some mysterious SPIRITUAL UNDER-

STANDING. What that was I did not know. I continued my study, and at the end of nine months from the time I commenced the study this Spiritual Understanding came to me. Then I saw and understood how the healing was done and that the process was entirely scientific, perfectly scientific. God works in this healing as He works in all other departments of the universe—upon entirely fixed and scientific lines, absolutely. But how it is scientific is difficult to make the world understand, because they do not know the Science, and therefore can not measure it.

I often think of the history of our Savior, when He was brought before Pontius Pilate, and why He refused to talk. If He had talked they could not have understood Him. It was simply a waste of words, and He simply ignored all their questions. If those who wish to learn this Truth will do as I did, study and be honest with themselves, they not only will be convinced, but they will learn the

Science and can heal the sick. This gift belongs not to me, nor to this one or that one, but it belongs to all, if each one will bring to the study similar effort, with a perfectly honest desire. God's blessings are universal; they belong to all the children of men, and they are as broad as human want and as wide as human sorrow, and His love is a shield that goes over all, teaching us, protecting us, healing us, filling us with Perfect Happiness and Perfect Harmony, and any system of teaching, by any person or persons, which holds to the thought that they are specially favored of God is error, for God loves us all alike and we all have it, if we will only reach out our hands and take.

My prayer is, my daily effort is, to broadcast this Truth, that the world may know it and, knowing of it, may become free from every sickness, sin, sorrow, want and death, and come into the inheritance that belongs to us as the children of the living God.

Lovingly yours,

Oliver C. Sabir

Bishop.

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All persons subscribing to the NEWS LETTER within the next three months, or renewing their subscription for the next three months, will receive for their dollar, fifteen months' subscription; that is to say, all new subscribers will receive the magazine, commencing with October, 1904, and ending with December, 1905; we reserving the right to extend the time beyond that, should the edition be exhausted for October. Old subscribers will receive a receipt for fifteen months instead of one year, if they renew between now and January 1, 1905.

315053



MARY C. SABIN.

The Science of Healing.

BY MARY C. SABIN.

The subject of healing the sick, although old in history, to this day and age is new. The world, in a great measure, had forgotten the practical lessons given by our Savior and His Apostles of healing the sick, and their example was allowed to die out. The church lost its Spirituality when it became entangled with the environments of this world, giving another evidence of the absolute impossibility of mixing the Spiritual work with the carnal mind. We are told that carnal mind is enmity against God. In other words, the carnal mind destroys the spirituality of any person who mixes with it. That is why this healing was lost to the world. The members of the Christian churches to-day who can not heal the sick do not believe in this healing, and it seems to be almost impossible to convince them. You take cases that the eye can see; for instance, tumors, hernias, limbs swollen in Bright's disease, and many others of those kinds of cases which show by the body their existence and which have been removed by this God healing. Such healing ought to be enough to convince all. It is convincing to some. Gradually the Truth is working in, making converts,

overcoming prejudice, and what was considered an impossibility in the way of healing by the world is now becoming more and more possible, but yet it is painful to see our noble men and noble women, lovely children, young people starting in the very bud of life, die because of the prejudice of those around them not allowing this God-cure to come to the rescue.

In the work of our church we do not object to physicians. If persons want to continue with their physicians, let them do so. God can heal with physicians the same as without, and surely no good physician could object to have the prayers of good people for their patients.

One of our physicians, living in this city, told me of an incident which occurred in his practice. He had advised that the little daughter of one of his patrons should be taken to the hospital and undergo a surgical operation. I do not remember now what the so-called disease was, but it was something that the doctor felt as though it was a case that would require a surgical operation in order to cure it. They consented to take the child to one of our principal hospitals in this city. The operation, from

some cause, was not successful and there was nothing but death staring the child in the face, judging from everything known in *materia medica*. The doctor said he felt very badly about it, because he had advised the operation, and if the child had died he would have felt it very keenly. He considered the matter and concluded that he would treat the child along metaphysical lines as given in Mr. Sabin's book "CHRISTOLOGY." He got the book and treated the child as best he could, in accordance with the formulas there given, and what surprised him and cheered him and made him more and more a believer in this Science was that the child got well.

Every physician who practices ought to understand this Science and ought to use it in his practice. It will make him stronger, very much stronger, and almost infallible.

The cases that come to us are generally those that have passed beyond the aid of material means known to *materia medica*. In other words, we rarely ever get a case until after the doctors have given it up. One can see that if this Truth was no more than human, that such conditions would place it at such a disadvantage that success would be impossible, but it is God's work. God is the Healer of the sick. Man is only the instrument. He prays to God, in the name of Jesus

Christ for the healing, and God hears the prayer and answers the prayer and the patient recovers in response to the prayer. That is Divine healing carried into practice.

We rarely ever go to a church without hearing the minister pray that God will heal the sick. Well, now, the Christian people believe in God-healing, the Christian people believe in praying to God to heal the sick, and yet when the healing is brought to their attention and is actually accomplished they refuse to believe in it, because it has not been endorsed by their conference, or their synod, or their governing body. The time is rapidly coming, however, when all will know this Truth and this Truth shall make them free. It is the object and aim of our lives to spread this gospel and give this healing knowledge to the world.

One thing that has held the world back from accepting this Truth is the claim it as their personal property, written books and been active in the propagation of this Truth, in this, that they have claimed it as a personal gift from God, and that God has given them something more than the other ones of His children can expect. Some have gone so far as to claim it as their personal property, and that everybody who teaches it or practices it without their consent is

infringing upon their personal rights. Of course, all such claims have a tendency to prejudice the uninformed people against all who practice this Truth. Others claim to be the Christ, or some prophet or another. All these claims have a tendency to prejudice the people against this work, but these prejudices are wrong for all must learn to discriminate between the true and the false. The real Truth is that God does, through man, in the name of Jesus Christ, heal the sick, and the nearer we follow the teachings of our beloved Savior the more perfect we are as healers. You do not have to have another word except what He enunciated, if properly

understood, to heal every case of sickness that ever existed.

It is to be hoped the time will come soon when this Truth will be adopted by all the churches, and that each and every one will become imbued with this beautiful Love of God, and that it will cast out, destroy, and annihilate the many sorrows, heart-aches, sickness, pains, and in fact all evil of every kind will be banished and nothing but God's Truth, God's Love, and the beautiful perfect realizing Truth of God's heaven here and now will dwell with us, and the more we work along these lines the greater will be our blessings and the greater will be our perfection.

SAMPLE COPIES, TWO CENTS.

To each person who sends us the names and addresses of their friends we will send a sample copy of the WASHINGTON NEWS LETTER of any issue of or after October, for two cents.

If the mind conquers ignorance, the conquest is great, for ignorance is a powerful monarch, being permitted and supported upon his throne by wonderful combinations of antiquity and wealth, priests and people.

Three-fifths of what are believed to be established facts and realities, in Science, in philosophy, in theology, are no facts; they are fictions, sacredized and sanctified by the spirit of an-

tiquity, and the powerful sanction of general consent.

When you come into this metaphysical thought, your mind is brought to where you have to lead a certain life; a life that is unknown to us in other thought. The life that I lead to-day is a life that I never dreamed of, could not have conceived 'it was possible for a man to live; but, now, it is nothing but a pleasure to follow. But, had I stopped, having once obtained a taste of that beautiful life, and that beautiful thought, and gone back, gradually the weeds would have overrun the garden, and the thorns would have choked out every thought, and the last state of this man would have been worse than the first.

Lecture—Picking Up the Stitches.

BY BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday morning,
September 25, 1904.

The subject of the lecture this morning is "Picking Up the Stitches." We commence, one week from to-day, a regular series of lectures on a given subject, and, of course, those lectures have to be harmonious and persistent along the lines sought to be taught. However, I thought, before going into that, that it would be well enough to pick up a few stitches.

The Lord spake unto the children of Israel when they were confronted by the Red Sea, the mountains on either side of them, and the conquering host armed with deadly instruments in their rear pushing on for their destruction, with apparently no outlet or no escape, saying unto them, "GO FORWARD." Moses gave the command; he smote the waters and they piled up upon the right hand and upon the left and the Israelites went forward through the sea dryshod. Now, in all of your experience of life, you never will be, perhaps, in a closer place than were that devoted band who were going out from slavery. It looked as if destruction sure and certain was right upon them, but they were not hurt, and their enemies were destroyed.

I have been criticised, at times, because I have stated that if a person

trusted God absolutely and perfectly, asked Him for guidance and control, he need not worry, he need not plan, that everything would be all right, and God would supply him with everything. The criticism was that to teach such a doctrine as that was to encourage idleness and slothfulness, and make a ne'er-do-well class of people, but the reverse is true. Fill a person full of this Holy Spirit, this Divine Understanding and Revelation, and it makes him over, it transforms him. If he was lazy before, he becomes industrious; if he was industrious, he becomes more so. Why? Because universal action has been inducted into his mental constitution, and he is as active as the little busy bee. I never worked as hard in my life as I have worked in the last few years. I never gave as many or as long hours to the work, and I absolutely plan nothing. I let God Almighty do the planning. What you see to do, do it, and, furthermore, you CAN NOT HELP DOING IT, for it is God's law that you should.

If you are in this Thought and this Thought has taken hold of you and made you over, you can no more help going on and doing your duty than can the waters help seeking the level

of the sea. It is impossible. Why? Because you have brought yourself within that law of universal motion, of universal activity, of universal harmony which is perpetually on the move. The worlds move upon their axis, they circle in their orbits, system around system, even to the uttermost, the never-beginning, and in every direction you find there universal activity, universal harmony, all led by this universal law, GO FORWARD. It is God Almighty's law, and His laws are carried into the minutiae of life as well as major systems.

Take the little insect, so small that the naked eye can not see it, and bring your glasses upon it, and you will find that it lives in a world of its own, and though that world is no larger than a drop of water, still it is perfect motion, and who knows but that the dewdrop on the flower has its tides with their ebbs and flows? Who knows but that everywhere everything is in motion.

Consider a person coming into this Thought. Our Savior tells us, speaking in the parable of the sower, that the man went out to sow the seed, broadcast. Some fell upon stony ground, some fell where the soil was thin, some fell in good ground, and they brought forth their fruit in accordance with the depth of the soil. In sowing our seed, we have people upon whom this seed is sown as upon the rocks and it has no effect upon them; others come to us and they are healed and they are delighted and the buds of promise burst forth, but the

soil is thin, the little sprouts come up wonderfully bright, and then the heat of the day (mortal mind) comes, the plant is scorched, and it withers and is gone. The others, when they get the seed it goes into the good soil and it grows and grows. Its roots become deeper and deeper. These burn all the bridges behind them; they have no other gods to serve but the one only holy and true, and they are the ones who succeed.

Now, to apply this. I have yet, in my experience, to see the person who came into this Thought hanging on to some other older thought, making that the first and making this the secondary, that ever succeeded. It can not be done. You can not serve two masters. Take the people in the other churches, good people, honest and lovely people, people that we love and respect; they are being taught the old exploded theological dogmas that lead down to death—a God of vengeance, a God who hates. They are taught along those lines that we were all taught; they are taught that there is a place called heaven and another called hell, and that the place called hell gets the most of them. I say, people who sit under the sanctuaries and listen to that kind of a doctrine and believe it can not succeed. I have never seen one of them yet who did; never. You must burn your bridges, you must stand upon the broad platform of God Almighty's Love. You have to take that and that alone; if you do not, you will be like the seed that was thrown upon the thin soil. Though it bursts forth

in buds, the sun scorches it and mortal mind destroys it. That is the class of people who are not moving forward; consequently they perish.

Take another class. Lots of good people come to us for healing. We will heal them beautifully. I have a person in my mind now who came for treatment. He received treatment and it was a most remarkable demonstration, and all went well and as happy as a marriage bell for months. He had no more use for this Science than for castor oil if he had taken a dose of it; not a particle. He took it simply as medicine and the medicine was effective. By and by he got some other ailment and the healing was not nearly so easy, but yet again he was healed and harmony restored. The person was told what he ought to do, but he did not do it, and soon he got sick again, and now, with the combined efforts of as good healers as there are, in my judgment, in the world, that person hangs on, without apparent advancement or going back. Why? Because he has come under that rule of the Almighty that you must accept the Truth or else the Spirit of God will cease to strive with you. You can not serve God and mammon. You can not serve this Truth and some other dogma, so called. There can be but one Truth, and here it is, because it demonstrates itself, but that other so-called truth is hedged around with sickness, with sorrow, with death. Here is Perfect Health and Perfect Harmony as the accompanying results.

You find people who say, "Why can not I be healed? The Science is no good." Of course it is of no good to them, because it is not for them. They had the opportunity and received one benefit or two benefits, and God Almighty will not heal them any more. I have seen it in a number of instances, and it is the experience of other old metaphysicians. You have got to burn the bridges behind you. You have to come up and stand upon the broad platform that faces all the world, and if the world hates you, remember Jesus Christ told you in the lesson read to you this morning, in John, that it hated Him as well. Error will fight you from the time you start until you get strong enough and reach the place where it can not hurt you.

It is a constant battle, a battle of Truth against error, but hold the reins, hold the grip, and God Almighty's strength will bring you out more than victorious. A thousand may fall at your side and ten thousand at your right hand, but no harm can come to you. Hold on to the promises of God Almighty, and do the best you know. Ask God for guidance and leading and you will be successful, and all the world can not withstand you.

Another stitch which I want to take up this morning is the subject of inspiration.

We are led to think that the old writers in the Bible had some miraculous power given them by God, and that they could see the future and

read the past, and they could do some wonderful things through some extra natural law, but that is not true in the sense that power belonged to them especially.

I will tell you what Inspiration is. It comes when a person with a clean heart goes to God Almighty and asks Him for help to do a certain thing. If it is to write, you ask Him to help you to write. If it is to talk, you ask Him to help you talk; or if it is to think, you ask Him to help you think. The answer to that prayer is inspiration. In my life I am very busy, and sometimes I never even think of these Sunday lectures until as late as 2 o'clock Sunday morning. Before retiring I go to my desk and ask God to direct my thoughts so I can talk on the morrow. After that prayer I take a blue pencil and tablet and my hand commences to write, and in less than ten minutes the whole lecture is made out and I then go to bed. God directs you. Why? Because you ask Him. He has promised that if you ask Him you will get a reply. Ask Him in *sincerity* and He will *inspire* you. That is what inspiration is. He will inspire everybody who asks, seeks, and knocks.

When we talk about this asking, seeking, and knocking, what do we mean? Why isn't it sufficient to ask to receive? Why must you ask, seek, and knock? Asking means the prayer of this objective mind, seeking is the prayer of the subjective mind, the soul, which brings you in touch with God Almighty, but knocking is the

demand of the God within you, for certain results. You affirm you have it, and you know, as Jesus said, that you have that for which you ask before you ask. Why? Because it is yours and you demand it. The God within you knocks, and the gates are opened and you go forth in joy.

In praying, we have to pray with the Spirit and with the Understanding. The prayers that will be unanswered that will be delivered on this first day of the week, would fill more books than you could stack in the nation's capitol, if they were printed. Why? Because they ask amiss, knowing not how to pray. It is a mouth-serving, an intellectual prayer, a prayer without the Understanding.

There is one other thought which I want to take up, and that is this UNDERSTANDING, what is meant by that word "UNDERSTANDING." In this connection we can illustrate it, perhaps, by stating what a prayer of Faith is. A prayer of Faith is given from a heart that is perfectly sincere, with the desire and belief that God will answer the prayer. I pray for God to do a certain thing, I believe He will do it. Why? Because I have such firm belief that God will do what He says He will do. That is the strongest possible prayer of Faith.

The UNDERSTANDING is simply as if you would roll away the heaven, roll this scroll away, this scroll of doubts, this scroll of darkness, so that you can see before you with the Understanding; see the Spirit and know that what you ask for you are already in pos-

session of, and all you have to do is to affirm that you have it and thank God Almighty in the name of Jesus Christ.

That is the difference between this prayer of Faith and the Understanding. One is Spiritual, purely and

solely and perfectly, and the other is groping in the dark and hanging on to the belief that the lifeline will be thrown out; you do not know when, but you believe, you have faith and you are hoping and trusting that God will do it.

TEACHING HOW TO HEAL.

On Monday, the 14th day of November, Bishop Sabin will open the regular monthly teaching course for students who desire to learn how to heal the sick and to demonstrate this Science in its various departments.

These classes are taught at his residence, 1329 M street northwest, Washington, D. C.

The course consists of twenty-four lessons, six given each week after commencement. Terms, \$50 for the term, payable when the student enters the class.

Persons living at a distance can be accommodated in the city with board at from \$6 a week up to as high as they wish to go.

Those who conclude to take this course should write to Bishop Sabin of their intentions.

DIVINE HEALING, TEN CENTS.

For the months of November and December, this year, the book *DIVINE HEALING*, containing fourteen lectures and 107 pages, handsome paper cover, will be sent to any address in the postal union, either in this or foreign countries, for 10 cents. This reduc-

tion in price is made for the purpose of scattering the Truth. The book is a most excellent exposition of the theory and practice of Divine Healing.

Address News Letter Publication Office, Lock Box 374.

We are commanded by our Savior not to put our candles under a bushel. In other words, He meant to impress upon our minds that we have certain duties to perform, one of which is to preach the gospel, either by self or proxy. During this age of printing, the gospel can be preached through books, papers, periodicals, and tracts. If one has not the opportunity to preach this gospel they should send their money and order these printed sermons and let them go forth to all the world, giving the people the knowledge of the Truth which makes them free.

THREE MONTHS EXTRA.

All who subscribe for the *News Letter* during this year will receive the paper commencing with the October number, 1904, and the twelve numbers of the paper during the year 1905. For books, etc., see special terms in another column.

Lecture—Healing the Sick.

BY BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Evening,
September 25, 1904.

To-night I will talk about healing the sick. I will not attempt to teach you how to heal the sick, because that would be something that we could not do in thirty minutes, the time allotted for our lectures, but I am going to talk about healing the sick.

I can imagine how Jesus felt when He was sitting on the mountain and looked down over Jerusalem, which was so steeped in wickedness and sin, in carnal mind, and when he said: "Oh, Jerusalem, Jerusalem!" His soul went out in the cry. The world to-day is in like condition—not so bad, but it is bad in many respects yet—and it makes one's heart sad to see our fellows around us steeped in carnal mind and prejudice going down this road to death, surrounded with sickness, with sorrow, with pain, and want, and misery, when if they would only know the Truth and practice the Truth, and would turn toward the Truth and go the other way, toward the throne of Eternal Light, all that would be changed and Happiness and Universal Harmony would have the place of these untold miseries.

That is what this religion is for. That is the religion Jesus Christ came teaching. He told His disciples what to do; He told us what to do. The

very last command He gave to His children was to preach this gospel to all the world. It was the command: "*Go forth and preach the gospel to everybody.*" It is your duty. That is the command I leave with you, and certain signs shall follow those who believe your preaching.

I received a letter last night from a lady in California, which will explain itself. As I have stated before, I do not give the names of our correspondents, but if, at any time, any person wishes to investigate the accuracy of any statement which I may make, let him come to me and convince me of his honesty and integrity and I will prove to him thoroughly the truthfulness of every word I speak.

. "OAKLAND, CALIFORNIA, ———.

"DEAR BROTHER:—I wired to you last Saturday a week ago to treat me for intestinal trouble, and the following Friday I wired you to stop treatment as I was well. When I wired you, two doctors had my case in hand. I was taking six different kinds of medicine. They held a consultation over me, and decided to drop all of the medicine, as it was doing me no good. I wondered if they thought me beyond the reach of earthly skill, so I thought, 'Man's extremity was God's

opportunity.' I am up and well. I do feel so thankful that you spread God's Truth broadcast so people can have an opportunity of knowing about it.

"It is real happiness to know and live out this blessed Truth, so new, yet so old. How careless we have been of the words of Jesus to us when He said, *'Go into thy closet and shut the door, (shut out all worldly thoughts and cares) and pray to thy Father in secret, and thy Father who seeth in secret will reward thee openly.'* Precious promise to His children.

"Remember me as one of God's children.

"Yours in the blessed Truth which makes us free,

(Signed,) ——— ———."

That is only one of many letters that we have gotten from every quarter, of this healing. It is not man that heals; God is the Healer. Man heals the sick through God, in the name of Jesus Christ. I will state it the other way, God heals the sick through man, in the name of Jesus Christ. That is the true way to state it. That is the rule. Man is God's instrument, but, in order to obtain this healing Truth, you have to do it through the name of Jesus Christ. You heard when the Bible was read to you to-night that you can not come to the Father except through Jesus Christ. That is the cornerstone of our church work. We come in the name of Jesus Christ and do our work through His name, and we do the

work universally, as I understand, as He did it.

Suppose our churches would take this healing up and preach this Jesus Christ religion and carry it into practice. They could heal the sick as well as anybody else, if they only understood, if they only had the Faith. As I remarked in my discourse this morning, there are Christian people healing the sick but they heal through what we term Faith, and we heal through what is termed the *Spiritual Understanding*.

I might illustrate that in this way: If I had a friend that had abundance of something which I wanted and I knew that he would give me whatever I asked without a word and take pleasure in doing it, I could ask that person with a great deal of Faith that I would get what I asked for. Now, we have a stronger case than that, because God has promised us, through Jesus Christ, to give us anything we ask for in the name of His Son. We have His promise. Now, if we would take the promise of God Almighty, if we would take the promises of His Son, then, of course, we can have the Faith: but if we can take His promises, as strongly even as we would the word of the best friend we have in the world, we can heal the sick. Why? Because we simply ask God to destroy this manifestation called disease in the name of Jesus Christ and the disease is gone.

Before I knew anything about the Understanding, my oldest son—who was a man—had the erysipelas. He

had his arm lacerated by gun shooting on Labor Day. Or, as they say, the gun kicked and hurt his arm and erysipelas set in. It went down the right forearm, across his breast, and up the left side of his face, and his left eye was swollen shut. I had been reading this Science for some time and I had become a very poor doctor. I had got to that point where I had very little respect for medicine, and yet I could not ask my boy to abandon every idea he had and to not take medicine or anything of that kind, so I did not say a word to him about it. He had been sick about three days. I left my office the afternoon of the healing, about 1 o'clock (it was Saturday), with the determination to go home, and if my boy would not let me treat him, or ask God to heal him, then I would give him medicine according to the rule of materia medica and cure him that way. I went up to him and said, "Willie, why won't you let me try this God-Healing on you?" "Why," said he, "I will. Try anything you want, and I will be glad of it." I knelt down by the side of his bed and I prayed God something like this: "Blessed Father, cure my boy. I do not know how to ask nor what to ask, but I want you to cure my boy, and I know you can do it, and you will do it. I ask you to do it in the name of Jesus Christ, my Savior, Amen."

I got up off my knees and knew he was well, for I had the witness of the Spirit within me that my boy was healed. I told him I was going up

stairs to take a nap, and that he did not have to lie in bed unless he wanted to, that it did not make any difference whether he was in bed or not; that he was well. I went up stairs and lay down on a lounge and went to sleep. After an hour I woke up, and I heard somebody splashing water in the bath-room. I wondered if it was my boy and I went up there and found it was he. I asked him what he was doing and he said he was washing off some grease they had put on him. I told him that was right, to wash it off. He washed the grease off, dressed himself, and went down stairs and played with his little baby boy, and knocked around the house all the afternoon until dinner time, which was 5 o'clock, and ate dinner at the table with the rest of the family. When he got out of bed his eye was shut, and while he was knocking around a great deal of the time that afternoon the eye was still shut, but at dinner time it began to open, and every vestige of the swelling was gone the next morning and the only sign left of the disease was a little red speck here and there in his skin. That was Sunday. Monday morning he went to work at the United States Navy Yard.

There was a manifestation of healing by Fa'th—simply asking God to do it and God doing it. I suppose that in hundreds of instances in my experience I have asked God for a healing and have received instantaneous answers—I suppose hundreds and perhaps thousands. It is so common in our every-day life that we ex-

pect nothing else, and we do not fail to get it. That is the healing by Faith. If you can have faith strong enough so that your faith amounts to the certainty that you are going to receive the answer to that prayer, it is as effective a way to heal the sick as any other way, but it lacks away and beyond what the healing does that comes by what we term the Spiritual Understanding.

I am sure that if there are any listening to me, or who may read what I say, who are not versed in this Science, what I say will be difficult for them to understand, when we come to talk of the SPIRITUAL UNDERSTANDING. It is something that I knew nothing about until I received this gift from God in answer to my prayer. I had heard others talk about it and they told me that I would get the Spiritual Understanding after a while if I would continue to study and pray, but I did not get it for a long time. I kept on working and studying in this Science, and trying to master it. At length this power of Faith came to me and the power of healing through Faith, and I came to the conclusion that that was all there was of it, and that these people were calling it by another name, but that this healing was nothing but the answer of prayer by Faith. Jesus Christ tells you that when you ask, ask knowing that you have that for which you ask before you ask. That is the substance of it. Now, what is asking by the Understanding?

I will try and explain. For in-

stance, there is a knife I hold in my hand. I want that knife. I have that knife in my possession; it is mine already. Now, shall I ask God, "Please, Father, give me this knife?" Certainly not. Why? Because I have the knife already, haven't I? Now I am going to give you the prayer by the Understanding: "Dear Father, I have this knife. This knife is mine, it is mine and I am in the enjoyment of it, and I thank you for it and I thank you in the name of my blessed Savior, Jesus Christ."

Well, now, suppose I should make that prayer to heal a person of sickness; suppose I would treat myself. To illustrate it, suppose I had a manifestation which the doctors called fever. I know I am created in the image and likeness of God. I know that God is Spirit, therefore I know that I am the image and likeness of Spirit; therefore I am a Spiritual being, living in Spirit, because I live, move, and have my being in God and God is Spirit. All is Spirit and Spiritual Manifestation."

This that we call matter is not matter. Matter is a misnomer; it is Spiritual creation. Take this body; it is constantly in transition, constantly going on. The bodies we have to-day we will not have in a year's time. "In the beginning" creation will have given us new bodies. We are passing on just as the rivers that are in constant creation are passing on to their destiny in the sea. The sea in turn is one continuous passing on. It is claimed by scientists that every ten thousand

years every particle of the sea is made over. Everything is in a stage of creation.

In the beginning, God created the heaven and the earth. The beginning is Now. Creation is to-day, and it is going on. This body that says that this manifestation of fever is on it is nothing more than a Spiritual creation. If you can take away the mind from it you can chop it up, and there is no such thing as sensation or causation in it. Destroy the mind and you can destroy the manifestation; therefore all diseases, all inharmonies of every kind and character, are but the manifestations of carnal mind trying to demonstrate itself upon the human body.

I go to my God, and I know in my inward consciousness and I make the realization, that I am in the presence of the Father, a Spiritual being, living in Spirit; and I thank God for Eternal and Perfect Health. I thank Him for Eternal and Perfect Strength. I declare there is no such thing as fever and I denounce and deny the potency of fever or of any so-called error; and the result of such treatment, or of such prayer, is that this so-called manifestation upon this so-called physical body passes away and Harmony is manifest to the senses of feeling and of seeing.

That is healing by what we term the Spiritual Understanding. How many of you understand this, I do not know, but when you get to where I got, after long months of prayer when this beautiful Realization came down into my consciousness, you will under-

stand it. The first thought that came to me when I got it was how simple it was, and the next thought that came into my consciousness was that it was so simple that I wondered why I did not know it all my life. It is as plain as anything could possibly be to me, to-day, and yet when I talk to my brothers or sisters who have it not, I find they are just as I used to be. When people would talk of it to me I would have no more conception of it than I have of what is hidden behind a veil, not a particle. But you can get it, and you will get it, if you pray God Almighty in the way you should pray. You will get it if you pray; keep at it and you will get it. The way to pray for it is like this: "I thank God that I have Spiritual Understanding; that it is mine; that God does manifest it to me," etc.

I can illustrate it better this way, possibly: Suppose on this east side of the room there was a table filled with luscious-tasting fruit, and on the west side of the room there were two boys sitting, reasonably hungry and their mouths watering to get that fruit. One of them would say, "I am going over there and I am going to help myself," and he would take off his coat and roll up his sleeves, go over there and walk right into it and fill himself chock full of that fruit. The other boy would sit there and say, "Oh, I wish I had some of that fruit. I wish somebody would come and ask me over there and give me some fruit." Now, who gets the fruit; the one that sits there and mourns, or the one that wades into it? It does not take

much of a guesser to tell who gets the fruit.

In this it is identically the same way as to getting. You are God Almighty's heir; everything belongs to you that God has. You do not have to wait until you die before you can get what God intends you should have now. It would be absurd to think anything else.

Suppose my friend here should make a will, and should say, "I bequeath to my friend, Oliver C. Sabin, a block of buildings worth \$1,000,000," or whatever else he might have to give me, "provided that said Oliver C. Sabin is not to come into possession of this, my bequest, until he shall have died, passed through death, and been gathered to his fathers in the sweet by and by." Now, what good would that do me? Do you think I would sit up very many nights and dream over the fine time I was going to have spending the money? Not very often.

You see, that kind of a religion, or philosophy, or whatever it may be, requires you to die and go through this hell called death before you have any show of getting anything, and then that show is dependent upon the fact that you have to live a stainless, spotless life, before we can get up this little narrow stairs into heaven. On the other hand, the broad and wide path leads to eternal fire and brimstone, where the worm dieth not and the fire is not quenched, for broad is the way and many there are that are going that way. What kind of a religion is that? Do you love God, when you come to think He has a place prepared

for you to burn you forever—not a million or a hundred million years, but forever? And for what? For the little crimes you could commit here in this little something called time in the short space of seventy years. Do you not see, the punishment is away and beyond the crime? There is no justice in it. There is not a legislative body on the face of the earth that would make such a tremendous punishment in proportion for any crime that man could commit. Where is the parent, the mother, or even the father, that would consent to put their child into a furnace of living fire, to burn, not forever, but simply burn up? Where is the human brute that would do it? There is not one in millions that would do it, and yet God is Love. Picture on the one hand this God of Love, and on the other hand the God that is held out for us to love and worship. Don't you see, there is no God in it? God is Love. Jesus Christ came teaching the doctrine of Love God with all your mind, might, and strength, and love your brother as you do yourself, and if you are smitten upon the one cheek, turn the other instead of fighting and quarreling as the nations do.

Look at this monstrous war that is going on in the far East. I read the other day of where two men were found dead. One was a Russian and the other was a Japanese; one had the other by the throat and the other had his enemy's eye gouged out, both lying dead in that horrible embrace. For what? To carry on and carry out the principles of so-called civilized na-

tions. It is a monstrosity; it is wicked, and the time must come, and the time will come, when nations shall learn war no more, when the dove of peace shall settle around every hearthstone, and then God Almighty, through His Son, will scatter broad the doctrine of Love over the whole family of man and peace shall reign and reign forever. But until that time comes we have to work, we have to sow the seed, we have to preach the Gospel, and whether they hate us or whether they do not makes no difference. Jesus said, if they hate you, remember they hated Him. Let me urge

all to go on with the work, let consequences take care of themselves, but sow the seed of Truth, the Truth which makes you free.

God is our Father, God is Love, and we love Him and we love our brother as we love ourselves. When we bring this broad principle down and put it into practice, then and then only can we look up and step forth in enjoyment of the beautiful times which are coming to the children of man, when Christ will come again and will live with us and we will be perfectly free and happy for all eternity, and all beliefs of evil shall be destroyed.

Tear off here.

FROM

SAMPLE COPY ORDER.

All subscribers of the NEWS LETTER are urged to fill this blank with the names and addresses of persons in their sections, who are liable to be interested in Divine Healing, and mail it to us, that sample copies may be sent them. Do this to-day.

WASHINGTON NEWS LETTER, 1329 M St., N. W., Washington, D. C.

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Quiz Meeting.

Evangelical Christian Science Church, Wednesday evening, September 14,
1904.

QUESTION.—*It has been stated that persons can not lose anything, if they depend on this Science. State whether that is true, and if you know of any instances give the history of them.*

MRS. VINNIE MACLEAN.—I can relate a demonstration of that kind. On the 5th of August I lost one of these "Peggy from Paris" bags, and in it I had my return ticket from St. Louis to California, a valuable watch, and a very valuable jeweled Eastern Star pin, besides my money and a number of other articles. A little over a week ago I asked Colonel Sabin if he would not treat for it and, this afternoon, I was just going down to get a ticket on the Southern route from Washington to California, and would have gone had it not been raining, when I received a telegram from New York saying that my bag, with contents, was found and they would express it to me. I was much rejoiced and thanked God.

BISHOP SABIN.—These cases of finding lost things, after treatments, are something remarkable and the effect of treatment of that kind on me is very wonderful. After I have given this kind of treatment, have asked God to find the article, and have declared there never could be anything lost in Divine Mind, I always feel

perfectly easy, in my mind, and almost indifferent. I did not have a doubt that the lost pocketbook of our sister was going to be found, not a particle. Whether it would be found in time for her to use it before she returned to California or not was something I could not tell, and did not worry about.

That question brings up a long list of instances, and I am going to relate a few of them.

Once a couple of ladies stopped to see me on their way from Boston to New Orleans. There was snow on the ground. They came into my office about 10 o'clock in the morning, and the first thing they told me, after introducing themselves, was that one of them had lost a ring, which, because of its family associations, was quite valuable and they wanted treatment for the recovery of the ring. I gave the treatment and then put an advertisement in the *Evening Star* so that if any person should find the ring he would return it to the *Star* office. These ladies could not stay over night; they had to go away on the train.

The next morning some person brought the ring to the *Star* office, stating that he had found it in the snow on the sidewalk while walking

along the Avenue. He saw the advertisement in the *Star* and took the ring into the office. We sent down and got the ring, and expressed it on to the owner in less than twenty-four hours after she left town.

Another instance: A lady lost, as she believed, her purse in the Columbia Theatre here on F street. There was a great congregation of people there and nobody could hear anything of it. We declared it could not be lost; held to the thought that Divine Mind was All and that nothing could be lost; that nothing could go wrong, and nobody could steal it. About four days after that the lady looked down in her room, where she always sat and worked, and right on the floor in front of her lay her pocketbook with all her money in it, intact. It could not have lain there and she not have seen it, for four days. How it got there is something else.

Innumerable instances have occurred. If you lose anything, declare nothing can be lost in Divine Mind, and that nobody can wrong you. Vary the prayer, of course, in accordance with the circumstances. Then go on with your work; don't think of it any more, and the first thing you know the lost article will be found, sometimes in the most out-of-the-way place.

I believe this: Nothing can be lost in Divine Mind, and that, if when the seeming of the loss comes up, you deny its potency and declare it is impossible, that which was thought lost will be restored—invariably, if you have faith. This sister, who has

just given her experience, resides in California, and this losing was away in the western part of New York, in the country. They advertised, had the police, did everything, as I believe, in hunting for it, but nothing had been heard of it. I suggested to her, I think, to treat for it, or else she told me she was treating and asked me to help her, and we helped. Just note how God works, for the minute she would have been wronged by having to buy another railroad ticket, here came the telegram that the purse had been found and she did not lose a cent.

If you ask God for anything, and ask Him in faith, you are going to receive your answer. You do not have to lie around and worry about it; just simply know that you are going to receive what you ask.

QUESTION.—*If all is good, where does sinful mortal mind belong?*

MR. ROBERT WEIR.—I do not know that I can tell you where it belongs, but I do know that all is Good and I know that God is Good and God is All in All, hence All is Good. I do not think that mortal mind belongs in it at all. It has got in, of course. People generally ask where did it get in, and we take the record for it. It made its first appearance in the garden of Eden. God commanded of man, saying, "*But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*"

Man has power to obey the will of God and man has the power to dis-

obey the will of God. Man did disobey God and incurred the penalty of disobedience. So that is where it came in, as I believe, and it has got to get out just the same way it got in. Disobedience to the will of God is what we term mortal mind and obedience to the will of God will restore man to his eternal perfection. It has no place in Truth. God is Truth, the only reality; and mortal mind, error, or erroneous belief, has no place in it whatever. It is important to understand that. It seems not to be very easy to understand while it manifests itself, but the only way is to set yourself against it, deny its existence, assert its nothingness. Doing that, we are able to prove it.

MR. ALONZO B. EATON.—Mortal mind belongs to that world that man has made for himself, not to the universe of God's creation. It is man-made and belongs to the man-made world entirely.

QUESTION.—*Can anyone use the formulas O. C. Sabin publishes for healing by reading them silently to the patient, substituting to fit the case, and have success in the treatment?*

BISHOP SABIN.—Answering that question, I would say this, "Yes, if the person can pray with the Spirit and the Understanding." I would think, however, it would be a very bad practice. I think, as a rule, it is not good, perhaps, for any person to read a prayer out of the book, depending on it to do the work he wants done by prayer. You can not get your mind centered on the subject to pray

in that way, and, furthermore, I think persons should learn the principles underlying these prayers and these formulas and then make a formula of their own; ask God in their own way, embracing the Thought. That would be the better way. I never think of using the formulas in my book, only I make the prayer; and, although each prayer is different, they all embrace the same great cardinal principle, that is, asking God, the Father, in and through the name of Jesus Christ, for that which you want,

An instance occurred in one of our city hospitals about three months ago. A little girl had been taken there to be operated on for appendicitis or something like that. The doctor had persuaded the parents that in an operation was the only show for the child's life. He is a good doctor, and believed what he was saying. They had the operation and it was what the surgeons term successful. Usually an operation is successful, but the patient dies; the operation is successful, all right. However, in this case the operation was unsuccessful and the patient was going to die. The doctor felt so bad about it, he told me about it afterwards, that he did not know what to do, because he had persuaded them to have the operation, and after the operation the child was going to die. Then he said, "I made up my mind that I would try your treatment on that child. I got your book and I offered those prayers for that child as best I could from the book and God Almighty healed her."

There was one instance where the reading of a prayer was effective. The doctor could not have had very much faith, because he is not a Scientist, but he is a good, honest, straightforward man, and he told me I could give his name and tell all about it. I have never told his name because I do not think it necessary.

MR. ROBERT WEIR.—I believe it would be all right in cases of emergency, and they did not know what else to do, if the Spirit was present, but people who are brought up in this Thought are not likely to adopt any form.

A little girl fell from a window. She was about four or five years of age, and was very badly injured—so badly, indeed, that the lower limbs were helpless. The spine had been injured and paralysis of the lower limbs was the result. The little girl has been brought up under this Thought; her parents were Christian Scientists and the mother was treating the case, doing the best she could for it, but the little girl was perfectly helpless. One day she said, "Mamma, mortal mind says that I can not walk, I can not move my limbs, but Truth says I can and I am going to get up and walk." She managed to push her little limbs up over the bed and got up and walked.

There was no formula about that. It was all simple facts, what she had heard, what she had been taught. "Mortal mind says I can not move my limbs, I can not walk, but Truth says I can walk, and I am going to get up and walk." I do not think we will be

much troubled in looking to God for help when we need it very badly. I do not care what the formula may be, God knows about it. If we desire help and we simply lift our hearts to Him, even if we can not say a word, I believe the answer will come.

MR. ALONZO B. EATON.—If you repeat anything in a parrot-like manner, merely words of the head, not of the heart, you will never have any benefit from it. If you have the heartfelt feeling, the true earnestness, and pray with the formulas, they merely are good in that they keep your thought on your subject, but otherwise they have no standing in the case whatever. The prayer coming from the heart is what cures, coming from the innermost man. The prayer repeated, just because it happens to be a prayer, is the vain repetitions that the Bible speaks about. If the Spirit is there the prayer is beneficial, regardless of formulas.

QUESTION.—*Is one who tries to heal a fever and treats the patient a minute then ceases, one, two, three, or five minutes, then treats say five minutes, and then ceases again, thus continuing one half day, as successful as in a straight fifteen minutes' work?*

BISHOP SABIN.—If I had a bad case of fever and there was no one on the case with me to help me, I would give the case in the first treatment an hour's straight work. Then, after that, I would take the cure up say every twenty minutes, or thereabouts, and treat for five minutes and then go on with my other work; then take it up again and treat five minutes and

keep that up for about six hours, or the time I might be at work on the cases I might have in hand at that time. Some of the most effective healings I have ever done have been done in this way. For instance, here comes in a patient who is in bad condition. I would not give him as long a treatment as that; would give him say ten minutes' treatment to start on, and after that every ten minutes give him two or three minutes, and then after ten minutes two or three minutes, and keep this up for hours. As the continual dropping of water wears away the stone, so will this work destroy the belief of fever. I have never seen a fever, in its acute stages, that could withstand that kind of treatment very long.

Persons can take their own choice; I have given my opinion in regard to it.

QUESTION.—*What should be the attitude of Christian Scientists in regard to secret societies, such as Masonry, Odd-Fellowship, etc? What I mean is, do we need this sick fund, recognition sign, distress sign, burial*

fund, etc? The writer is a member of the Odd Fellows order, which seems to have a form of Godliness, but denies the power, and yet became an Odd Fellow in order that I might gain the Odd Fellowship. Explain in the NEWS LETTER.

BISHOP SABIN.—I do not know how many Odd Fellows there are here, but I do not think that you need anything on earth, if you have God. That is my opinion. These societies are very nice; they are sociable and do a great deal of good, in their way, but I do not need any help. I need no distress signal, no call for help, no weekly sick benefit, because I am not going to get sick, consequently I have no use for a distress sign.

I would say that the gentleman who asked that question is a very poor Scientist or a very poor Odd Fellow or he would not have asked it.

ALONZO B. EATON.—Do not join anything for the benefit you are going to get from it; join it to help other people and you will get benefit from it.

Electricity is everywhere and in everything. It is the vehicle or medium of Divine vitality. It is working miracles in the secret recesses of the earth. It plays in the diamond vaults and chambers under the sea. It flies from point to point in the deepest mineral beds. It penetrates all oceans and supplies that living battery, the torpedo-eel with its wonderful power. In a word, it resides in

and fills all substance in nature and it is the immediate cause of all contraction and repulsion of all expansion and attraction that occur in the human organism. *Selected.*

Light, in its essence, is love, and love is life, and this life penetrates and thrills through every particle that enters into the composition of the soul.

Quiz Meeting.

Evangelical Christian Science Church, Wednesday evening, September 21,
1904.

QUESTION.—*The most difficult thing for me to understand in your writings is the affirmation you make that there is no reality in pain. If this is true what is the manifestation which we call pain and what is the cause of it?*

BISHOP SABIN.—This is the stumbling block to the new beginner, in this, that when you have pain it seems to be existing and very real; or with fever or disease it is the same thing; they seem real and existing. If a person should come to you and tell you that there is no reality in pain and you feel it, it is absolutely beyond your comprehension, and you do not think there is a word of truth in it. The first time I was told to deny pain, by the healer whom I was employing, I made this remark, "I am willing to do most anything, but my mother taught her boys not to tell stories, and when I have that pain I simply know what I have." "Well," she said, "you do not understand what I mean. Do as I tell you; whenever you are attacked with that pain just deny it, say, 'You are nothing.'" Well, I did as I was told. I had a pain here in my right side, caused by supposed indigestion, that had been the cause of my suffering for a great many years, and at times very severely. When that pain commenced I commenced

saying to it, "You are a lie, a lie, a lie; you are nothing and now you get right out of there; you are nothing." In the course of a minute or two it would commence to give away, and the first thing I knew it would be gone. That is the practical application of this belief of nothingness.

When we say that pain is nothing we mean nothing in the sense that it is not real and eternal. There is only one thing that is real and eternal, and that is God and God's creation. God and His manifestations are the only things that are real. Everything that is of a transitory character, that is passing on and passing out, is unreal, and in reality is nothing.

For instance, suppose a fire should break out in this great block of buildings across the street, and it should go through that immense structure and make a blaze that would go to the very heavens and light up the whole city. If a person should say that fire was unreal and nothing, you would at once say that the statement was not true. Well, now, that fire is not real. It is a manifestation that can be abated in two ways, according to carnal mind. One way is to put water on it, enough to smother it; and the other way is to let it alone and burn itself out. After it is out, where did

it go? Not a particle of that fire was tangible, on which you could put your hands and say, "Here, I have something." You see it, and if you had been close enough to it you would have been burned, but it has passed out, gone, it is annihilated.

Take this manifestation called pain, and make the realization that God Almighty is All and that man is His Spiritual image and likeness, a Spiritual being, living in Spirit, and that all is Spirit and Spiritual Manifestation, and apply the Thought to the person whose pain you want to destroy, and the result is just the same as if you had poured a bucket of water on that fire, enough to put it out. The pain is destroyed, and it is gone. Where did it go? It did not go anywhere; it was nothing. It is like when you go into a dark room, so dark that you can almost feel it, as the saying is. You turn on the electric light and the darkness is dispelled. The darkness seemed real, but it was not. It was nothing but the absence of light. Pain is nothing but the absence of the proper Realization, proper Harmony, proper Understanding, and there can be no pain.

I have told of an instance that occurred up in Maine, this summer, with me. I was riding on a low wagon with very heavy wheels. The wagon was used for hauling trunks, and a lot of us were riding up from the boat on that vehicle. I was holding my hand on one of the stakes. They were turning around and ran across a big plank that was in the road. The plank threw that wheel around and

my hand went in between the wheel and the stake. The first instant (of course the hand was crushed), before I got myself onto myself, my thought was that it was excessively painful. The next instant was to realize the denial, to assert that there was no such thing as pain, because all was Spirit and Spiritual Manifestation. The shock was so great that, to carnal mind, it made my stomach sick, but that passed away through the realization of this perfection. I walked into the hotel, where the ladies of our party were at dinner, and told my wife and two or three of the others to treat my hand for being crushed, and I went out. There was no pain in that hand thirty minutes after it was crushed and never has been since. The hand is perfect, but if it had been in any other way, under any other system of treatment, I would have had a crippled hand all my life, and I would have suffered immensely. The realization of the Allness of Spirit destroyed the pain.

I want to say to you this. The first time I was ever in a Christian Science meeting was right in this very hall. A man from Omaha was sitting two or three seats back from where I stand. He got up and told a story about some kind of a wonderful healing. I leaned over to the side and whispered into the ear of the friend with me, "That was not true." He told such a wonderful story that I could not believe it, and that was the very first time that I had ever been in one of their meetings where they gave testimonials. I did not believe it at

all. I did not think what I was saying, of course, but I cured myself of that unbelief, and I think it is the only way I could have done so, and perhaps the only way some of you may do. I simply had to have the demonstration in my own body. It would be another thing for a person to say, You have no pain. You can not realize that that is true, but, when you come to bruise your hand, and then put the Truth to it and destroy every particle of pain in it forever, you realize the Truth.

One time I was walking along the street and a pain struck one of my fingers. I held that finger up and began talking to it in this way, "Now, if you think you are going to fool me you are a good one. I know that pain is false," and the pain left me instantly.

Thoughts are things. A thought is something, and when we throw out a thought for the healing of a patient, it matters not where that patient is on the face of the earth, it goes instantly and goes as the lightning goes, and even faster. When a manifestation of pain comes up it is the thought of carnal mind, and all you have to do is to deny its power and it vanishes, as the darkness vanishes before the light; and as the fire is destroyed and the place that knew it once knows it no more; gone forever. It was only a creation, a thought of carnal mind; you kill the thought and you kill the manifestation. So it is with all kind of disease. If a person comes to you with the manifestation of a burning fever, you make the realization that

he is the perfect child of God, and that the perfect child of God can not have any fever, because that child is a Spiritual being created in the image and likeness of the Father; you destroy the manifestation of fever upon the body.

Now, this body must not be regarded as nothing, in the way some of the scientists regard it. This body was given to us by God Almighty. It was given to us as a covering, a temple, so to speak, and it is the body, or the covering, of the Spiritual man. It is constantly passing on. The body of to-day in a year's time will have gone on and another body have been created by God Almighty, and this constant creation is going on all the time in THE BEGINNING. The belief that certain ages, measuring according to this thing called time, bring grey hairs, is the cause of grey hairs coming, but when you come to live with the understanding that life is deathless, and that there is no such thing as age, and that this belief of age, this belief of decrepitude, and this belief of runn'g down is false, when you denounce it and deny it and get the thought out of you, then you will never get old. You can not.

Eight years ago I was an old, decrepit man, bent over, much greyer than I am now, diseased from the crown of my head to the soles of my feet. I expected to live only a few years more. But those beliefs of disease and age have all been destroyed, and to-day I am growing younger and growing stronger. I can outrun a boy, my muscles are as hard as iron, I am as strong as a giant, and I am

getting younger. You have to destroy the thought that you must grow old and when that is destroyed your body will respond.

Jesus Christ says, "*He that believeth on me, though he were dead, shall live again,*" and He says in another

passage that life is deathless. All of these so-called complaints, such as pains, sickness, etc., are but the creations of mortal mind and are false, unreal and untrue. The realization of that will destroy evils and show them to be nothing.

Mollie Midget Stories

THIRD SERIES—NUMBER TWO.

TO THE MIDGET MOTHERS,

DEAR FRIENDS:—Poems and puns are not usually explained, but I beg leave to impress upon the minds of "Our Little Folk" this picture: Nature's heart is filled with beauty, but the colors are never more admired than in Fall, when the autumn tints are thrown out in bold relief by a gray background. It is always in the clouds that we find beauty. "Behind the seeming is real." Our words are colors on the Canvas of Life—they form a part of the great Whole; but it is the Spirit behind these words which makes them lifeless or beautiful. Please look for Truth in these lessons and teach your little flock to apply it.

Yours, as a gleaner,

(M.) M. M.

AUTUMN.

On the trees so tall see the sunlight glow

As the rainbow colors dance to and fro.

This "Bow of Promise" is playing a part

In the Animal, Vegetable, and Mineral heart.

ANIMAL KINGDOM.

The birds with gay plumage so daz-
zlingly bright

Fly up in the air—a magical sight—
And down in the bosom of old Father
Sea

Dart rainbow fishes, so happy and
free.

VEGETABLE KINGDOM.

In grapes that are purple and apples
red,

On the golden pumpkin God's light is
shed;

In the orange, carrot, and plums that
that are blue

We now see reflected each rainbow
hue.

MINERAL KINGDOM.

In the heart of Dame Nature hidden
deep,

The stone is awakened from its long
sleep;

There are diamonds, topaz, and emer-
alds green,

And opals, in which all colors are
seen.

The rainbow fairies come down in the
air
And float 'round their Queen so white
and so fair;
They paint at her bidding each leaf
with a rush,
Then over the earth comes a Fall-time
hush.

STORIES FOR LITTLE BOYS AND GIRLS.

Miss Mollie Midget is in her observation tower. This place is a room having seven large windows. It is built high like a monument, and Miss Mollie can look over the city and see what happens in all directions. Now I can see a boy who is trying to drive some pigs through a gate. There! they are all the other side except one. The boy is chasing this one, which bothers him so; finally all the rest have run back just where they were at first. Poor boy! He is so discouraged. Every day he has so much trouble in getting all the pigs through the gate at once. At last, I see he has succeeded.

But a dog runs out, and barking, frightens the pigs, and again they run back before the boy can close the gate. How angry he is! He is shaking his fist violently and calling them bad names. The farmer hears him and comes out and sends the boy away and says he will drive the pigs through himself. It is October and the nuts are ripe, the kind old farmer picks up a handful of acorns and beech nuts and calls, "Here pig! pig! pig!" and they run to him at once. He then shuts the gate, and forgives the boy, who learns this lesson:

It is better to use kindness than anger.

Another morning Miss Mollie, looking from the window, sees a carpenter at work. After he has worked all day the owner steps up to him and says:

"Mr. Carpenter, when you get through your work why don't you sweep up your chips? Why do you leave things so untidy around you?"

"Well," said the carpenter, "you did not hire me to sweep, but to build. I haven't time to do both and do them well." So he went home leaving the blocks and shavings.

Just then some small boys came by with a cart and said to the owner, "Say, mister, can our ma have these shavings and this wood to keep us warm?" The man gladly set the boys to work to pick up the chips and he also paid them ten cents extra for sweeping. Then he saw that there was a work for each one of us.

But we must learn to do one thing at a time and do it well.

One October afternoon Miss Mollie is sitting in her tower half asleep in her chair when she hears an unusual voice, which seems to come from the sky. "Hello!" calls the Sun Man, "Hello!" calls back Mother Earth through her long-distance telephone.

Again the big voice calls out: "Look here, Dame Nature, what's the reason my rainbow fairies stay down there so long? Please send them back at once."

"All right," sang out the old lady; "the fairies have been busy all day painting autumn leaves. They are lovely, so don't scold them. I'll send them home at once," and the little artists had to take their brushes and sail away up in the clouds.

About a week later Jack Frost called on the dear old creature and asked what he could do to help her with her fall work. She told him to go and knock at the door of the little chestnut burrs and tell the Brownie Chestnut boys the little girls were looking for them. Jack did as he was bidden and the Kindergarten children went chestnuting. They played they were chipmunks and squirrels laying up food for winter. The boys shook the trees and the chestnuts' rough coats stuck fast in the girl's hair. The boys were not allowed to shake the trees after that. They found wild grapes, and one boy got in a pumpkin field and decided he could cart some pumpkins home to make Jack lanterns for Hallowe'en night. But the man's dog came out to see about his master's golden treasures; the boys then learned that pumpkins did not grow wild. They also decided they would climb no more fences without permission. This dog's name was "Watch." Let us remember this name when we are put in a place of trust.

"Watch your tongue
Watch your temper
Watch! watch! watch!"

(M.) M. M.

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CLUB RATES No. 2.

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"And what shall I say more? For the time would fail me to tell of those who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens; women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection."—Hebrews, xi, 33-35.

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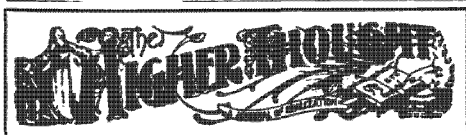


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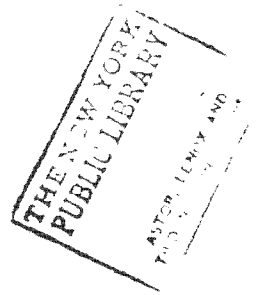
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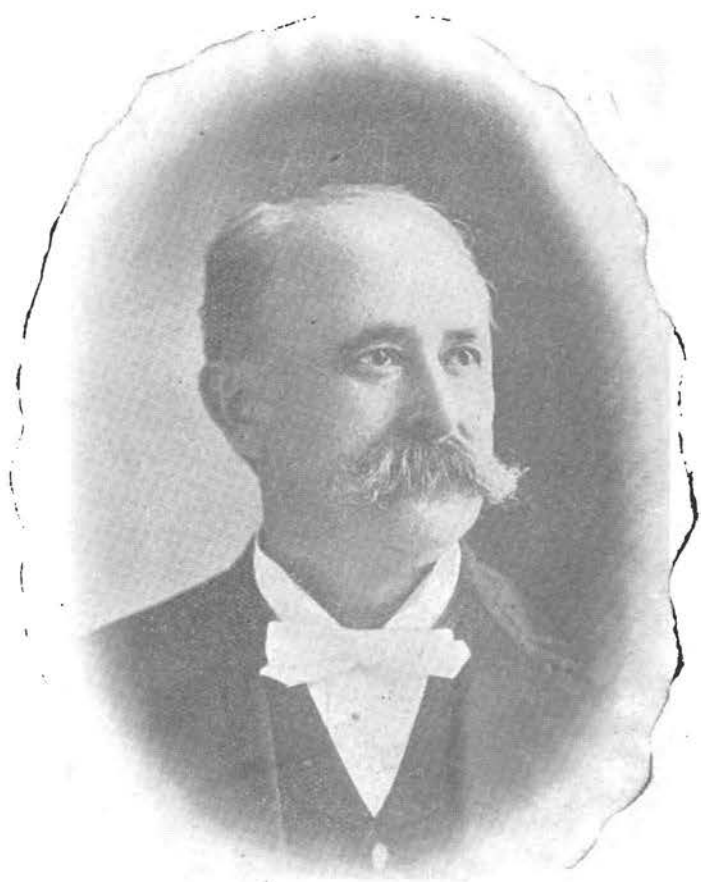
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C. M.





COLONEL OLIVER C. SABIN.

Washington News Letter

VOL. X.

WASHINGTON, D. C., DECEMBER, 1904.

No. 3.

Lecture—Teaching Lesson No. 2.

BY BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
October 9, 1904.

These lectures are in the nature of teaching, and not for the purpose of making speeches to please and tickle the ear at all. They are to give this Truth in its native simplicity and the more nearly that I can arrive at that perfection, the greater will be my success.

The subject of the lecture this morning is "GOD AND HIS CHARACTER." We have been taught to regard God as some 'way-off person or being—that is, the majority of people are raised in that thought, to look at Him with awe and with fear as a being governed by strict justice that wavers neither to the right hand nor to the left; and if we, going down this pathway of life, should happen to step to the left hand, God's inexorable justice, consigns us to eternal punishment. The fear of the Lord, we have been taught, is the beginning of wisdom. That fear we have believed means that we must be afraid of God and, in the degree that we hold God in awe and fear, in that degree are we on the right hand and in the path of safety.

That is entirely a misconstruction of what is meant, because we are told by the apostle that God is Love. Now,

it is impossible to love anybody and fear him at the same time. You may think or say you do, but you can not. Love is the opposite of fear. You can no more love and fear at the same time than you can love and hate at the same time.

We must get this thought that God is this far off personage out of our mind. Throw it away; it is error. God is the very best Friend we have. He is the one that we can go to here and now and tell in plain, simple language that we want to ask Him for our supplies, or for whatever we desire. God stands ready to give, in fact more ready to give than we are to receive.

We ask What is God? One thing we know and that is that God is Life, furthermore, that all Life is God. All is Spirit. I do not know what Spirit is. We can not know now as we are environed by these so-called material surroundings, but God is Spirit and whatever that is, it is God, omnipresent.

If we should take a trip through the universe and travel as thought travels, which is instantaneous since distance is annihilated, and we should go to the North Star, which would

take light about 100,000 years to reach traveling at the rate of 186,000 miles a second, God would be there, and God would be Life there. Then should we take another trip and go amid the millions and myriads of worlds and systems in the Milky Way, we would find that God was there, everywhere, and life was there, because God is Life. We know also that God is Love. Love is everywhere, omnipresent. Love fills every crevice in this room, fills everybody and every brain and every mind in this large audience. Love fills every crevice throughout the endless systems of worlds in the never-ending space. Love is everywhere. God is Love. Therefore, when we go to God, we do not have to go away off. We do not have to go to some place which they call heaven, in some walled city, and there see a God upon a throne and bow down and worship Him with fear and trembling. God is here; His hand, so to speak, is reached out and all we have to do is to grasp, hang to it and ask our Father for that which we want for He is here and now.

When we treat a patient, or pray God to heal this one, or that one, it makes no difference where the person is, whether in Japan, Australia, South Africa, England, or right here with us in the room. It makes no difference. Distance is annihilated, there is neither distance nor time with God for all is here and now.

It is necessary for us to understand these characteristics of God, as we will teach you later on, when we come to ask Him. We do not have to go 'way off somewhere we know not where, and ask of some personage we know not whom for our wants and our desires. God is with us every day and every night. When we lie down upon our couch to sleep, God is there surrounding us, and covering us and we live in Him, and His love is over us, surrounds us, and is in us and about us. If you place yourself in harmony with this universal principle, you re-

ceive all its benefits and blessings. But, remember, as you will be taught later on, that you are God's image and likeness, you are like Him in various ways. Among other things you are like Him in this,—you are the architect of your own condition, your own fortune. Every person in the whole world, is responsible for his own condition, or it has been sent down to him, through the ages from the parent to the child. It is for you and for me to be this or that, for as we sow, and as we think, we reap the crop and the conditions are ours.

God is more than Love and Life. He is all WISDOM, MIND, the only Mind. God's mind is all the mind there is, and this means that the objective mind, the subjective mind and the superconscious mind, etc., are but divisions which we make for the purpose of illustration; but all the mind that there is, that is real, is God, for God is Mind, and as we let this mind of God get into us, control us, in that degree do we know the Truth which makes us free.

The mind of God frees us from every inharmony in life. The poor person suffering for money for the necessities of life, is as much an object of pity as the one who is suffering from disease. The one species of error is annihilated the same as the other. Go to God in prayer.

I am tempted to mention a gentleman's name that I mentioned in my lecture of last Sunday, and give some more of his experience, as it is so true and so practical that I like to emphasize it to all of my students everywhere. I refer to George Mueller, a German student, who went to Bristol, England, and there carried out practically the principle of absolute trust in God. In the first charge of a church he had, they paid him fifty-five pounds a year as I remember. He held the position for two years and he figured in his consciousness that it was wrong for him to accept of any stated salary. He believed in free Bibles, free pews, and in an un-

CHAINED TRUTH. He told his parishoners his convictions, and said that, thereafter, they could put a box at the door and anybody that wanted to give anything for the Lord's service and for his sustainment, could give that which he wanted to give, but that he never intended to look to a man for another penny as long as he lived. He kept right on with his ministry, and his next year's salary, coming in donations through prayer to God, was £155, and the next year, it was something considerably over £200, and gradually it kept growing. Finally he saw the necessity of higher education, by visiting the poor, seeing that so many people did not have Bibles. When he got a five-pound note or a shilling, he would go and buy a Bible and give it to some poor one. Finally he established a regular propaganda for sending out Bibles and Testaments and such other documents as would enlighten the people along the doctrine of Jesus Christ. He scattered millions of them a year and, whenever there was a lack of money, instead of going and asking somebody to lend him \$10 or \$5, depending on any human flesh, he would go to his chamber and there he would ask God, saying: "I want money for this, please give it to me." He made God a reality, took Him in as a friend into his heart; had perfect realization that all was his and money would come. He was led on in this way and, seeing some little children who were orphans come to his day school—they had established five day schools and night schools, taking in hundreds of children and grown people as well—and that the children were taken away from school and sent to the poor house because they did not have any home, he went to God in prayer and asked that God would send him money to build a home for the orphans. He kept at it for a week or two and here came two hundred and forty pounds, as a starter to commence this building. He started right in with the money; never said

a word to any human being about it, except perhaps to his immediate friends that were working with him, and the money kept coming to him. The building was erected and filled with orphans, and food was sent by God from the four corners of the earth to feed those children. Another building was erected, and another, until there were five great buildings covering hundreds of homeless children and the money was sent to carry on this vast work. There never was a financial agent sent out anywhere asking for anything, but, whenever Mueller wanted money, he went to God Almighty for it.

His experience is being duplicated more or less, all the time, here and now. If I dared to tell my own experience, it would not vary very much from his. He never had any surplus money. I think the most money he got at one time was three hundred pounds. He put it right out. It has been so with my work, and my greatest desire is to know where I can place this Truth with the money received for the books, etc. I do not work for man in the sense that I work for his money, not at all, but I work for God Almighty. Last year, my expenses over ran my income \$93.68. The year before the shortage was a little more, but that was my own fault, and the next day or two that money was back again. We must trust God Almighty for everything everywhere. "Oh," a person may say, "I am in the Government service. We have fixed salaries, it is easy for you to talk for your income is adjustable." Don't you see the error of such talk? You are placing limits upon God. There can be no limit.

When I first commenced to write this Science, or to write about Science, I had no more thought of going into this work than I had of flying to the moon. The subject had never crossed my mind, but the writing of one article revolutionized my whole surroundings, my whole work and my whole life, and I have written but

very little since, working day and night for God. There is not a man or woman or person on the face of the earth to whom I would go and ask for the loan of a cent. I ask for nothing of a material character from man. I go to Headquarters, the power that is Omnipotent, and I tell God what I want and I get it. It is a constant demonstration.

Just so with the question of health. It is a demonstration of perfect health. If you come into the realization of this Truth, you always have perfect health and perfect harmony surrounding you, and the heartaches and the sorrows and the wants and the fears and the pains and the aches which are said to belong to this so-called material life are banished. You have within you, in your fellowship, constantly, God. He is the one and the only power that you can look to for everything. What a pleasure it is to love such a beautiful Father as that. The dearest friend you have in all the world could not be so dear to you as this God of Love, that we are speaking of. The nearest friend you have on the face of the earth can not be as near you as the God of Love. He is right with you and all you have to do is to open your hand and He grasps it and takes you along, shielding you from all want and all trouble.

Now, this is something of the God that I want you to understand. Throw away this hobgoblin of your early education and let it be known in your consciousness that God is Love, that He loves you and loves to help you better than you can love to receive. God is Wisdom. In His character of wisdom, He controls all. The very worlds and systems of worlds, whirling in space in unison with their universal law, are governed by fixed orbits, all through and by the wisdom of God.

God is Power. All the power in all the world is of God. All the power you exercise comes direct from God.

I think the last time I was what we term fatigued, physically, was some-

thing like two years ago, perhaps, this Fall. I had been working all day, and I woke up to the consciousness that I thought I was very tired. I lived on Belmont avenue then, on Washington Heights. I got on a street car and rode from my home down to the Seventh street wharf, and back again, and I was praying to God Almighty in treatment of myself, the whole time that I was gone. What there was left of that thought of fatigue when I got home could not have been seen with the strongest glasses that were ever made. I had so thoroughly knocked it out, denounced it and crushed it, jammed it out of existence, kicked it out, that I have never felt fatigued since.

GOD IS YOUR STRENGTH. I remember one time, several years ago, there were a lot of boys that had the habit of ringing the door bells and then running. I had been in Science then but a few months. These youngsters had rung our door bell twice, and thinks I, I will gobble you up the next time you do it. I lay in wait for them and, when the bell rang, I broke out of the door, after the youngster. Take a boy that is about twelve or thirteen years old and he can run like a deer. This youngster had pretty nearly half a block the start of me, but I got out and started after him. I had run him two blocks, when my breath commenced to fail me and I commenced to treat myself. I rounded him up, after I ran him about three blocks and a half. I never could have got there, had I not kept treating myself and the strength and the power God gave me held me up. I asked the youngster whose boy he was, and he told me. I asked him where he lived, and he told me. I took him by his collar and led him to his father. I told the boy's father that I did not want to bother him, but that I did not want to be bothered any more by his boy ringing my bell and that I wanted him to take him and make him behave himself. This man was a Dutchman, and he talked in his

broken language in such a way as to make me think he would wallop that boy, and he got a strap and went right at it. The door bell was not rung any more.

What I want to say is, that it is the power that comes from God that keeps us up, that is all. Of course, I had no malice towards that boy, not a particle, but he was doing wrong and I wanted him to stop it and I wanted him to be placed where he would stop. If I had got mad and hated him. I could not have prayed; I only loved him. I want to say never use any power but love, that is the only power that wins.

God's power controls everything, controls every minutia, controls the worlds in their motion. Every bit of power on earth and in heaven, in the universe everywhere is God, and that power is yours, a power that you can use, and instead of being weak, decrepid and poor, as I was at one time, you can have all the strength you want. At one time I would not have run across the street to catch a car for a thousand dollars, because I would have been afraid of dying of heart disease, before I reached the car. I was not living in God, but you do not have to have any heart, unless you want it. People tell me, "My heart flutters so". I say, it does not make any difference, let it flutter, it has nothing to do with your life. God Almighty is your life. He is your power, and that little heart you can control. In reality, a person can control his heart so that it will go fast in a flutter, or he can control it so that it will almost stop. It is not the heart that is the life of man. It is God. We have cases of heart disease, so-called, a great many of which are supposed to be fatal, among the medical profession, but it is nothing of the kind. Heart has nothing to do with the life. God is Life. The heart, stomach and everything shall and must be made harmonious to the universal law of universal power, love,

and life, yet nothing but God can control.

God is Good, all good, and God created everything that was created and He created all good; therefore, all that is is good. There are some manifestations, which do not appear so, but we will discuss that later on. All that is is good, for God created all.

The idea that this so-called moral universe is divided in two parts, with the power of God on the one hand and the power of the devil on the other, is but the creation of stupid mind, called carnal mind. It is the superstition of barbaric ages. There can be no opposite to good, because God is All. God is All, therefore, there is no room for error, and this so-called manifestation of error that we see upon the right hand and upon the left is unreal.

The burning forests in the Territory of Washington, as I saw them, on fire, were the most terrific spectacle that the human mind can imagine and yet that fire was unreal, because it was temporary. Fire either burns itself out and is gone, and the place that knew it once knows it no more, or else it may be destroyed by water put on it.

One time, on the coast of Maine, a large lamp burst at the corner of the outside of the room, occupied by Mrs. Sabin and I. It burst on the porch and the porch was made of pine boards, and the burning oil ran down the crevices onto the rocks below and all under the porch. The shavings were there which the carpenters had left when they built the house. This lamp, I presume, held about a half-gallon of oil. When it burst, I think without exaggeration, it went over an area of twenty feet square, and ran down into the shavings below, and ran up the side of the wall. I saw the charred walls this year when I was there. Our room was right on that very corner. Mrs. Sabin was sitting by the window, and not five feet outside all was on fire. A gentleman from another part of Maine was talk-

ing with us. They cried "Fire." and everybody was running. I went out and looked at the fire. I held the thought that it was unreal, nothing but error, and could not burn, that God Almighty was the only power, and the fire had no power or force, and was nothing, and I commanded it to get out. I was not excited at all. Mrs. Sabin was not sufficiently excited to get out of her chair. She said, "Mr. Maxcy, take that pitcher of water sitting on the wash stand and throw it on that fire." He took it up and threw it on to the fire, and, though the water only reached about one-fifth of the area that was burning, and did not touch that part which was burning along the side of the wall, yet when it touched the floor the fire went out as quick as the snap of your fingers.

That is the power of Truth, and knowing that God, Good, is All, and this so-called manifestation of evil is unreal and has no power, and that it could not have any power, the fire was destroyed. Therefore know this, and let it sink into your consciousness, that God is All Power; that Good is All Power, and that there is no other power except God. When you get that into your consciousness, you have gone far towards the gates of the kingdom of heaven.

I am going to read some passages of Scripture, which I want you to hear and I want to go into the record.

"Ask, and it shall be given you; seek, and ye shall find, knock, and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?"

"I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three

are gathered together in my name, there am I in the midst of them."

"Jesus answered and said unto them, Verily I say unto you, if ye have faith, and doubt not, ye shall not only do that which is done to the fig-tree, but also ye shall say to this mountain, Be thou removed, and be thou cast into the sea, and it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive."

"Have faith in God. For verily I say unto you that whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he hath said shall come to pass, he shall have whatever he saith. Therefore I say unto you, Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them."

"Verily I say unto you, He that believeth in me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father. And whatsoever ye shall ask in my name, that I will do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it."

"Verily I say unto you, Whatsoever ye shall ask the Father in my name, He will give it you. Hitherto ye have asked nothing in my name. Ask, and ye shall receive, that your joy may be full."

"If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

"And what shall I say more? For the time would fail me to tell of those who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; women received their dead raised to life again; and others were tortured, not accepting deliverance,

that they might obtain a better resurrection."

"If ye have faith as a grain of mustard seed, ye shall say to this sycamine tree, Be thou removed and planted in the midst of the sea, and it shall obey you."

You see everything depends entirely upon your sincerity and upon your faith and your understanding. Take God at His word, ask for what you want. You have not to make beautiful prayers, or long sentences in well-rounded rhetoric, or anything of that kind. Go to God as you go to the dearest friend you have on the face of the earth and say, "Father, I want bread." "Father I have a belief of headache, now heal it." If you do not do any better than that, pray with sincerity in your heart and God will give you what you want. "My rent is due to-day, and Father, I have not a cent. O, God, give me the money to pay my rent. I ask all in the name of Jesus Christ."

Do not be afraid to ask for what you want. Make the language literal and bring it right down. Jesus Christ tells us that we can do everything He did, if we only believe. He fed the multitude with a few fishes and loaves of bread. He sent His disciples to catch a fish and the first fish had money in its mouth to pay the taxes with. Everything He did, we can do, and more, if we will only consecrate our lives and our souls and our minds, but we can not serve God and serve the devil. We have to leave this work of the devil that takes up so much of our time. Leave it, come into line where you will do good, because it is right to do good and you love to do good and then you are in line where you can go to God.

SPIRITUAL AXIOMS.

"There is one God and Father of all, who is above all and through all and in all."

"Everything in creation is pervaded by the Omnipresent Life, and is now filled with its perfection and power."

"Life is Divine; Life is perfect; for God is the only Life."

"God is the one perfect Life, all presence, all power and all knowledge."

"The one perfect Mind that is all presence, is Love, Life, Light, and Truth, that is all and in all."

"Spirit is the substance of the one perfect mind."

"Spirit is the true substance of all things, invisible and visible."

"The one Mind and one Substance is made visible by right thinking, and right speaking."

"Jesus Christ is the perfect expression of the Divine Mind."

"God and God manifest is all there is. There is but one Mind, one Intelligence, one Life, one Substance, one Good, one Source, one Truth, and one Power."

"Through the only begotten Son, Christ, all men are sons of God and are one with God in Mind, Life, and Substance."

"We know God as the All in All, and visible creation as the manifestation of God."

"Spirit is the only reality, all Power and all Presence."

"There is no life or substance apart from Spirit."

"God is Spirit, and man is the image and likeness of God."

"That which is born of the Spirit is Spirit; therefore, man is a Spiritual being, soul and body, what Spirit is."

"Because God is I am."

"I have 'put off the old man' by putting off my old conception of man, and have 'put on the new man' which after God, is created in righteousness and true holiness." Therefore, I can truly and understandingly say, "I no longer live, but Christ liveth in me." I have put on Christ. Therefore to apply these rules, I, being created in the perfect image and likeness of God, am perfect, as God is perfect. Therefore I have All, for God gives me All. Hence, I have Health, Happiness, Harmony. I live, move, and

have my being in God; therefore I have All. I have Love, Life, Light, Good—which means I have ALL. And the only way All can be taken from me, or any part thereof, is by my self-imposed and self-selected limitations."

"If I want Good I must choose it."

"If I want Love, Harmony, Happiness, Health, Prosperity, I must claim them. All is mine if I reach out my hand and take."

These last quotations are taken

from one of my books on the subject of teaching.

My friends, I have presented to you a Being that is lovely, a Being that we can all love, a Being that is a delight to love, whose yoke is easy and whose burden is light. Now, come to this blessed Father and acknowledge His presence and goodness through and in the name of Jesus Christ, our Savior. We come to Him in no other way, and through no other name but Jesus Christ.

Lecture—Teaching Lesson No. 3.

BY BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
October 16, 1904.

The subjects that have been discussed in the two previous lectures of this course were, first, "Man's General Dependence upon God;" second, "The Character of God and His Attributes"; To-day we take up the subject of "MAN—HIS RELATIONS to God."

In order to be a thorough metaphysician you must understand the premises from which you work. First, we have the great first cause, GOD, THE FATHER, from Whom comes All, Who created All, who is All and in All; second, MAN, HIS CHILD, his rights, his attributes, and his character; and third, THE LANGUAGE BETWEEN THE TWO.. That will be the lecture coming immediately after these lectures on the subject of man have been completed. Having mastered these preliminary thoughts, it ought to be easy to understand and there should be no mysteries surrounding this whole subject.

The lesson read to you, this morning, from the first chapter of Genesis, told you of man's creation. God said:

"Let us make man, let us make him in our image and in our likeness, and let us give him power and dominion over the birds of the air, the beasts of the field, and the fishes of the sea, and God did make man and made him in His image and in His likeness; Male and female created He them."

And to him He did give power and dominion over the birds of the air, the beasts of the field, the fishes of the sea, and of all nature, as we see it.

Man is the son of a King. More than that, he is the son of THE KING, and has the attributes and is the image and likeness of his Father, who is God.

Now, when they say man was created in the image and likeness of God, of course they do not mean this physical, so-called appearance before us, but mean man; MAN, a spiritual man, the All of man. These bodies that we see before us are but a passing panorama, so to speak. If we should see each other twelve months from to-day, the so-called appearances of our personalities, that is, these bodies, will have passed on. "In the begin-

ning" creation is going on and has created for each of us another body. But, you and I, are each the same child, the same entity, and will be forever and forever. Through His natural law, God breathed into us the breath of life. He created each of us a being that had life, a personage, a child of God, and that creation remains forever and forever, because there can never be any change. We may change our garments. My clothes may grow old and I may lay them aside and put on others, but I will remain, and so with this child of God, who remains forever and forever the individual entity, himself, a perfect child of God in Whom dwells the Father.

As I have told you before, we do not know what the form of God is. It is not permitted for us to know, as yet, because we could not realize it through these so-called material surroundings; but we know that God is Spirit and that God inhabits all space, everywhere, without circumference, with a center everywhere—OMNIPRESENT LIFE, LOVE, GOOD, WISDOM, AND POWER. In these attributes man is His image and likeness. Man has life and this life is the image and likeness of God. It is of God, from God and is God. It is not that God has life, but God is Life. It is not that God has love, but God is Love. Man not only has life, but that life is eternal, forever, and for aye.

"That whosoever believeth in Him should not perish, but have eternal life.—(John iii, 15.)

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—(John iii, 16.)

"Verily, verily, I say unto you, He that heareth my word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—(John v, 24.)

"Verily, verily, I say unto you, He

that believeth on me hath everlasting life.—(John iv, 47.)

"And whosoever liveth and believeth in Me shall never die. Believeth thou this?—(John xi, 26.)

"And this is the promise that He hath promised us, even eternal life.—(I John ii, 25.)

"And this is the record, that God hath given us eternal life, and this life is in His Son."—(I John v, 11.)

"He that hath the Son hath life; and he that hath not the Son of God hath not life."—(I John v, 12.)

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."—(I John v, 13.)

We have life in and through the Son. There is no name in heaven or in earth whereby we can reach God, the Father, except through the name of Jesus Christ, His Son.

How do we know this to be true? We know it because of the signs following. We speak the word in the name of Jesus Christ and the Truth responds and evil is destroyed. Therefore, this life is of God and from God and belongs to us, a life eternal and perfect. We have it, and we receive it through and in the name of Jesus Christ. Man images God in Love. The command is, Love one another. The command is that we shall love our enemies and those who despitefully use us. If we love simply those who love us, we have no especial reward for that, because everybody does that. But Love is Divine, the Love that is All is a perfect Love. When Jesus Christ was hanging on the cross with nails through his hands and feet and surrounded by a howling mob encircling around and about His cross, jeering at Him, hooting at Him, and saying, "You saved others, now save yourself", taking a spear and running it into His side, and in every way that wicked, malicious, mortal mind, could, were insulting this Son of

God, the God of Love spoke, and Jesus, looking down on that awful multitude said, "*Father, forgive them for they know not what they do.*" There is the love of God, the love that we have when we image the Father. When your enemies approach you with malice, vindictiveness, wickedness, and hatred and would destroy you, remember first that you are the son of The King, and that you have the power and dominion within you that will simply destroy all that vindictiveness, and the weapon by which you do it is Love; the indwelling Love that comes from God Almighty is within you. So long as you are filled with that, all evil darts will pass over you.

This DOMINION, which was given to us is something wonderful, when we come to contemplate it. Suppose, there was a person in this city who sat down with the determination to destroy me with his vindictive thoughts, or lay snares to catch my feet when I was not looking, or put me into pit falls. All such thoughts and acts and deeds are as nothing, because I am covered with God Almighty's love, and I live, move and have my being in Him, and He is Love. Love surrounds me, covers me, and I live in it; I am filled with it, every crevice of my body is in it, everywhere I walk, I walk in it. I realize that to be true, and all the world can not hurt a hair of my head.

Jesus Christ did not have to be crucified had He not felt that it was necessary to overcome death. He had the power and could have controlled mortal mind and they could not have hurt a hair of His head, but, in order to bring man back to God and destroy this evil called death, He permitted this sacrifice and He was crucified.

But, all the world can not hurt you, and it can not hurt me if we be so minded. A man may have his arm raised to strike you and you realize your dominion and he will drop dead before he can harm you. You hold

to the thought that God Almighty's love covers you. But a short time ago, about a year ago, if I remember right, in Montana, one of these wild men in the mining camps came up and was going to strike a man. The man said, "I am not afraid of you. God Almighty's Love covers me," and the man became enraged at him, and went at him to strike him, but before he reached him he dropped dead. It was published in the papers, published in the *Washington Post* as part of the Associated Press dispatches. You can not be hurt when you realize who you are. You have power and you have dominion; you can control, control through Love. Love alone is the weapon. Love protects you in every department of life.

Here is one whose mind is filled with fear of want. This life of ours along these so-called material planes is filled with the strife and battle for existence. Why? Because we have left God Almighty. We have come to where we rely and depend upon the arm of flesh and when we want money instead of going to God and asking Him for it, we hunt up some human being from whom we can borrow it. In other words, we go to the flesh. I say unto you, go to God ask God for what you want, ask Him without wavering; ask Him without doubt and know when you ask, who you are and what you are. You are the image and likeness of God. God is your Father. You are the joint heir with Jesus Christ, our Savior, and what God has, you have; it belongs to you. Realize that, ask the Father and know when you ask you are going to receive, and then do not worry about it; do not think, "Well, maybe it will come and maybe it will not", but know that when you ask God in accordance with His promises, His word is true and correct. If you do this, in every instance, you will have the response to your prayer.

But, the trouble is, that people in asking, ask in doubt, not realizing who they are, not realizing the con-

ditions surrounding them, not realizing that they are God Almighty's children and that what He has is theirs, and that He has said so. The result is, that when they ask, they ask with doubt, and St. James tells us that that prayer is no good, and they do not get what they ask.

I could give a great many instances, illustrating along these lines. I have mentioned a gentleman, Mr. Geo. Mueller, a number of times, whose whole life, from the time he went into the ministry until he closed it, so far as I have read the books, was one of trust. He commenced as the pastor of a little church at fifty-five pounds a year as I remember. He thought the matter over, and came to the conclusion that he was relying on man for his support.

He decided it was wrong to rely on man for anything. He told the members of his church his convictions, and that, on account of these convictions, he could not permit them to give him any stated salary; but if they wanted to give anything, they could give what they choose. For he, himself, he was going to work for God Almighty and trust Him for the pay. The first year his income was something like one hundred and fifty pounds. God raised his salary, and kept raising it. Finally Mueller started a day school, then a night school, and then they had five or six of them. One time, one of his little orphans, who was attending one of his day schools, had to be taken away from school and put in the poor house, because of the fact that he did not have any home to go to. That suggested the idea that that orphan should have a home, that God intended him to have a home. Mueller prayed over it, and then rented a house. He got that orphan and a few more and gradually orphans commenced to come in. He never asked a human being for a cent; never had any agent out collecting money, but always went to God in prayer asking for that which he wanted. That or-

phan home was filled up, and then five or six other homes were established, and in every instance God supplied the money.

So particular was Mueller that he never let any human person know of his wants except those who were with him. A friend wrote him asking him if he needed money and if he did he would be glad to send it to him. Their money had been exhausted, until they had hardly anything to supply their various institutions. He wrote a letter to the man thanking him, but saying that he never told any human being of their necessities. God alone was their supply. The man sent one hundred pounds. So it went on during his whole career—a constant asking and a constant supply.

Now, what was true with Mueller may be true with every one of us. Take my life. When I commenced in this work, I had no money. I have never had any money since to lay up, but I have had and I have all I want. If I had \$1000 to pay to-morrow, or next week, God Almighty would send me the money. The command is, "Lay not up where moth and rust doth corrupt, and where thieves break through and steal." We have a great many examples right here in Washington of people being robbed, after, having been trying to hoard their money—it takes wings and flies away.

Know that God Almighty is your supply. Here is the rule to measure that. "Have I a roof that covers my head?" "Yes." Well, thank God for that. "Have I clothes upon my back?" "Yes." Well, thank God for that. "Have I something to eat at this meal?" "Yes." Well, thank God for that. That is the measure. If your present wants are not supplied, ask God for what you want. If you are going to have an extra expense or need money, ask God for the money. He is the best friend you have, and He would a great deal rather give, than you would like to receive. Ask Him absolutely, plainly, and fairly

for what you want. God is no mysterious person. He is no some way-off being, but He is an ever-present help in time of trouble, or want. When you want anything, He is here and is ready to aid you, with the ability to give. But if you go to a human being, he may say, "Well, I was going to use the money for something else," or, "Really, I have not got it," or, "Really," he will tell you, and it will be the truth, "I do not want to lend you the money." He will put you off in a thousand and one ways, whereas God has everything, and He wants to let you have it, and all you have to do is to go to Him and ask, knowing that He will supply you, and you can get it.

But, you will have to ask in accordance with His rules, which we will discuss later on, when lecturing on the subject of prayer. There is no more necessity of a person's being poor than there is in his being sick, and there is no more necessity of your being sick than there is of your committing a crime. All of these things are the result of sin. There never was sickness in all the world, from the time the morning stars sang together until to-day, but that such sickness was the result of sin. It makes no difference what it is. It may be the sin of the person who has it, or come from this universal thought that has been handed down from father to son, generation to generation. We suffer along this so-called material plane from the sins of those that have gone before.

In order to become manumitted from all hereditary thought, from all sins that have been thrown against us over the present generation, we have to get within the fold of God Almighty and let His love cover us and get under the cover and under the shelter of God. Then we are saved, then we are perfect, then we are free, and no further subject to fear, because we know the truth and the truth has set us free.

"And God said, let us make man in

our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."—(Genesis i, 26.)

"So God created man in His own image, in the image of God created He him; male and female created He them."—(Genesis i, 27.)

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—(Genesis i, 28.)

"The Spirit itself beareth witness with our spirit, that we are the children of God."—(Rom. viii, 16.)

"And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."—(Rom. viii, 17.)

"Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."—(Gal. iv, 7.)

"That being justified by His grace, we should be made heirs according to the hope of eternal life."—(Tit. iii, 7.)

"And the fear of you and the dread of you shall be upon every beast of the field, and upon every fowl of the air, upon all that moveth upon the earth, and upon the fishes of the sea; into your hand are they delivered."—(Genesis ix, 2.)

"What is man, that thou art mindful of him? and the son of man, that thou visiteth him?"—(Psa. viii, 4.)

"For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour."—(Psa. viii, 5.)

"Thou madest him to have dominion over the works of Thy hands; thou hast put all things under his feet."—(Psa. viii, 6.)

"All sheep and oxen, yea, and the beasts of the field;"—(Psa. viii 7.)

"The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."—(Psa. viii, 8.)

"O Lord, our Lord, how excellent is Thy name in all the earth!"—(Psa. viii, 9.)

I find that my time is so nearly exhausted that I will not be able to fin-

ish this subject to-day, because there is much yet that we have not touched, among which is this, that man alone is responsible for his condition, whether it be good or whether it be bad. It is in the exercise of this God-given dominion or the lack of that exercise. We will continue along these lines on next Sunday.

Lecture—Teaching Lesson, No. 4.

BY BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning, October 23, 1904.

The lecture this morning, is a continuation of the lecture of last Sunday. The subject is "MAN: HIS RELATIONS TO GOD AND GOD'S RELATIONS TO HIM; HIS ATTRIBUTES AND POWERS."

The first thought is "Man's Dominion. When God created man He said: *'Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'*" He did give him power and dominion and man has power and dominion, now. Our Savior said, remember this, *"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."*

I will read from the Bible what it says in regard to MAN'S POWER AND DOMINION OVER THE ELEMENTS. We have power and dominion over everything. Man is absolutely the architect of his own fortune. He is absolutely the master and is the slave in nothing.

"And in the fourth watch of the

night Jesus went unto them, walking on the sea.

"And when the disciples saw Him walking on the sea, they were troubled, and saying, 'It is a spirit,' and they cried out for fear.

"And the sea arose by reason of a great wind that blew.

"So when they had rowed about five and twenty or thirty furlongs they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

"And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

"And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

"And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

"But the children of Israel walked upon dry land in the midst of the sea;

and the waters were a wall unto them on their right hand, and on their left.

"And when He was entered into a ship, His disciples followed Him.

"And behold, there arose a great tempest in the sea, insomuch that the ship was covered with waves: but He was asleep.

"And His disciples came to Him, and awoke Him, saying, 'Lord, save us: we perish.'

"And He said unto them, 'Why are ye fearful, O ye of little faith?' Then He arose, and rebuked the winds and the sea; and there was a great calm.

"But the men marvelled, saying, 'What manner of man is this, that even the winds and the sea obey Him?'

"And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,

"And said to his servant, 'Go up now, and look toward the sea.' And he went up, and looked, and said, 'There is nothing.' And he said, 'Go again seven times.'

"And it came to pass at the seventh time, that he said, 'Behold, there ariseth a little cloud out of the sea, like a man's hand.' And he said, 'Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.'

"And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain."

Now, regarding this you must remember that whatever God has ever done through man has been done in accordance with fixed, irrevocable law. God's law never has changed, there can be no change.—always the same forever and forever, always the same. If man has had power to control the elements, that power is his to-day. What one man has another man may have because all is done by God through man.

I will give you a few instances of this in my own experience; and you can all do as I have done.

The first time that I ever attempted to control the elements was in the city of Washington. We had a tremendous storm which blew the roofs off the houses around in the neighborhood where I lived, and my roof had already started, when I commenced. I got up, went to the window and said to that wind, "I command you in the name of Jesus Christ, peace be still." The wind immediately left my house, apparently, and we had no more trouble from it. It continued for some time around us, but it left my house.

The next time that I tried it was during a storm on the Atlantic Ocean. A very brisk wind was blowing and the ship on which we were was tossing like a cockle shell. I said to my wife and daughter in our state-rooms, "I am going out to treat this wind." I went out, got hold of a post and hung on to it, and commanded that wind, in the name of Jesus Christ, to be still. It was not five minutes until that ship was sailing in a placid sea; but all around the ship, on both sides and in front and rear, the wind was blowing. The sailing master of the ship was at a post on the other side of the vessel, something similar to the one to which I was holding. I spoke to him and said, "Is not this something singular? You have a placid sea for your ship, but all around you is a storm?" Said he "I never saw the like before." I said nothing more to him then, but by and by, I asked him if he knew how it happened. He said that he did not, and then I told him, if he wanted to know, to ask my wife and daughter. They told him what I had done. Then he came to me and wanted to know what I did, and what I said. I told him and then he asked me to give him the name of every book on the subject, because he said he wanted to study it. I gave him the names of all the books I knew.

The next time I tried this, was in a storm on Chesapeake Bay, two years

ago last summer. There was a storm that uprooted a great many trees throughout the country, especially between here and Baltimore. That is where I saw the most of them. Great big trees were all piled together, and from Richmond to Baltimore, there were accounts in the papers, of tremendous winds and the uprooting of trees. That storm struck us in the middle of the Chesapeake about two or three o'clock in the morning. I woke up, there was a tremendous blowing, and it seemed as though the ship would certainly go over. I opened the window, and I commanded that storm, "In the name of Jesus Christ, peace be still," and it was not but a minute or two until we were in a calm; and we had no more trouble from the storm.

Up in Maine, two years ago, we were out fishing, and when the time came to go in, (we were out in the ocean and had anchored on a rock, several miles out). I told the skipper to get ready to sail. He said, "There is no use; we have no wind. The tide will take us out, because it is going out, and if we lift this anchor off the rocks, we will be sent out in the ocean." I realized, in my consciousness, that God did not intend for us to stay there all night, or that we should stay anchored on that rock, until fickle nature saw fit to send us wind. I knew God intended us to have all the wind we needed, and He intended us to go in and get our dinners and be happy and comfortable. I told the skipper, to pull up anchor, and he did so. The ship commenced to float out. The yacht would hold comfortably twenty people. I do not know how far we floated out before the wind came; we may have floated a quarter of a mile, or a half mile. I sat down in the front part of the ship, in front of the mast, with my back to the crowd and commenced to ask God Almighty to send us wind to take us home. By and by, when I looked around I saw a sort of

shimmer coming over the sea. Directly the breeze came on and struck our sail and filled it, and we went straight ahead, until we came to a place where there are two islands with a narrow place between, about two hundred yards in length, perhaps, and seventy-five or one hundred feet in width and the water running through there, when the tide was there, just like a mill-race. Our skipper was going up to the edge of a bank to anchor on one side of the island. I asked him what he was going to do, and he said, "We have to anchor here; we can not go up there," but I told him to put her nose right in that place and we would go through all right. We went straight ahead until we got about middle way and then we stopped; did not advance a foot or go back a foot. We simply stayed there, with just enough wind to hold it. Just as though certain persons had been lifted out of the sea, here came two fishermen and called out, "Throw us your painter, and we will help you out." We threw them the rope and they pulled us out of this hole and we sailed home all right thereafter and the wind went down as soon as we got home.

I give you this instance in detail. The next year, from the same place, with the same fishermen, a like instance occurred. This past summer, every day during the month of July, I had a yacht, except Sundays and the Fourth of July, and was on the ocean every day. Whenever we wanted wind, we treated for wind, not only myself, but there were a number of Scientists with us, and one lady; especially, almost always went fishing, and when there was a lack of wind, I would tell her to treat and she would do it, and we would get the wind.

I am giving you these circumstances to show you that this does not belong to me, but it belongs to all of us. You can raise the wind, whenever you need it, or control it when dangerous. You

are the controller of the elements. Why? Because you have power and dominion given to you by God. That is the reason why. These things, of course, would seem wonderful, if they were printed in the Bible and sent to us from two or three thousand years back. If it were printed in the Bible that we could sit here in the city of Washington, and send a thought that healed fifteen thousand miles that would have been considered wonderful. There is no such thing as a miracle, there is no such thing as distance, there is no such thing as any one doing anything we can not do. We have our Savior's word, and it is not sacrilege to claim our rights. A person may come to you and say, "Oh, yes, it is all right for you to do those things, but it is not for me." Of course, it is not for that person because he has put a rope around his neck. He has destroyed, in his conscience, his power and dominion. It is only those that claim it, who can exercise this power and dominion—that is all.

Remember the old couplet:

"Tender-handed touch the nettle,
And it stings you for your pains,
Grasp it like a man of mettle,
And it soft as silk remains."

That is the thought. It is so with every kind of so-called trouble on the face of the earth. You, we, each and every one, are the master, unless we voluntarily surrender the gift that God Almighty has given us.

The next point is that MAN HAS DOMINION OVER SICKNESS. I will continue to read:

"And they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them."

"When the even come, they brought unto Him many that were possessed with devils: and he cast out the spir-

its with His word, and healed all that were sick:

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

"And He said unto them, 'Go ye into all the world, and preach the gospel to every creature.'

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

"And these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

"Verily, verily, I say unto you, He that believeth on Me, THE WORKS THAT I DO SHALL HE DO ALSO; and greater works than these shall he do; because I go unto my Father."

It may be too early in this series of lectures to go into this dominion over sickness exhaustively, until after we have discussed the subject of prayer, but I will give you an idea so that you may understand your rights here.

Always remember what you are; You are the child of God. Remember, as we have told you in the lectures preceding this, what God is; that God is spirit and everything that was created by Him is a spiritual creation, a spiritual manifestation; that man was created in His image and in His likeness, a spiritual being, like God, the Father, who created him. That being true, here comes up something that says, I am this or that. I realize, in my consciousness, that I am the spiritual image and likeness of God, that I live, move, and have my being in God, and that it would be impossible for me to be sick.

Now, as we grow stronger in this Science and become more perfect in this realization, we are manumitted from this thing called sickness. Whereas I used to be sick all the time,

and had almost an apothecary's shop in my house, medicines, covering almost all the various diseases known to materia medica, now, so far as I know, there is not a drop of medicine around my house. There is no necessity for it, and I never think of taking medicine any more than if it did not exist. Whenever these manifestations of sickness come up, which they will attempt to do, you hold that thought and make the declaration of your Spiritual existence and they are gone; they have vanished. The time was when I would not sit in a draught, for fear of catching cold. Now, when a symptom of cold comes up, I simply deny its existence and its potency and declare that it is a lie, a carnal mind lie, and then claim its nothingness and know that the child of God, made in His image and likeness, can not be touched by anything.

Spirit is All and Spirit is all there is of us; all substance is Spirit. Therefore, these manifestations of evil called sickness can not touch us. It is for us, in the exercise of our dominion, to stamp them under foot, for it is written, "The heel of man shall bruise the serpent's head." It is for us to be the masters, but if I say, "Oh, you can do it, but I can not", you kill yourself. You have no further power after you have denounced your own power. God does not push these things on any human being. They are only those who are willing and accept gratefully and who accept with avidity who grasp with the hand of the master who can control. Unless you do this you are nothing. You are simply under the control of mortal mind, and are at the beck and call of so-called carnal thought and it will kick you until it kicks you into the grave. The road you take is your own choice. You are responsible whether you will or whether you won't.

The next thought is that MAN, THROUGH GOD, HAS DOMINION OVER WANT. This specimen of humanity

always suffering and in want, that comes to us, ought to be pitied I suppose, but I can not find it in my heart to pity a man who is wilfully going down to hell, and who, when you attempt to tell him anything, is smarter than you are, a great deal, and will scoff at you, yet will go off and scream in misery, because of his impotency, and his suffering, though when you attempt to show him the way, he will not follow it. Nobody ought to pity such a creature.

You remember Jesus said unto a certain man, "Follow me", but the man said, "I will, but let me go and bury my father first." Jesus said, "Let the dead bury the dead; follow thou me." That is the command. We want the Truth sent forth broadcast, and we throw to our suffering brothers and sisters the life line. Will you take it? If you do, God Almighty's blessings will rain down upon you. If you do not, your own blood be upon your own heads, that is all I can say. It is all can be said. I give my life to giving this Truth to the world and those who are accepting of it are living and smiling and rejoicing in the freedom which God has cast over them. Now, will you do it?

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

"Behold the fowls of the air: for they sow not, neither do they gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

"Which of you by taking thought can add one cubit unto his stature?"

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

"And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

"Wherefore, if God so clothe the

grass of the field, which to day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?"

"For your heavenly Father knoweth that ye have need of all these things."

"But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."

Seek to do good and to do right, follow on the line to which God has directed you and all these things shall be added unto you. We have the words of Jesus Christ for it; we have the demonstration of thousands and millions of His followers that this is true.

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Now, how many ought to take this into consideration? One of my students, in this city, less than a week ago was worrying with the thought that he would not be able, maybe, to go to work in a week or two, absolutely killing his own self by worrying. How absurd such thoughts are. Let God control. The world is full of people who are laying up, striving, pinching and starving—for what? To get a little money for some future time, when God will go back on them and fail to feed them. They want to beat Him, so they can have the money there and, when God goes back on them, can foot their own bills. How absurd such a thought is. I have known, in my experience as a lawyer, cases innumerable, almost, wherein men, in the vigor of manhood had plenty of money, but in their older days, that money had taken wings and flown away. Take Wall Street, it is simply filled with financial wrecks. Where one man makes a success in business the proportion is, I have

been told, ninety-five per cent. fail,—where five men succeed, ninety-five fail. That is how carnal mind rewards its followers.

Sufficient unto the day is the evil thereof."

There is another class of people who lay up so they won't be a charge on their children. How silly! Now, nobody can be a charge on their children, when everything comes from God. Know who you are, that you are God's heirs, that you are God's children, and that God Almighty takes care of you. Look at the birds and the lilies. Both are sustained and are beautiful and God does it all, and how much better are you, our Savior says, than the birds.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

"Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

"But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

"But let us ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed."

"And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us:"

"And if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desire of Him."

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

"He shall cover thee with His featu-

ers, and under His wings shalt thou trust: His truth shall be thy shield and buckler.

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day.

"Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon day.

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh unto thee.

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation."

The trouble with the world to-day, is, that these promises are considered as applying to some future time when we leave this earth; in other words they are not taken literally. They are not believed to now belong to us. That is the great mistake that the world is making, and that is the cause of all human misery. Men do not take the promises of God and His Son as literal and apply them. If they would pray along the lines they are taught in these lectures, there never could be any sickness, there never could be any want or sorrow or any kind of inharmony, because all would come from God direct in answer to prayer. Remember, Jesus said that whatsoever you desire, ask in my name and you shall receive if you ask in faith. That is just as true now as it was when the words left the lips of our Savior. It belongs to you and to me, in the present generation and will belong to us for all eternity; because it is a fixed law. He that gets himself in line with the promises of God, through prayer, will receive a reply. If sunshine were necessary for your life, and you kept in the shadow, the sunshine would not strike you and you would never get well. If you want the sunshine, you must get in it. If you want the result and answer to prayer, you must pray in spirit and in truth and you will get the answer. It is practical and it is eternal. Now, do not believe that in some

sweet by and by you will have to climb a golden stairway, sit on golden chairs and sing songs and play on a golden harp for all eternity. That kind of a heaven could not be. I would get tired of singing, after I had sung for a few millions of years. I speak the word that conforms to and belongs with God Almighty's law and that law is forever and forever, ONWARD, ACTIVITY. Nothing is still on the face of the earth, nothing is still in the universe, but it all is a constantly moving onward and upward. Excelsior is the motto of the Christian, and you will never be satisfied and you never can be, until you have travelled this ladder of knowledge and know as the Infinite Father knows.

"Because He hath set His love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

"He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

"And I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

"For the Lord loveth judgment, and forsaketh not His saints; they are preserved forever: but the seed of the wicked shall be cut off."

The only way we have in the world is to follow the footsteps of Jesus Christ and follow the command, Seek ye first the kingdom of God and its righteousness; seek to do good and to do right for the sake of the good and the right, and all these things shall be added unto you.

"The righteous shall inherit the land, and dwell therein for ever.

"Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

"Mark the perfect man, and behold the upright: for the end of that man is peace

"But the salvation of the righteous is of the Lord: He is their strength in the time of trouble.

"And the Lord shall help them, and deliver them: He shall deliver them from the wicked, and save them, because they trust in Him."

I will continue this subject of Man and his Dominion on next Sunday forenoon, because, if we understand

our rights, then we have gone far towards knowing how to heal the sick and how to overcome poverty, how to overcome all the inharmonies and ills of this so-called material life; but we can not learn this lesson too well. These few initial lessons form the foundation upon which the superstructure of God's intercourse with man is based.

Lecture—Teaching Lesson, No. 5.

BY BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning, October 30, 1904.

For the information of the stranger who may be with us, I will state that this lecture is one of a series teaching how to heal the sick, and to overcome all the inharmonies of life. In former years I have been teaching mostly along the lines of how to heal the sick, making that thought predominant; but it is just as essential that we should be happy, or that we should have a sufficient amount of money to take care of ourselves and our families, or that we should be surrounded with the comforts of life, or the harmonies of God Almighty, as it is that we should have a well body. All of these things are necessary to complete the harmony of one of God's children.

THE LECTURE.

The lecture to-day is a continuation of the lecture of last Sunday, upon the subject of MAN AND HIS DOMINION.

Man, you remember, was created in the image and likeness of God, was given dominion over certain things specified, God giving him this dominion. This dominion embraces all there is with which you come in contact. In other words, it makes man the master instead of the slave of conditions. We have taught, in our former lectures,

along certain lines over which man had dominion and control, and the first thought to be considered to-day, is that MAN HAS DOMINION AND CONTROL TO PREVENT THIS THING CALLED HUMAN SORROW.

I am filling these lectures full of Scriptural quotations so that, when the student reads, he will find a "Thus saith the Lord" for every position we take:

On this subject of Man's dominion over affliction, I read:

"The steps of a good man are ordered by the Lord: and he delighteth in His way.

"I know that the Lord will maintain the cause of the afflicted, and the right of the poor.

"Blessed be God, even the Father of our Lord, Jesus Christ, the Father of mercies, and the God of all comfort;

"Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

"But my God shall supply all your need according to His riches in glory by Jesus Christ.

"He shall call upon me, and I will

answer Him: I will be gracious and full of compensation, and righteous.

"Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness:

"The wicked watcheth the righteous and seeketh to slay him.

"The Lord will not leave him in his hand, nor condemn him when he is judged.

"The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous.

"Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of the people shall He take away from all the earth; for the Lord hath spoken it.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Now, you must remember that all good comes from God, and you can have all good by placing yourself in a position to receive it. If you want happiness, go to God Almighty and lay there your burden. Suppose that you have a burden that is weighing you down. It does not make any difference what it is from this material standpoint; go to the Father and say, "Father, carry this burden for me" and talk to Him as though He were the dearest and sweetest friend you ever had or ever knew, the most intimate friend you ever had or ever knew. Say, "This burden is too much for me, dear Father, I cast it at Thy feet, and ask you to carry it for me, and I ask it in the name of Jesus Christ." There lay your burden down, throw it out of your mind. It does not make any difference what it is, never think of it, and God Almighty

will make the most wonderful demonstration in your life in the way that that burden will be controlled. The tears will be turned into smiles, the heartaches into gladness, and there shall be no sorrow, because God reigneth in your heart. It is for you to do this, as I tell you.

The next point which we will take up along this line of Dominion is that MAN HAS THE POWER TO CONTROL ABSOLUTELY HIS OWN CONDITIONS. Remember, when I say that man has this power to control, he controls through the lines that God has given us, by taking advantage of the promises of God and asking, seeking and knocking along the lines that He has given us to follow. I will read from the Scriptures here again, on this subject, and then we will discuss it:

"But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

"And when he was come into the house, the blind man came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto Him, Yea, Lord.

"Then touched He their eyes, saying According to your faith be it unto you.

"And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.

"And immediately Jesus stretched forth His hand, and caught him, and said unto Him, O thou of little faith, wherefore didst thou doubt?

"And she said, Truth, Lord: yet the dogs eat from their master's table.

"Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

"And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place;

and it shall remove; and nothing shall be impossible unto you."

Remember, that was the word of Jesus Christ, that if you have faith,—and those of you who are my students go farther than faith, you have the understanding, which is much more effective and stronger,—if you have faith absolutely, you can ask anything that you will and it shall be given unto you. But some may say, Perhaps I ask amiss. Well, it would be strange that if Jesus Christ taught us everything else He did not teach us how to pray, and when and for what we should pray.

The rule is as simple and plain as a, b, c. Let us follow it a moment. In the first place, you are God's child, you are God's heir; you live, move and have your being in God; and, if you are God's child and God's heir, you are entitled to what? You are entitled to what God has. That does not mean that you are going to get something after you pass beyond. There is no time and no place except now and here, with God Almighty. The kingdom of heaven is within you, and you will come into the enjoyment of your heirship here as well as anywhere else. The only way you can come into that enjoyment is to believe; take hold and accept. Under these conditions, what are we entitled to pray for? The answer is simple and plain; we are entitled to pray for all that God has, aren't we?

God is all that is good and there is nothing that is not good for God is all. All this seeming evil is transitory; it passes away. is unreal. If it is fire, it burns itself out; if it is disease, it destroys itself; if it is error, the Truth confronts it and annihilates it, but all that is real is good and God is all; therefore, you are entitled to pray for all good. There is nothing too good for you. Why? Because you are the children of God, the Universal King, the Father of all, and I ask is there anything too good for the image and likeness of God? Is there any-

thing that God's heir should not have? When you find these people coming, as they do to all of us, saying, "God has punished me; I have done something that is wicked, and God is punishing me to bring me out purer and better and stronger, in the sweet by and by," know that they are mistaken. They have a perfect hell here on earth, for what? They think it is to reap a reward in the sweet by and by. God knows nothing but good, for all is good and this seeming evil is but the reaping as we sow. Therefore, when you come to pray, know who you are, what your rights are, and that you have a right to everything; then pray for good, for any and all good that you want.

If you have sorrow, as I said, go and lay it at the Father's feet. If you want money, ask God for the money you want. If you want happiness, ask for what you want. He is the most perfect Friend you ever will have in all creation, and the only Friend that has the power to do and the only One that loves to do you good better than you love to receive. Take God into your confidence, bring Him to you, and take Him into your heart and know that these promises are intended to be and are practical, and are to be carried out. When you can realize this ask what thou wilt and it shall be given unto thee.

"And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way."

"And Jesus answering saith unto them, Have faith in God."

"For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."

"And He said to the woman, Thy faith hath saved thee; go in peace."

"And he said unto them, Where is

your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

"And He said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

"And the apostles said unto the Lord, Increase our faith.

"And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

"And he said unto him, Arise, go thy way: thy faith hath made thee whole.

"And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

"And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

"For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

"For as the body without the spirit is dead, so faith without works is dead also.

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

"For as he thinketh in his heart, so is he."

Now, to make this lecture practical—and I want to close this subject of Man to-day, if possible—I want to say this, that it is for each one of us to lay out our line of work or action and do what we want to do. In other words, we are responsible, absolutely, for the life we live and for the condition of that life here. We are absolutely the architects of our own fortunes, or on the one hand we can go to God, place ourselves in line, and can receive everything; on the other hand we can turn our back upon the Father and follow carnal mind, but we reap as we sow. If we sow to carnal mind, fill our minds with hatred, dishonesty, wickedness, carelessness, we will reap the crop, which will be misery, heartaches, poverty, lack, and everything that goes to make this so-called life miserable here on earth.

On the other hand, we can have everything. Now this can not be done by living a careless life. We have certain duties that we have to do. It is not for you to sit down here, to come to this lecture, and say, "Well, that was a nice lecture. I wish that I had all that, and I wish I could realize that God would rain His sunshine down into me," and then go away, follow your own bent of carnal mind the rest of the week; and the next Sunday, the chances are, you will not come back, and you sow your path, during the next week, with evil thoughts, careless thoughts, selfish thoughts, wicked thoughts; you get so you don't care and say, "Well, it is a little hot to-day, and I think I will lie on the lounge and read the newspaper." Then you will take up the newspaper and read all about every crime that has been committed from one end of the earth to the other and all about war and carnage, where people are in deadly conflict, and read all about the awful side of life, and if there were an article that commenced on religion, you lay that aside for a more convenient time. In other words, you become steeped in the affairs of carnal mind

that controls the world, and you reap as you sow. If you have a threatened disease, or threatened pain or ache, instead of realizing what you are and going to God Almighty and denouncing it, you put your arms around it, and if it happens to be a headache, you say, "Oh, yes, come up to me, headache; I have the headache. I have room for you, just come right in." If it is fever, that takes hold of you and burns you up, or whatever it may be, you have always time for every evil that comes knocking at the door. What is the result? You reap as you sow. Every evil thought that you acknowledge in your mind becomes to you a reality and it will destroy you.

Now, the difference between the reality and unreality of evil is this. For instance, here is a case that comes knocking at my door and says, "I want to come in; I want a home." We call it a tramp thought. Here is a tramp thought, we will call it headache, knocking at my head; it wants to get in. Suppose now, I say, "Get out of there, you can not get in, I have no room for you; you are nothing, I belong to God and I live, move, and have my being in Him, a spiritual being, living in spirit and you can not come in there; now get out." What is the result? It does not come in, it goes away. Try it. Even the most skeptical of you, try it. Here comes up a headache; denounce it and tell it it can not come in. Say to it "You are nothing but a tramp thought," and it will go away. But here is the other fellow. It comes knocking on his noddle, and he says, "Oh, yes, I have a home for you, come right in," and he goes to bed and sometimes lies there three or four days, sometimes a week and sometimes they will have it for life; a headache almost the year in and the year out.

I know a woman in an Eastern state who has had headache, until within a very short time since she was a child, and now she is more than passed the middle age of life, substantially all

the time. That woman, when she commenced in her treatment with a metaphysician was ugly and was filled with carnal mind, and she could not bear to have these pets illy spoken of. Why? Because they had been with her all her life. She knew them to be her friends, because they had always been with her. That is the way the world goes. You are the master, you can have exactly what you want, and nothing can touch you which you do not want. I know a lady, or knew one, who always said she was going to be destroyed by a certain disease, and was always talking about wanting to go to a doctor and see if she didn't have it. What was the result? She had invited this thing for so many years, prophesying evil, that it came in and settled inside of her and killed her. The very disease that she said she would die of caused her death. That was the fulfillment of her prophesy, don't you see?

Solomon says, "As a man thinketh, so is he." That is true in life everywhere. If you think you are going to be poor, as we have discussed in our former lecture, you will be poor; but, if, on the other hand, you know who you are and what you are—that you are God Almighty's heir, you can not be poor; there is no such thing as poverty, there is no such thing as sickness, there is no such thing as sorrow, except as you bring it into your conscience and give it a reality by your own consent. Therefore, in all of your getting, get wisdom and get understanding as to who you are and what you are, your relations to the Father and the Father's promises to you; and when you get this into your conscience, perfectly, then you can sing the glad song of a redeemed soul and you do not have to wait until you die to get it, because you can have it here and now, for our Savior said, "The kingdom of heaven is within you." It is not something that you can say, "Lo, here it is, or lo! there it

is; it does not come with observation, but it is within you," and so I say to you, my friends, as you would live, as you would be happy, as you would be

prosperous, follow the words of our Savior, believe them implicitly, put them into practice, shun every appearance of evil and all shall come to you.

Lecture—Our Savior—His Mission

BY BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Evening,
October 9, 1904.

I feel a pride, I might call it, I do not know what else to call it; I feel glorified pride within my heart that I am permitted to-night to stand forth as the champion of Jesus Christ, of Nazareth. I know that, in this discussion to-night, nothing but Love will lead me and God Almighty will teach me what to say and how to say it.

Here we have what is termed a new Truth, New Thought sects, with their thousand and one ramifications, but, so far as I know, there is no distinct branch or division in this New Thought, that takes Jesus Christ and holds Him up as the Savior of mankind and does its work in accordance with the commands of the Bible, except this Evangelical Christian Science Church, and I propose to-night to tell why we do this. But, before that, I want to read a letter which was written to me by a person in the New Thought, who is considered one of their lights as a writer and as a thinker along these lines. This letter speaks the thoughts largely of those who are denominated under the general name, "New Thought." It is for

the very reasons expressed in this letter that the Christian world have set their thoughts against this God Healing, because it has been encrusted with and environed around and about with this error of infidelity, regarding Jesus Christ of Nazareth.

I READ THE LETTER.

UTICA, N. Y., SEPT. 29, 1904.

"COL. O. C. SABIN.

"KIND FRIEND:—Your letter of the 22nd inst. duly received, and I thank you for your efforts and blessings. *'The prayers of the righteous availeth much.'*

"There is one point that you emphasize in all your writings that I can not understand, that is, why you say that Christ was the only Son of God. If you take away the personality of God, except as it is manifest through man, how can Christ be His Son any more than you are, or all mankind? And why do you say all healing is done in, and through the name of Jesus Christ?

(I want to say right here, that I have never said that Jesus Christ was the only Son of God. I have said and

believe Him to be the only Savior sent from God to mankind. We are all sons of God.)

"I can understand why His disciples who looked upon Him as a God, should say that when they performed a cure, but why should we not say, who are your followers, that we heal by God's help, in and through the name of Bishop Sabin? Several have said to me that they wondered that you still clung to the old forms of superstition, and spoke in your writings as if God were a personality and Christ His only Son and Savior.

"Nearly all the leaders of the New Thought movement are those who have outgrown old religious ideas and look upon God as the only power, impersonal, manifesting only through man either in or out of the mortal form, or in nature as we behold it.

"None have it all, but I believe all teachers who are trying to uplift the world, no matter what their sect or religion, should receive courteous attention, and not be made light of. What you consider nonsense to-day may appear as Truth to-morrow. We are all beginners, and searchers for Truth. I have heard some of the finest inspired lecturers teach reincarnation as a grand fact in nature, a law of progression, an era in the development of a soul gem up through mineral, animal, vegetable, man, spirit, angel, arch-angel, seraph, to Elohi, or God; and that we all travel the same road, have successive embodiments and thereby learn lessons that help us in our progression in heavenly spheres.

"That this fact was crudely under-

stood by the Brahmins and used to enslave the people may be true, but that it is a fact, in nature, is believed by thousands of progressive people in this country, many of whom are church members, and hold high places.

"Many believe reincarnation obligatory in the lower stages of our growth but voluntary on the part of some advanced souls like Christ and Buddha, who wished to return to up-life mankind.

"Mortals, in their ignorance, have considered them as Gods, but they were only advanced spirits re clothed with mortal forms. That some carry this to an extreme, and say they are this or that big or noted person, in their egotism, does not change the great laws of life and growth, and re-embodiment.

"All Truth is perverted. Even Dr. Dowie, or Elijah the Third, as in his egotism he styles himself, is doing much good and reforming men, teaching them to keep their bodies free from liquor, tobacco, etc.

"Christ was the greatest teacher known, but He studied under the wise men of India, and learned to be an adept under their care; the Bible tells of it, so does all history.

"Excuse this long letter; I felt impelled to write it.

"The powers back of me so willed it, and I must obey,

Sincerely yours,

(Signed), ——— ———."

Now, to have this record correct and straight, I am going to read a little Bible authority, showing why we

do this in the name of Jesus Christ and then we will try and argue it from their standpoint and show that we are right and they are wrong.

Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

Be it known unto you, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole.

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.

Jesus Christ of Nazareth is our authority. Now, let us see what they claim. I have a book lying on the table that claims there are sixteen saviors, that have come to the world. Some authorities will give you historical facts relating to them, showing they were all crucified, some of them holding up the nails in their hands and the spikes in their feet, whereas, every babe in history knows that the system of crucifixion belongs to the early Greeks and practiced mostly by the Romans and was not known prior.

I mention one of these saviors, just to show the absurdity. Romulus, who

was the founder of the city of Rome, was supposed to be a savior. We have all read of Romulus and his brother Remus, who were cast out to die and were suckled by a she-bear, and fed by shepherds. These brothers grew to be strong men, and Romulus, one day in a fit of anger slew his brother because he jumped over his wall, and became the king. He is supposed to be one of the crucified saviors, when all the world knows there was no crucifixion about it, all made up for the purpose of carrying forth this system of error.

Now, this so-called religion of India is the nest from which these New Thoughts claim their greatest help. There is the source from whence their great saviors came, that is where this letter I read to you, tells our Savior went and studied. It may be told in the Bible that our Savior went to India and studied, but I do not know where, if it is true. I think, myself, that Jesus Christ in His ministry from the time of His youth, perhaps, like all philosophers of that day and age, traveled and learned all the philosophies of the world. We have no record of it, we have no record to the contrary; but we have this that, when He came back to His own country and went into the synagogue, they did not know Him. He took up the Bible and commenced to read as one having authority and, finally, some one of these old fellows, said "Who is He?" One of them answered and said, "Why that is this carpenter's son, Joseph's son." He was standing before them talking to them and telling them that

He was the Son of God. They went at Him then and there. But He had this power which we can have, of becoming invisible and He passed out through their midst. They were going to throw Him over a precipice, but they did not get Him, for they could not see Him.

Where He was during the interim from the age of 12 years to 30, I do not know, we have no record that He went under the study of the Brahmin priests. I do not believe that He did, because His whole religion, His whole philosophy, from the very beginning, is different from Brahminism.

This doctrine of reincarnation had its birth in that Indian nation, among the Brahmins. Remember you must not confuse the Brahmins and the Buddhists, or look upon them as being one and the same. According to the best authorities, Buddha came nearly 4000 years after the Brahmin religion has been established in India. He came as a reformer, in the distinction that his doctrine was different from Brahminism, and his followers were persecuted. They were killed by millions and, finally, Buddhism was driven out of India. Afterwards it came back. Buddhism went over Japan, China, the islands of the sea, but Buddha lived according to the best authorities we have, about 400 or 500 or 600 years before Christ, but there is no authentic history as to this. The Aryans, a hearty people reared in the vigorous climate of the steppes of Asia, came down into India with their swords and their scythes and overran the fertile plains of India and in a few years made substantially all the

people their slaves. Then and there they established a religion called Brahminism. The power of the Brahmin priests over the people was in this doctrine of reincarnation.

Mark you, I am relating history, and, if anyone does not like my remarks, let him go to history and make his complaint and not come to me. This doctrine of reincarnation was a power in the hands of the priesthood. They had the power for certain crimes to sentence the culprit to reincarnations indefinite in number. I remember reading on that subject that, if a person should steal money from a priest, he was subjected, as a punishment for that crime, to one thousand reincarnations in the form of some obnoxious spider or reptile. Reincarnation means this, (if there are any who read my writings that do not understand it), that, when a person dies, as we term it, passes on, instead of his spirit being etherealized through this body and coming in communion with God and His angels, if he be fit for that society, it goes into some other form. It may go into a beast, a reptile, or an insect, or it may go into another order of human being.

According to the religion of Brahminism no woman was ever permitted to enter heaven. There was no place for her. A woman had to be reincarnated. She first came into the lowest grade of manhood, then the second, then the third and thereafter she was permitted to enter heaven because she had got to be a Brahmin. After she reached the third position, when she died, she was permitted to go into the

first heaven, then into the second, the third, the fourth, the fifth, the sixth and the seventh and when she obtained an entrance into the seventh she went into one universal whole. All who had ever died and gone before were in this, beyond the seventh heaven, and this combined spiritual existence was God, Jehovah, Brahm.

That was Brahminism, that is reincarnation, as it was practiced by the inventors of the idea. You can see what a mighty power it was in the hands of the priesthood. It became so strong that for centuries and centuries no king ever dared to lay his hand upon a Brahmin priest. All a king could do was to banish one from his provinces, but, in doing so, he dared not to touch one dollar of the priest's property. The priest went forth free with all his belongings. That is the extent to which they could be punished. The practical effect of that doctrine of reincarnation was such, that the people of India became the slaves of the priesthood and lost their liberty. This fourth, or lowest class, of the inhabitants of India was made up very largely of the Indian natives, and they became so low, so helpless, that for centuries and centuries, they were trampled under foot and finally the little Isles of England, Ireland and Scotland, with less than 40,000,000 of people overran their entire nation and enslaved, you may call it, over 300,000,000 of the devotees of Brahminism.

The great prophet of Brahminism was Krishna. I am going to read a little about him, because I want you

to understand something of these so-called saviors. He is held up in the Vedas as superior to any other savior. I think that book is said, by some authorities, to have been written centuries before Jesus Christ, by others not. Be that as it may, I am going to read you something that is said here in this "Sixteen Savior" book.

"Believing as some of them did, that the story of Krishna dated back hundreds of years before the Christian era, there were points that were exceedingly troublesome. Krishna was the eighth and the first complete avatar of Vishnu; those which preceded him being mere emanations. One object of his incarnation was the destruction of Kansa, an oppressive monarch, and, in fact, an incarnate Daitya, or Titan, the natural enemy of the gods. Kansa was the cousin of Devaki, the divine, Krishna's mother, who was married to a nobleman named Vasadeva. He had another wife named Rohini. Devaki had six children, and, hearing that she was about to have another, Kansa seized her and her husband and put them in prison. Vishnu, however, interfered, and transferred the unborn child, who was Balarama, Krishna's future playfellow, to the womb of Rohini, who was still at liberty. Devaki's eighth child was Krishna, so he could hardly be said to be born of a virgin. Celestial phenomena, including a great light and the visit of an angel choir, accompanied the birth. Kansa pursued the child, but its father escaped with it, and, on reaching a river, the infant

(CONTINUED ON PAGE 167.)

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Unchain the Truth.

The prospects of the general church never were brighter. Perhaps before this article sees the light, we will have reorganized the general church, and placed it upon a thoroughly practical business basis.

Heretofore, it has been the aim and object to scatter the Truth broadcast and we paid but little attention to the organization of the church, *per se*, hoping and trusting and praying that some great organized body would

adopt this God Healing, teach it to their people and thus popularize it so it would come to the relief of the world without waiting to be brought out through the channels of another church, but our hopes, so far, have been in vain. No church has had stamina, so to speak, to come out and acknowledge this Great Truth which it knows to be true. The Christian ministry in this country, to-day, are thoroughly convinced and know thoroughly well that God is healing the sick, and they know that the Evangelical Church is healing the sick in and through the name of Jesus Christ. This is not only proved in Washington, in thousands of cases, but it is proved all over the country, and yet, because the synod has not adopted it, or the conference has not adopted it, their mouths are closed, except when they wish to meet God's holy Truth with unfriendly thought. This being true, we have concluded to lend our energies, from this time forth, to the work of propagation of the church and to this end and by the time the next NEWS LETTER comes out, we will be able to give full and perfect directions to our followers everywhere. In the meantime, we want each person engaged in this thought, who believes in the doctrines of the Evangelical Church, to quietly go to work and get five, or more people who will go in with him for the

establishment of a local organization, so that when the call comes to establish a church the names of the officers, etc., can be sent into the general church without delay. Do not talk about this until you receive further instructions, except among your friends who you know can be trusted. We will give you full instructions, and we will give you instructions how to protect yourself against the evil foes who try to destroy us whenever they get hold of one of our names.

Never, in the history of our organization, have the prospects been so bright as they are to-day. The election is now out of the way, people will take time to study and to think along subjects other than politics, and we will have no better opportunities for the building up of this work. The books of the church, never were sent out as freely as they are going out now. The *News Letter* was never in a more prosperous condition, and it is broadening and extending in circulation rapidly; everything seems to be going our way and God is smiling upon us and we are sending forth the Truth into every land and every nation and God is blessing the work.

The little book, "Divine Healing," is the best book that you can send out for a cheap work to give away. We are sending the book now for ten cents each to all those who wish to

send for it, either one copy or a thousand. It is a book of over one hundred pages and ten cents is no price, except to cover part of the expense. The course of lectures now being delivered before the Evangelical Church will be published in the *News Letter*. The lectures will be completed in January. This is a very important course of lectures, as it treats more about the so-called material affairs of life, how to avoid poverty, than any other that we have ever delivered.

All are entitled to everything they need. They are entitled to health; they are entitled to comforts, they are entitled to food, they are entitled to a home, and they are entitled to money for whatever they need for their comforts. God's children are not beggars, and the old idea that to be an acceptable child of God one must be a beggar, or that one must dress in rags or bemean himself, is so absolutely foreign from Truth that there is no truth in it. We are God's heirs and we are entitled to everything. We are entitled to all good, and all good is ours.

I wish to say to those of our friends who wish to help that I want them each to push this work, push the circulation of the *News Letter*, push the sale of these books, sow the seed. You can not do a better work than to spend your money in sending out the little book, "Divine Healing" for a

present, because you get it at the minimum cost and it has proved very effective. There have been 15,000 sent out and they are 15,000 proselyters and more too. for they have gone broadcast and they have done good, as is being attested by the hundreds of letters received at these headquarters. It is a grand little book and should be put into the hands of every person who will read it. It will convince, because it is the Truth.

In every possible way, you should

sow this Truth, sow the seed, in such a way as will be effective. Where the sick and the suffering are in your midst, throw them the lifeline and help them out. Treat them if they ask you to, and do everything possible for their good. Let your life be one perpetual benediction, so that all who know you will bless you and all who know from whence you come, that you are a son of the King, a son of your Father and that Jesus Christ is your Lord and your Savior.

Lovingly yours,

Oliver C. Sabin

Bishop.

Those wishing the entire lecture course, as now being given in the fifteen lectures by Bishop Sabin, can receive them all by subscribing to the NEWS LETTER. The first one of these lectures was published in the November number.

A few years ago, the subject of God-Healing was rarely ever mentioned and was met by almost universal unbelief. To-day there are hundreds of different books published on the subject and a number of monthly magazines, and the inquiry for the Truth along these lines is becoming much broader as time advances. Very soon the world will know that God is an ever present help in time of trouble.

"Verily I say unto you, He that believeth in me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father. And whatsoever ye shall ask in my name, that I will do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it.—John xiv, 12-14.

Persons wishing information regarding Divine Metaphysics, or how to heal the sick, or any information along those lines, should address Col. Oliver C. Sabin, 1329 M Street Northwest, Washington, D. C., for information, enclosing 10 cents for the book "DIVINE HEALING."

I quote the following from the writings of Andrew Jackson Davis, "The Physician," copyrighted in 1850.

"The power of influencing individuals and curing them of various maladies, through the agency of spiritual instrumentalities, was understood thousands of years ago. In India and Persia, even at this day, there are persons whose constant occupation it is to cure diseases upon those principles that were involved in the performance of those astounding miracles attributed to Jesus—that *good* and therefore *great* Reformer! If the soul is faithful to Nature and her principles, there can and will be no limits to its health, happiness, and power to work the sublimest miracles. The faithful spirit is God-like in its every manifestation. Such a mind is capable of interpreting the multifarious phenomena of Nature; and, through the instrumentality of eternal principles, its attributes can be unfolded even to the perception of gorgeous spheres—radiant with beauty, purity, and peacefulness. If the reader is true to Nature (which is being true to himself and to the Divine Mind) he can improve the condition of his neighbor, and heal individuals of many apparently incurable maladies. Let all aspire to this glorious state of spiritual exaltation!

The action of light through the diversified colors works upon spiritual principles and is as particularly measured and governed as is the circulation of the living blood. Red acts upon the eye 458 millions of millions

of times in a second; yellow, 542 millions of millions of times in a second, and violet acts 727 millions of times in a second. The influence of violet is generally soft, mellow and pleasing, tranquilizing; the yellow is a transition color with a somewhat similar influence, and red is the most exciting, least quieting element and the lowest in beauty. The intense action of red upon the medium of sensation, produces great and sometimes uncontrollable excitement in susceptible minds. Some animals are infuriated and some individuals are thrown into paroxysms of nervousness or delight by the sudden presentation of red to their senses. Africans are passionately fond of this color. It imparts pleasurable sensations and suggests simple enjoyment. It influences them to sing and dance, and go through a great variety of pleasing gymnastic performances.—*Selected.*

We have no walled city; we have no great white throne; we have no God that sits upon it; but we have more than that; we have a God of Love that watches our every footstep; that goes with us along the pathway of life, all along the pathway, forever and forever; guarding us, taking care of us, giving us all the blessings we want, if we will only hold out our hand and grasp; if we only seek, ask and knock. Jesus said: "*Behold, I stand at the door, and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him and he with me.*"



MRS. MARY C. SABIN.

In Dreamland

BY MARY C. SABIN.

I sit and dream of the world; the night has clothed the earth in the sombre robes of darkness. My mind goes out throughout the broad expanse and I dream and ponder over the condition of men. I see them in the East, and in the West, in the North and in the South, too largely led by carnal mind. I see them in a scramble and a hustle for existence, for money, for affluence, for ambition, for worldly honors; led by avarice, that great mother of evil, causing nations to go to war with nations, human beings slaughtered by the hundreds and thousands, aye, we may say millions; and this car of Juggernaut, this monster of avarice, which cares for nobody's rights, is void of every principle of justice, or honor, or integrity, of Love, being simply a cold-blooded wicked thought that controls the world, apparently in the ascendancy. I dream again, and I see man struggling amid disease, sorrow, want, sin, and misery. I see the human family engulfed with superstition and ignorance, hugging these very destroying evils to their bosoms, believing that all is sent of God. I dream again and I see men and women everywhere, instead of loving God, the Father, as

they should, all fearing Him, and almost shunning Him in fear of His wrath, in fear of perpetual misery; and, all over the wide expanse of the world, I see mankind struggling against these manifold evils, battling against hope, endeavoring to overcome, if not to overcome trying if possible to mitigate their baleful doom.

I dream again and I see, as with prophetic vision, a star, as the wise men of old, rising in the horizon. It is a star of Hope, it is the star of the Babe of Bethlehem, and He speaks. He speaks the words of Love, "*For the Son of Man is not come to destroy men's lives, but to save them.*" "*I am the bread of Life: he that cometh to Me shall never hunger; he that believeth in Me shall never thirst.*"

His principles are few and simple. First, Love the Lord, Thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and the second is, Thou shalt Love thy neighbor as thyself and this new doctrine of Love is being fast planted in the hearts of people, everywhere. New apostles, new preachers, new evangelists are being reared to teach and preach and we know their testimony.

is true, because they are followed by the signs of those who believe. *"In My name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."*

I wonder, in my heart, and I cry unto God, "How is it possible that the good people of the world will turn a deaf ear to this blessed teaching of our loving Savior?" Can it be possible that prejudice is stronger than Truth; can it be possible that people will turn a deaf ear to this doctrine taught by our Savior and that is now being practiced by thousands and thousands, for the redemption of man? Can it be possible that this, the only thing which ever will solve the problem of life and give us the knowledge of the Truth which makes us free, can not succeed because of the determined unbelief of the people? Is there no evidence whatever, that will convince? Is the testimony of the thousands and thousands of witnesses that is ready to be given on this point to be disbelieved, and can not people believe the Truth in their own bodies? Our Savior said, If you can

not believe Me, believe Me for the very works' sake. Let the works speak out, and let this Truth come to the salvation of the world. I ponder and I weep, when I think of this future of misery.

When I look upon the other side again I see the star growing brighter and brighter, and the white wings of love over the world more and more. Then my weeping is turned to rejoicing, and I lift up my hands to my Father in heaven and thank Him that He has made me and mine, even though small, yet a helper in this propaganda of Truth. What can be more glorious, what can be more inspiring than to place yourself in position where you are enabled to give to God's little ones the cup of cold water that will redeem them from the thirsting caused by wickedness, by sin, and by misery? God does bless us all. I meditate to-night and I take in all the world and my heart is filled with hope. I can see the day will come and the light of Truth will shine forth and then we will all rejoice, rejoice as the redeemed of our Lord and Savior shall be gathered in this world of eternal peace and eternal happiness, where our Lord and Master reigneth.

(CONTINUED FROM PAGE 159.)

commanded it to open a passage, which it did, a serpent meanwhile holding its head over the youthful divinity as a kind of umbrella. His father exchanged him for the child of a cowherd, returning to the palace with the latter. Kansa, Herod-like, gave orders for slaying all the male children in the neighborhood. Krishna, meantime, grew up among the peasants, joining in all their sports, marrying several of the girls, and being very licentious in appearance, if not in reality. Like Apollo, he was master of the lyre, and serpents and beasts were beguiled by his melodies. He overcame the great serpent Keliga, and trampled on its head. In later years he is said to have cleansed lepers, raised the dead, descended into the invisible world, and reascended to the proper paradise of Vishnu. He finally conquered Kansa, fought in a battle which lasted eighteen days, twirled a mountain on his little finger, stole a famous tree from heaven, and performed other incredible deeds. Rukmini was his favorite wife, but he had sixteen thousand others, each of whom bore him ten sons. He had been warned to beware of the sole of his foot. As he sat one day in the forest, a huntsman, Jura (old age), mistook him for a beast and mortally wounded him in his foot. Another legend has it that he was nailed to a tree by the arrow, and that he foretold, before dying, the miseries which would take place in the Kali Yuga, a wicked age of the world, thirty-six years after his death. So great a light

it is said, proceeded from his dying body that heaven and earth were illuminated."

That is one of the legends in regard to this great savior. The next one I am going to speak of is Buddha. As I said, he came, according to the best authority we have, about 450 to 600 years before Christ. The history of those people and that age is covered with mystery. We do not know, but the best history we have tells about his birth and about his father keeping him in the palace so that he would not see either sickness, sin or death; so that he would not know anything but youth, perfection and perfect physical manhood. He finally saw an old man, in his garden, who was sick, and the old man explained to him about sickness. Afterward, he saw a man that was dead, and then he was told about death, and so on. His eyes became enlightened. The time came when the priesthood concluded they must get him a wife, but he made such extraordinary demands as to the character of this wife, what she should be, that it was very difficult to find one. However, by and by, they found the maiden. Her father said he should not have her until he was tested in all the arts and sciences, in knowledge, books, learning, etc. When he was put to the test, he came out more than conqueror, he understood everything. After he had lived with that one woman for a while, the princes of the country came in and concluded that their future king should show himself to the people; but, before they intended to acknowledge him he must be

tested according to the rules of war. Well, Buddha proved himself an expert. He could shoot an arrow around a block, four square, and split a hair that was placed at each of the four corners. He did wonderful things. He had a bow which was so strong that, when he came to tune it with his hand, it would sound like distant thunder. He proved himself a most wonderful man, and they gave him 80,000 of their daughters for wives. This was Buddha, and this is a personage that is held up to us as a rival, so to speak, of Jesus Christ, of Nazareth. This is the Buddha that is being worshipped by a portion of the people of India and the Islands of the sea, and China and by some, also in Russia, and Japan.

In all the world there never has been any other one who came teaching the doctrine which Jesus Christ taught.

He came teaching a new doctrine, Love God with all your heart and love your fellow as yourself; and upon these two cardinal loves hang all the law and the prophets. In other words all the duties and obligations of mankind are fulfilled, if you Love God with a single heart and Love your brother as yourself. Now, what was the result of His teaching? I am going to read, just a moment, from what an infidel says, John Stewart Mill. You all know this philosopher, and you know his writings; doubtless a majority of you have read what he says:

"And, whatever else may be taken away from us by rational criticism,

Christ is still left, an unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his teachings. Who among his disciples, or among the proselytes, was capable of inventing the sayings ascribed to Jesus, or of imaging the life and character revealed in the gospel? Certainly not the fishermen of Gallilee; as certainly not St. Paul, whose character and idiosyncracies were of a totally different sort; still less the early Christian writers, in whom nothing is more evident than that the good which was in them was all derived, as they all profess that it was derived, from the higher source."

In talking of Jesus Christ, Napoleon, when he was upon the island of St. Helena, said this, in substance, that you could take the history of himself, (Napoleon) the history of Julius Cæsar, and the history of Alexander the Great, each of them aspiring to be a world conqueror, and yet, when their power was gone, their followers left them and there were none so poor as to do them reverence. But the great fact remains that the followers of Jesus Christ multiplied as time rolled on, even though He was dead, and the Truth that He taught and the beautiful character of Love and the example He gave us broadened and deepened, until it conquered the whole world. Napoleon said that Christ was as far beyond all human conceptions as God is higher and mightier than man; and so it is.

Considering the whole teachings of Jesus Christ, the greatest victory is His command over His followers, who

lived in His Love, who worshipped in His Love, and who gloried in His Love. I stand forth to-day in my humble way thanking God Almighty that I have a chance to speak for Jesus Christ.

In hearing the testimony of a witness in court, we always judge what weight the testimony is entitled to by certain rules found in the Law of Evidence. First, we consider the witness's character, what he is; second, what are his means of knowing that of which he testified; third, how he has given this testimony, and is the manner of giving it such as to command the respect of an honest man?

Now, take the testimony as to the character of Jesus Christ as given by His apostles, and what do we see? We see twelve lowly fishermen that were picked up here and there, brought into His little family, there taught for the three years. After He was crucified, and rose from the dead, and had gone to heaven, these twelve, endowed with the power from on High, taught the doctrines of Jesus Christ. They went forth preaching this Truth as Christ had commanded them, not preaching it for money, not preaching it where they were welcome, not preaching a popular doctrine loved of men; but they preached it in its Truth and for their preaching were scourged and driven out from city to city, whipped, imprisoned, punished in every conceivable way, until all of them save and except St. John, were put to death in a violent manner, each one testifying to what he knew of Jesus Christ. They

testified that they had been with Him, heard His teachings, saw Him on the cross, conversed with Him after His resurrection, and furthermore, they testified to His glorious ascension and, in attestation of this testimony, they each and every one of them, except St. John, met their death. St. John was put in a caldron of boiling oil, but His time was not yet and he was saved.

We have history where people have died testifying to that which they believed to be true but in reality was error, but people always believed in the truth of that for which they gave their life. I might be sincere, and rather than denounce my hope of heaven and my Love of God and His blessed Son, I might suffer death and yet I might be upholding some doctrine that in reality was not true. But these men knew exactly what they were testifying to. They knew from their own personal experience. Furthermore, all the testimony they gave was working against them, and their testimony was the cause of their own deaths.

I want to say to you and say to the world that there never was an example given in all the world where a man died in attestation of such a fact as that to which these twelve apostles attested. Their testimonies stand forth as a monument reaching from the earth to the very heavens, giving the verdict of Truth to everything they said in the contention that Jesus Christ was the only Savior.

Take the fruits of their work. Of all these other so-called saviors living

to-day, not one on the broad face of the earth can heal the sick. Take your adepts, take your Indian priests of to-day, and I say to you, I affirm it to be true and I believe it to be true, and I have challenged the evidence to the contrary, and I say they can not heal the sick, in the name and through the name of Jesus Christ, or through God Almighty, the Father. They may heal through some other system of hypnotism or mental suggestion or this or that not through God, but I affirm that the only name on earth for us by which to reach the Father, is the name of Jesus Christ, the Son, and I tell you that when we leave that, we are leaving all, because the proof is so strong that those nations and those peoples that have accepted, stood by and upheld the doctrines of Jesus Christ have grown great, have grown wise, have grown powerful and in fact to-day are the governing people of the earth, while all of those others who have followed these false religions and false ideas, we find their people are sunk down into mediocrity, into slavery, as they are in every coun-

try wherein false gods are worshipped.

We, living in this enlightened age, standing forth preaching the gospel of God Almighty and His Son, which heals the sick, are denounced by the Christian world because of those people who denounce Jesus Christ, our Savior. I say to the Christian world, to-day and now, that they must discriminate between the true and the false. I say to them their God is our God. I say to them that Jesus Christ, the Son of God, is our Savior, and I say that we follow in His footsteps. He is the Way, the Truth and the Life. He is our example, and the One that we follow. I say, furthermore, if the Christian world would take this Truth, carry out the doctrines as He taught it, take His promises as literal and carry them out, not only could they heal the sick, but all the world could heal the sick, because the promise is that EVERY ONE WHO BELIEVES shall have certain signs following, and all who believe in the Truth can do as we do—heal the sick in the name of Jesus Christ, our Savior.

We beg to acknowledge with thanks the receipt of the book, "Truth and Freedom," by Thomas Hebblewhite, Oakland, Cal. The price of the book is \$2.50. Those desiring it should address the author.

The mechanical part of the book is excellent—bound, silkwoven thread, fine paper, and contains 887 pages,

but the paper is so thin, it makes the book of a convenient size.

The book, largely, is a compilation of quotations from the Bible, arranged under subject heads, alphabetically. I have enjoyed its reading very much, and all who send for it will enjoy it. I regard the book as a valuable addition to the literature of the New Thought.

Quiz Meeting.

Evangelical Christian Science Church, Wednesday Evening, September
28, 1904.

QUESTION.—*Regarding the use of medicine, I ask whether it should ever be given, and if so, why?*

BISHOP SABIN.—In discussing that question, as with all others, I have always advised my students to be governed by the principles of common sense. We set ourselves up as healers, which we are, but we have to take into consideration the circumstances that surround us. Here is the world perhaps 99 per cent of it—maybe not quite so large a percentage as that—that does not believe one word of what we teach, and if we should attempt to hold the rule, as some do, that no medicine should be given, and that we would have nothing to do with a patient unless the doctor and all medicine were banished from the house, the practical effect would be that we would withhold from this large percentage of the human race the benefits that are to be derived from this God-healing.

We are told to be as wise as serpents and as harmless as doves. Now, to make myself understood so there can be no misunderstanding as to where I stand, I will say, I do not take medicine. I have not taken a particle of it for several years. I do not need it. The nearest I have ever

come to taking medicine was something like four years ago, as I remember, when I had a very bad case of diphtheria. My throat was sloughing away. I kept right on with my work, I did not go to bed and lie there. I denounced and denied the possibility of the air hurting me. I went to the hall and lectured one afternoon. It was a cold, chilly afternoon, and I had a chill all the way from the hall until I got back home, which was about a mile and a half or two miles' ride on the street cars, and the open cars at that. I was chilly all the way home, but I denounced it and denied it, and when I got home, I gave my son-in-law some money and told him to go and get me some sulphur. I had a brother who was a physician who made throat diseases one of his specialties, and he told me that he did not believe that any person could ever die with diphtheria if he thoroughly saturated himself with sulphur. That was the mortal mind thought. I had seen it tried a great many times, and while other physicians' patients were dying his patients always got well.

My son-in-law got the sulphur for me and laid it on my bureau. I thanked him and told him that would be all, and he went out. I looked at that

package of sulphur, opened my bureau drawer, and threw the package into the drawer without opening it. I came down to the point where I just made up my mind that God Almighty would heal me and I would not touch that sulphur. I did not touch it and I got well.

That is where I stand personally, but I am stronger than the little weaklings who have never heard of this Truth, because I have made it a study and it has saturated my very existence and it has given me strength. God Almighty has given me strength, but we have to take the world as it is. Now, when we come down to the real truth, medicine, so called, has some merits. Sometimes it is necessary, for some reason or another, to go through the apparent form of giving medicine.

You remember the Syrian nobleman who went to the Israelite king because of the word of a little Israelite captive girl who had told him of some healings that were done by their people. Naaman, the Syrian nobleman, was a leper. He went to the Israelite king, but the king became very angry and rent his clothes and would have nothing to do with him; but when Elisha heard of it he sent word to have the leper come to him. So Naaman went to Elisha's house and stood at the door, and Elisha, who was a prophet of God, sent a messenger to him telling him, "*Go and wash in the river Jordan seven times and thy flesh shall come again to thee and thou shalt be clean.*" Naaman was very much wrought up over the treat-

ment he had received. He did not think he was treated with the courtesy due such a great nobleman, and when he was told to wash in the river Jordan he became very indignant and wanted to know if the rivers in his own land were not better than those in Israel. However, he was prevailed upon to do as he was told and he was healed.

Of course, now, we know the waters of the Jordan did not heal him, but it was complying with the command of God Almighty through His prophet.

A man was brought to Jesus Christ, in one instance, who was blind. We are told that Christ put clay on his eyes. Of course the clay was not put there because our Savior needed that clay to help heal, but it was put there to comply with certain conditions of prejudice that existed in the minds of those people. He did not wish to make it too radical or too strong. That is my judgment of it.

Take the animals, the beasts of the field, at certain times of the year. In certain seasons of the year, the fish in the deep sea become encrusted with a certain kind of parasite that takes their lives. The fish rush for the fresh water and will go hundreds of miles up the rivers because the fresh water kills these parasites and thereby gives them freedom.

At certain times of the year, upon the western plains the wild deer and buffalo and other wild animals of that character will go hundreds of miles to obtain salt from what are termed salt licks.

Take a cat that has been raised

in a room all its life and never saw a green thing, and give it some green catnip, or dried catnip for that matter, and it will roll in it, kick in it, and revel in it, because nature requires a certain something connected with that herb for its perfect health. Some missionaries, a great many years ago, in the Republic of Peru found that priests and the natives overcame what was termed chills and fever by the drinking of waters from a certain spring, and they found there were Peruvian bark trees all around it, and from that slight beginning quinine was discovered and manufactured and became a great remedial agent.

It is useless for us to say to people of common sense that the profession of medicine is not doing good, because that is an absurdity. It is doing good. The world is filled with honest doctors; there are lots of dishonest ones, like any other profession, but the profession of medicine and the practice of materia medica soothe the suffering of the world to a great extent. If everybody understood the Truth as we understand it no medicine would be taken, but we have to take conditions as they are.

One time in the early day in Illinois my father was hoeing a garden. He stooped down to pick up a weed beside a bunch bean. His finger was caught by a small rattlesnake, just between the knuckle and the joint. He lifted his hand up and a snake was hanging to it. He shook the snake off and killed it with his hoe. Then he walked perhaps fifty

steps or less to the fence, where there was virgin soil. The prairie never had been broken along the fence, and there he found a weed that was called corn snakeroot. He dug that up, chewed a little of the root and put it on the place where the snake had bitten him. I took up the rest of the root and pulled off the tops and bruised them together, took them home, boiled them in milk, and put the poultice on my father's hand and his hand never even swelled. I have seen young horses and young cattle that were bitten by rattlesnakes, because in the early days of Illinois rattlesnakes were very numerous. The horses' or cattle's heads would be twice or three times their normal size, and if you would put a poultice of that weed on, I have never known of a failure to cure. Nature has provided the remedy. Go to the country where they have chills and fever, and you will find the remedy right in the botanical productions of that country to heal it. It is said to be true, by scientists, that there is always that to cure in nature. Whether it is true or not I am not prepared to say.

Now, in going out into the world, I do not think it is policy to say you shall not take medicine. In the first place, there is a class of diseases that are required, by the laws of every State that I know of and of every city, to be reported by the physicians to the officers of the health, including such diseases as smallpox and other contagious ailments. Now, suppose a person should say that he would not report them, as was the

case of a number of one class of Scientists until some of their members were sent to the penitentiary. Then Mrs. Eddy came up and said they should not treat that kind of cases at all. They would not acknowledge that they should go in and treat them with a doctor, but they should not treat them at all. That carries out what I say, that if we prohibit the use of medicine entirely we prohibit practically the use of this Science. Of course, you could not give a person like myself a contagious disease by contact, because we do not believe in it, and because we know that it could not touch us, and never does, but take the people who do not understand this protective Science, and what is the result? You send a smallpox case through the streets and you scatter death right and left, and a person who will do that, while things are as they are, should be and is considered an enemy to the people among whom he lives.

When that class of patients come to me I say, "If you have not a doctor I will not touch the case." Only a day or two ago I received a letter from a Western State. When we took the case, which was a serious one, the doctors held a consultation and decided that medicine could do no good and stopped giving medicine. We had a case once in a town in New Jersey. It was a serious case and the doctors were, by their diagnosis, fixing the disease more firmly upon the patient. We treated that the doctors could not do anything that would harm or injure that patient. A num-

ber of us were treating the case. Three doctors were in consultation and the very next morning they all decided that no more medicine should be given and none was given.

The metaphysical healer is the master of the situation. You can control it, but to say that no medicine should be given is putting up the bars against a very large percentage of the human race.

They ask me whether they can have their medicine and their doctor and I always say, "Certainly, if you want it." If they do not say anything about the doctor I never say anything about him. I do not care whether they have a doctor or whether they do not, except as I have told you.

There is another class of cases which I will mention. I will illustrate it by a case right here in this city, which was treated by one of the best Scientists I ever knew among the Eddy people. A lady came from Chicago to attend a wedding and she was taken sick with typhoid fever, or that is what they said she had. She was a Scientist, herself, and she called on this lady that I mentioned of the Eddy church, and that Scientist went there and treated that Chicago lady. She was stopping at the house of a physician, and she was very sick, but would not have a doctor. It was published in the papers and everybody on the outside had it in their minds that murder was being committed right there. A number of prominent men spoke about it, and one of them said, "I have a notion to go down there and have them get you,

so they can have a doctor." The result of that case was this (and as it will be in the great majority of cases), This thing called mortal mind, or this universal thought or unbelief, killed that girl. This Scientist, notwithstanding her ability and perfect honesty, was unable to withstand that test.

Jesus Christ, when He went down into His own country, we are told could not do many mighty works because of their unbelief, and in another narrative we are told that He *did* not do many mighty works because of their unbelief. This universal trend of unbelief killed that woman. If those people had come to me, the first thing I would have done would have been for them to get a doctor or I would not have touched the case. I would not have cared if the doctor had ever seen any medicine or not, but I would have had a doctor there to withstand that mortal-mind thought, and the woman would have gotten well, because the trend of universal thought would have been reversed. They would have said, "Oh, they have a doctor now, and she will get well." They would have sent out those health-giving thoughts and they would have been strong enough to destroy all the others.

The time will come when we will not take any medicine and when we will not be sick; but I say this: Under existing circumstances, in my judgment, it is not wise to be prohibitive in our practice along those lines, because we destroy the desire for the advancement of this Truth.

QUESTION.—*Is it necessary for a person to be a believer in order to be healed by Divine methods?*

BISHOP SABIN.—I do not think it is. I do not think anybody is required to be a believer before he knows a thing is true. Suppose a person had come to me when I first heard of Christian Science and told me, "If you will believe, we will heal you." It would have been simply impossible for me to believe, because as to the first two or three healings that came to me I did not believe that God had cured me after I had been cured.

I will relate these two or three instances and show you. The first case I had was an awful backache. I do not know what caused it, but it hurt me so that I told some of the gentlemen that I was with that I would go home and put a plaster on my back. I had heard of this Christian Science crowd, and had been to their church in this hall once or twice. In going home, I had to go past the house where one of the women lived that belonged to this church. I knew what I had; I had an awful backache and I thought I would try to see what truth there was in this Science. I went into her house. I told her I had a backache and asked her what her charge was. She said she would charge me \$1 for a treatment, so I gave her a dollar. She sat down on the other side of the room, folded her hands, and went to praying, as I supposed. There was a lounge on the side of the room where I was sitting and I asked her if I could not lie down on it, and she said

I could, so I lay down on the lounge and went to sleep. I went to sleep and slept for about fifteen minutes, and she had just finished her prayer when I woke up, and my backache was gone. I thanked her and went out, but I did not believe God healed it, because I thought my going to sleep cured the backache.

Well, I went home, and a few days after that I had a manifestation in this right wrist that had been coming up against me occasionally ever since the war. It was what we called chronic inflammatory rheumatism, but it had almost always confined itself to that wrist. Whenever I would turn my wrist back and forth it would squeak, and after squeaking for two or three days it would begin to swell, and then I would have a time of it. The only way I could get rid of it was by having very hot liniment put on it and burning it out. It had been squeaking for two or three days, and I thought the time had come when I was going to have trouble. I knew what was ahead of me. I said to one of my partners, "I know just exactly what I have this time, but I am going over to that Christian Scientist and see if she can cure me now." I went, planked down a dollar, and told her I wanted that wrist cured. She went into another room that time. I was in the front room, but I did not go to sleep, because I had made up my mind I had paid enough for one sleep healing and I was not going to sleep that time and if she was going to heal me she had to do it while I was awake. I picked

up a book and started to read. When she had finished her prayer there was not a particle of soreness in the wrist and there never has been since. That was seven years ago.

These two healings commenced to stagger me, yet I did not believe it, because I thought I would have gotten well any way. By and by I hired this healer regularly. I had more diseases when I hired her than would fill the alphabet, absolutely. I was diseased all over, but she trimmed them up gradually, one disease at a time, and after a while I was all right.

Well now, the question is, "Is it necessary for a person to be a believer in order to be healed by Divine methods?" You see it is not necessary. It was a long time after I hired that healer who was working on me every day, before I stopped looking in my books to prove that this Science was a fraud and a humbug. I was determined to get to the bottom of it. I could not believe that God Almighty was the instrument. But after I had gone through this for a long time the power of God Almighty's Truth came down through my consciousness and I became a believer and I have been a believer ever since; not only a believer, but I am one who knows, absolutely. It has gone farther than belief with me. It is a matter of knowledge, and what has been my experience will be the experience of everybody who will bring an honest desire to learn the Truth without prejudice. If you have any prejudices, throw them aside; for if you come to study this Truth with preconceived ideas

that you believe they will keep the bars up against you all through your life. and, furthermore, if you come with an argumentative disposition, with the desire to combat and prove that your own ideas are right, then you will never get where you can believe. The only way in the world to get this Truth is to come to God Almighty as a little child, seeking to know the Truth without preconceived prejudices. Then God will give you the perfect Truth and you can be a believer.

But Jesus Christ did not come to the world simply to heal the sick; that was only an evidence, one of the signs that should follow the preaching of the gospel. His great mission was to teach the world that God was their Father, and that He was Love, and that in order for us to be in harmony we must love God with all our heart and love our brother as ourself. That was His mission, and the healing was simply an evidence, a "sign following," an attestation to the Truth of the mission which he was teaching.

QUESTION.—*Can every person learn how to heal the sick, or is it only the specially favored ones who can?*

ALONZO B. EATON.—If the Bible teaches anything it teaches that we are all equal; that God has no favorites. He has established the same degree of love for one as for the other. We all are created in His image and likeness and endowed with power, and all power is ours, and, if this power is mine, I fail to see how you can have any power beyond the power I have. I think we have all the same power.

BISHOP SABIN.—This is a broader question than you may think. If a person has not the Spiritual Realization, he does not know anything about this Science. I know a great many healers who heal through Faith alone, as I know I myself did at one time. No person can heal by Faith properly unless he is devoutly consecrated and with an eye single to that work. Fasting and prayer make it very much stronger. Here is a Science, and you have just as much right to ask, "Can every person be a mathematician?" It is just the same. A person who makes this realization of the perfection of God and perfection of man, that man is a Spiritual being, living in the Father, is just as sure to heal so-called sickness as that two and two added make four. Now, can everybody learn mathematics? I think so. Some are better mathematicians than others because they have the way of applying themselves, or their minds are more in that trend, but every person on the face of the earth who has common sense can learn mathematics. Every person can learn this Science of how to heal the sick, and can heal the sick, who has common sense.

A person who is living in sin and iniquity, covered with filth and slime, cheating and lying—that kind of person would not come under my rule as having good sense. I do not think any such person as that has common sense. Such are filled with carnal mind, and that is not what we would call good common sense. A person must have a desire to be a mathema-

tician before he can be a mathematician, and so it is in this Thought. One must have a desire to understand; one must pray, seek and knock. One must make it his study and his prayerful study, and when God Almighty illuminates his consciousness and his intellect and puts in his spirit and in his heart this love which goes out to all mankind, he can apply this realization.

I think that position is attainable by every person in the world of sane mind. I think it is attainable by all. We are told God is no respecter of persons, that he loves us all alike, and, if we believe ourselves equal, God will illuminate us equally.

I believe fully that all can heal the sick who study, who pray honestly and truly and sincerely, and who live

upright, godly lives. I believe that all can heal the sick through prayer, in the same way, if they will bring themselves in touch and in harmony with God Almighty and come to Him in Spirit and in Truth, and I believe they can do it by prayer. I do not think you must have any certain way to pray. It does not make much difference how you ask, because you know when you ask you are going to receive an answer. You know what your answer is going to be, you do not have to worry about it. When you have asked God you have done your duty. You have His promise, "*Whatever you ask in my name you shall receive.*" You know you have the answer, because God Almighty promises it. Let it go on, the answer will manifest itself.

A great mistake of the Christian world is that the promises of God are not taken literally. When we are made a promise by God of a certain thing upon certain conditions, the fulfillment of that promise, as a reward for our obedience, is put off to some future time after we shall have died or passed on. This is error. The good is for us now, in every department of life, and all we have to do is to understand that these promises are meant for us now and we will receive the good.

We are told that we shall reap as we sow. A person who sows no seed, does nothing toward the spreading of the Truth and the gospel, will not

have very much trouble in reaping his crop, because he will have no crop to reap, in the line of Good. But if he is sowing to carnal mind he will, from the carnal-mind seed, reap utter destruction; therefore we should be careful of our sowing.

If testimony should be given in a court of justice for the purpose of establishing a fact as strong as it can be given, of this God-healing, everybody would believe it and there would be no such thing as skepticism, but this idea that God is controlling all things, being brought down to the practical every-day affairs of life, is too good to be true in the thought of mortal minds therefore they don't believe.

Mollie Midget Stories

THIRD SERIES—NUMBER THREE.

NO. 22 CRYSTAL DELL, MERRY LAND.
TO MOTHERS, FAR AND NEAR.

GREETING:—As this number of the NEWS LETTER reaches you so near Thanksgiving Day, we will send out a thought for "*The Midgets*," bearing on this subject. Little ones need to have suggestions as near *The Day to be Celebrated* as possible. Next month we will combine our Christmas and New Year's Stories, thus bringing *The Truth for the New Year* before our Little Folk on or near January 1st, 1905.

Yours, with a hearty hand shake,

I. H. N.,

(M.) MOLLIE MIDGET.

TO WHAT SHALL WE GIVE THANKS?

How many stars are there in the sky?
This question will never bring a reply.

"How many hairs are there on my head?"

Said grandpa, to dear, little romping Ned.

How many sunbeams go from the sun?
Can anyone answer? No! not one.

How many seeds spring out of the ground?

How many angels are standing around?

How many blessings have you each day?

Did you ever count them? Tell me, pray?

Send me your answer—write it in rhyme—

Things you give thanks for at Thanksgiving time.

(M.) M. M.

A GIVING THANKS STORY.

One day, as I was passing a store where all kinds of animals and birds were for sale, I stopped and looked in at the window, which was filled with many interesting things.

The manager had covered the floor with leaves and grass—making it look like Fairyland. "The woods" were "*make believe*," but the animals were real, live ones. Running up and down two or three old, dead trees, were squirrels. In and out of the holes they went. Everything seemed happy, except one poor, little sparrow. These squirrels were frisking about, having a game of tag, I guess; but every time Mrs. Squirrel would brush past Mrs. Sparrow, the great bushy tail would hit the dear, little brown bird, who trembled until her feathers were nearly shaken off.

When the bird would fly in the tree, to get out of the way, then Mrs. Squirrel would run up the trunk after her; then, when Mrs. Sparrow would fly from limb to limb, the squirrel

would jump after her. I never knew before that squirrels were such great jumpers. After a while, Mrs. Sparrow flew down and stood on the leaves, trembling violently.

It was Thanksgiving Day, and I wondered what this poor, little bird had to be thankful for. All were so happy and full of life about her. But she had such fear she could not enter in.

What could I do?

The man had gone home and the store was locked. I then thought about the Bible verse, in Matt. 10:29, which says:

Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father knoweth it.

So I just prayed silently that our Father, who made this bird, would help it out of its trouble.

Just then a strange thing happened. A mud turtle, which I had not noticed before, began to move among the dry leaves. It crawled right over and stopped in front of Mrs. Sparrow, who at once hopped on his back. Mr. Turtle carried the bird slowly on his back—which was her carriage—to a quiet corner, where Mrs. Squirrel could not get in. You remember that your papa has often taken you, or sister, on his back, and carried you across a stream, or some rough road, when you were too small to help yourself. Well, that is just what Mr. Turtle did for his little frightened neighbor.

After a few moments, Mrs. Sparrow's heart began to be happy and glad. She cocked her little head on

one side and began to chirp; then she found a worm, which she ate for her lunch. After that, she sang a little song of gratitude, which I was glad to hear. She did not sing very well, but she did the best she could to say:

"I thank you; cheer up! cheer up!"

As I left that window, I thought, "I have learned two great lessons of Life which I can never forget.

"First, I learned that I should be careful and not tease my little friends and neighbors; or be rough in my play, as Mrs. Squirrel had been.

"Second, that I would always try to do as Mr. Turtle had done, and take my weaker brother, or sister, out of harm's way. I was thankful for these lessons on Thanksgiving Day.

(M.) M. M.

LEAFLET NO. 9.

A new Leaflet has been issued and is now being circulated by us, Leaflet No. 9. Those of our friends who wish this leaflet for free circulation can have them for ten cents a pound. This is to cover postage, wrapping, etc. In sending for the leaflet send the postage with it at the rate of ten cents a pound and the number of pounds you send for will be sent to you on the next mail, or as soon thereafter as they can be shipped.

Address all orders to The Washington News Letter Publishing Co., 1329 M Street, N. W., Washington, D. C.

Church Reorganization

The charter of the Evangelical Church has been amended and the powers of the organization very much enlarged. Hereafter the church propaganda is going to be made an active agency in our work.

The full changes can not be gone into before the next issue of the NEWS LETTER, but some of the more important features can be given now.

1. All Church charters are to be issued by the Universal Church in Washington, it matters not where the churches exist, whether in America or in foreign lands.

2. These charters will be granted to five or more persons who desire to establish a branch church upon application to the Universal Church, located at Washington, D. C.

3. The power of the Universal Church organization is to be controlled by twelve bishops, who will be known as the "Board of Control."

4. Evangelical bishops will be appointed in every district in the world, where application is made therefor by persons and approved of by this Board of Control.

5. Each local church organization will have a Christian Science healer, whose duty it will be to treat free the members of the local church and their

family against sickness, against want and against all of the inharmonies of life.

6. The members of all local churches are to be taken care of when suffering, and the financial situation treated, whereby God's bounty will be called upon for their aid and comfort.

7. All members of each local church pledge themselves to work for the advancement of the church, attend all the church's regular meetings, and to do and perform such service as is required of them by the authorities in charge.

8. All officers of the local churches are to be commissioned, by the Board of Control, to hold their offices for and during the period of one year.

9. The rules of the general and local churches may be changed by the ANNUAL CONFERENCE, which will meet once a year in the city of Washington, District of Columbia, United States of America, and all persons who belong to the UNIVERSAL CHURCH, are members of said Conference and are entitled to take part in the work of the Annual Conference.

10. Persons can only become members of the Universal Church, by complying with the conditions which will

be hereafter adopted by the Board of Control.

It is the object and aim of the Evangelical Church, to be something more, than any other church, in this: We propose, besides giving the spiritual uplifting and advancement, which is given by all Evangelical Churches, to give the practical part as well; that is to say, this Church proposes to take care of the physical and spiritual affairs of its members and to be a blessing to each and every one.

Persons who want treatment free will have to be treated by the regular healers appointed by the churches. Those who wish to pay for their treatment can employ any of the healers who belong to the church.

In our next issue, we will be able to give more perfectly the rules and regulations of the church. In the meantime, if those of our readers who wish a church organization will write a letter asking that they be granted a charter for said organization, and have five or more of their proposed members to sign the application the charter privileges will be taken under consideration and, if approved by the Board of Control, the charter will be sent to those requesting it.

Address all letters, for the present, on this subject, to the Bishop, Oliver C. Sabin, 1329, M Street, northwest, Washington, D. C., U. S. A.

THE CHURCH REORGANIZATION.

When John the Baptist sent messengers to Jesus Christ putting to Him the question, Art thou the Messiah or shall we look for another? Christ's words were: *"Go and tell John what thou dost see and hear; the sick are healed, the blind receive their sight, the deaf are made to hear and the poor have the gospel preached unto them."*

We are told there was a rich man who gave a great wedding, he invited his rich people to come to the wedding. One gave this excuse and another that and could not go. He sent out again to another class, and yet they did not come, then he told his messengers to go into the byways and highways, and take the poor and bring them in and put upon them the wedding garments.

Now, the history of this church, for the last five years, has been this. We have been trying to give this Truth to the world at large; we have been trying to get the other churches to adopt it, the ministry to adopt it, but they have had this or that excuse and have not got it. Now, we have come to that place, in our history, where we have thrown down the bars and we send our workers out into the highways and byways, among the hedges and among the lanes, in the public common and in the alleys, to bring in God Almighty's poor, as well as the rich, and we have changed our church government for the purpose of giving all such a home.

Anybody who joins this church here-

after takes upon themselves certain responsibilities which, if they expect to prosper, they will have to fulfill. Among these, you have to attend the services of the church, you have to be constant in season and out of season, preaching this 'gospel wherever you can find an open ear or a willing heart to deposit it in. It is to be one of the principle features of your life to sow the seed of righteousness, the seed of Love and bring people into this church.

Now, for this sowing you will reap the crop, and by and by when the harvest comes the sheaves will be gathered in, you will be blest. The church on its part, proposes to do this for all of its members. Every person who joins this church is entitled to free treatment for all diseases that human flesh is heir to. If any member of the church is suffering from what we term poverty, they are entitled to treatment and relief from that, the same as every other disease. If you are in trouble, the church and its members hold out the glad hand to help to pull you through, by God Almighty's Love.

If your family is sick, and you need assistance, the waiter and the watchers will be there. If you need money, the church will have funds to help you out and give you the necessities of life.

Now, no person can come into this church, solely for the purpose of these benefits without doing their part, with any expectation for good or help, for if they do, they will never get it.

I know a woman, who five years ago this winter, went through one of my classes, a woman of wealth, she never

paid a cent for her tuition, and even now, I am told, boasts of how she beat me out of \$10.00. She never was asked for anything. Now that woman is no nearer Christian Science, or its benefits to-day than she was the day she first heard of it. She is suffering from constant sickness and misery.

No one can come into this church and be blessed with the understanding if their hearts are not pure. Your intentions must be right, and then God will lead you and we will all help you, but you must have an honest purpose and an honest desire when you join this church. You can not belong to this church and serve a half dozen other churches, either. I have seen that tried so much. When we held our services in the afternoon, at 3 o'clock, people would come to me and say, "I am so glad you hold your services in the afternoon, so I can attend. I have to attend my own church in the morning and at night, but I love to come in the afternoon and hear you lecture; such people are helped but little. They were healed, but they went back into the world of carnal mind. As long as one sits, hankering, hungering and thirsting, after the flesh pots of Egypt, I tell you, such never will get the blessings. It is only those who burn their bridges behind them, that come fair and square on God Almighty's side who are going to be blessed along these lines. Churches do not save people. A church is simply an organization. It is where a lot of us get together, believing alike, and we put our heads together and we push, all

in unison, and you see in such pushing a great power. The beautiful essays and remarks that have been given here to-night show talent of a high order and such talent properly directed will build up a church. We have millions of talent, then let us all push together, and I tell you that there will not be a building large enough in this city to hold the congregation, at the end of five years. What will be true of Washington, will be true of every city and hamlet in this country and in the world, because we have a perfect machine and God is aiding us.

We propose to send out missionaries and propagators of this Truth throughout the whole world and they are going to be sent very soon.

Now, to-night, I am going to open the doors of the church, and anybody that wants to join can do it. You do not have to go through any phara-

phernalia. If you want to be baptized, after you have been in the church, at any time, that is a personal matter. You can come and be baptized, that is a matter with you, and God. We do not propose to dictate that to you. You join the church with the purpose of propagating the Truth, LOVE GOD and LOVE YOUR BROTHER, and upon these great fundamental principles we go forth as a conquering army. That is what we want you here in this church for, and the church is going to allow all of these ordinances that people want; they can have them, but it is not for me to dictate to this church or anybody else. I am going to open the doors of the church to-night, and I am going to do it every time we have a meeting hereafter. All you have to do is to give your name to our secretary and you will receive full instructions hereafter.

Persons desiring to know more of the Christian Science doctrines as taught by the Evangelical Church, or to confer in regard to any of its workings, are invited to call on Bishop Sabin, at his residence, 1329 M Street, N. W., this city. His office hours are from 10 a. m., to 4 p. m., except to strangers residing out of the city, who are welcome to call at any time. To insure an audience, however, after 6 p. m., persons should either telephone or write, giving notice of their desire to call. Telephone number is North, 734.

This Truth is not for one, to the exclusion of others. All can receive it, all can enjoy it, who devote their minds to the study and bring to the study an honest, sincere desire to learn the Truth and practice the Truth, laying aside all prejudice and seeking the Truth for the Truth's sake. When in this condition of mind ask God daily for Wisdom and Spiritual Understanding and the blessing will come to you.

Truth

J. G. WAIT.

A very small tack will puncture and let out a balloonful of gas; a small ray of light will penetrate and dispel a room filled with darkness; likewise a thought of Truth will destroy the flimsy fabric of error that has beclouded the mind for years.

What is Truth?

"Truth crushed to earth shall rise again,

The eternal years of God are hers;
While error, wounded, writhes in pain

And dies among its worshippers."

So sings the poet, Bryant.

Truth is that which really is in contradistinction to that which seems to be. That which seems to be the truth may or may not be Truth. For instance, suppose we say the Washington Monument is 555 feet in height; if it accords with the measurement exactly, then that is a statement of truth; but if that structure varies the fraction of an inch from that figure, then the statement is not the truth, but is only approximately true.

But the truth exists, the exact height is, although there may be a thousand or million measurements given out by great engineers or learned mathematicians.

Truth is the only vital, or valuable asset, in the world, for it alone will

free man from the errors which enslave him. Our opinions about things amount to nothing, or are worse than nothing (unless we have the truth), for they serve to lead us in the wrong direction.

Our false ideas and wrong opinions lead us by the nose and we fall into all kinds of difficulties and have all kinds of troubles until we learn by hard knocks that we are wrong, and go the other way.

Truth is eternal; the heavens and earth may pass away, but no jot or tittle of the law shall pass away. The earth was created aeons ago, and may be destroyed or become uncreate aeons hence; but the laws which govern and control the universe, with all its countless constellations, will never change; twice two will be four forever more.

Why is it so? Multiplication is, of course, only a swift way of adding, but the reason why twice two are four is unexplainable, except it is because it is a truth, and all axiomatic truths seem to be unexplainable—they simply are.

I am and Thou art: two truths. Now, if I am is true, then I shall be eternally; for nothing that is can be destroyed, else truth could be destroyed, which is unthinkable. And so we see that, back of all creation—be-

hind the solid created bodies of the planets, as well as of ourselves, and all manifestation to the physical senses—there is an unseen Power that controls all. Man is the highest creation upon the earth, and will gain and have dominion over the seas, fly through the air like a bird, have control over the storms and his own body as soon as he learns the truth about himself and understands the laws or principles governing these phenomena.

The Bible says, and the church people profess to believe, that Christ healed all manner of diseases and caused the storm to abate, and was master over life and death, but they hold that it is absurd for persons calling themselves Christian Scientists, or others, to say that they can do these things now.

What is Truth? The truth is that it would be absurd to say that one man could do these things, or at least a few men, and no others.

If Christ and the apostles performed the wonders accredited to them, then the same things can be accomplished now; not because Christ said so, but because the laws of God do not change.

One or the other of the horns of this dilemma must be accepted: that Christ did these miracles and they are possible of reproduction, or else that they were not done at all and that the apostles told us untruths.

We Scientists prefer to believe that the apostles are true, and that all that keeps us from doing the same things is our ignorance of spiritual

laws. Thus, we become the true believers, while they are the unbelievers, or infidels.

Science and invention are so fast disproving the impossible, or what was considered impossible, that no one but an obstinate bigot will say that a thing is impossible now before investigating it. Never yet have we known of a case where any person has taken up the study of Divine Science according to Christ, that he has not become convinced of its truth. Many have come to this belief only by being driven to it by some terrible malady which they have had healed, after trying nearly all other remedies and physicians in vain. They testify to what they know to be the truth in their own cases; they may not know why it is true, or the laws by which they were healed, but they know of their own knowledge, by their own experience, that they have been healed.

There are thousands upon thousands of these testimonials from men and women who are intelligent and honest. They can not all be mistaken.

Everyone must acknowledge that, if true, this Science would be of the greatest good to humanity. All sickness, all disease, all fear, all sin would be banished if this Science were true and all mankind would accept and truly believe it. Would this not be good? Would it not be better than what we have to-day? The world is full of strife and inharmony to-day, because men are ignorant and per-

verse. They love their own ways and cling to their own opinions rather than investigate the new Science, for fear that they will be undeceived and learn the Truth.

There is no danger in Truth; it can harm no man, and so we ask you in all walks of life, to investigate the Divine Science. We ask it for a selfish reason, for we know that, when all are emancipated and become free from error, life will be pleasanter for all of us; Love will rule, God's laws will be opened to our vision, and the angel of Peace, with healing on his wings, will hover over us.

In God we live, move and have our being. As God is all, we, His children are manifesting His life and living in Him. God is mind, Life and Substance, and man is in eternal unity with God, for God is All in All.

I in thee and Thou in me.

We know that He abideth in us by the spirit, which He hath given us.

I heard a great voice out of heaven saying, Behold the tabernacle of God is with Man and He will dwell with them.

There is but one God. He is our Father.

In whose hand is the soul of every living thing and the breath of all mankind.

Of his own free will begat He us, with the word of Truth.

He is thy life and the strength of thy days.

God, our Father, sent His Son that we might come unto Him, into the knowledge of this Truth.

There is but one Lord Jesus Christ, by whom are all things and we by Him.

The same was in the beginning with God, who was called as with an holy calling.

Who hath abolished death and hath brought life and immortality to light.

All is Love. Remember that, and remember, forever, that there is only one weapon of offense and defense, and that is LOVE, LOVE, LOVE; carry it with you, and let that be your only work—LOVE. If you have an enemy, love him; if you have a friend, love him; if you want to do anything with anything animate, love it, and you are the conqueror. Love makes you the master, and with Love no longer can circumstances lead you; but you take them by the foretop, so to speak, and lead them; you are the master. Take it with you and control; and control in love, in love alone; remember that is the power; the power of God Almighty is Love, for God is Love.

The Nautilus, published by Mrs. Elizabeth Towne, Holyoke, Mass., comes to us for November, dressed in new form, magazine size and cover. The magazine is nicely printed and the mechanical work shows a degree of excellence. Mrs. Towne is acknowledged to be one of the very best writers in the New Thought and her magazine is having a large circulation.

NEAR GREYTOWN, SOUTH AFRICA,
August 9, 1904.

ALONZO B. EATON,

DEAR BROTHER: * * * Both my husband and myself can not thank God enough that Christian Science ever came to our knowledge. It is just what we have been seeking, as I often tell or write to my friends. I have always tried to get at the best quality of religion—where I can progress—and I have found nothing to surpass Christian Science. We bless, and God blesses, dear Brother Sabin and his co-workers in the great work that he has raised them up to do, viz., to prepare the world for the millennium, for our Dear Redeemer's second coming; they are indeed teaching the "Golden Rule" for the Golden Age that is not far distant.

We throw out the lifeline wherever we can help to broadcast the Truth.
* * *

With love to Brother Sabin and yourself, and God's blessing on your great work, I remain,

Yours in Truth,

Mrs. H. H., Jr.

A singular case came to our knowledge during this month, of a person who was approached by a friend of Christian Science and asked to take treatment. The sick lady said she would rather die than to be healed in that way, and the treatment was not given. Now, this feeling has been engendered by prejudice caused, very largely, by the conduct of those who profess to be Divine healers. A Christian person would sooner die

than be healed by the evil spirit and any person who claims that he is the second coming of our Savior or that his book is the second coming of our Savior, is planting in the minds of all Christian people a prejudice that is almost insurmountable, if not, insurmountable. It is a wonder that such people can heal at all, but some of them do.

The public must learn to discriminate between the true and the false. That God does, through man, in the name of Jesus Christ, heal the sick is true. It is true that God, through man, does not heal the sick in any other way. Mankind heal the sick in various ways, but it is not Divine healing unless it is done through and in the name of Jesus Christ, for we are told that we can not approach the Father in any way except through His name. The fact that God does, through man, in the name of Jesus Christ, heal the sick, is not abhorrent to the Christian people; that is what they believe, that is what they have been taught, and that is what we all believe, but they have been taught to believe that that time has passed. They have been taught that all healings were miracles, believing that a miracle was something outside of nature. All healing is by God through man and all healing is done by the realization of the spiritual perfection in prayer of the spirit and the understanding. All can learn how and all can be taught, and all can obtain this blessed faith and blessed understanding.

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OFFER No. 7.

All persons subscribing to the NEWS LETTER within the next three months, or renewing their subscription for the next three months, will receive for their dollar, fifteen months' subscription; that is to say, all new subscribers will receive the magazine, commencing with October, 1904, and ending with December, 1905; we reserving the right to extend the time beyond that should the edition be exhausted for October. Old subscribers will receive a receipt for fifteen months instead of one year, if they renew between now and January 1, 1905.

CLUB RATES No. 1.

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new subscribers at \$1 each (\$4) can have as commission, one year's subscription of News LETTER extra, the new subscribers being entitled to the benefit of the three months' extra offer.

CLUB RATES No. 2.

Any old subscriber sending us five new subscribers with \$5 will be entitled to one year's renewal to the News LETTER and the book "Christology," as commission, and each new subscriber will be entitled to the three months' offer, as above mentioned.

This morning, as my little grandson came into my room, he picked up a little book. The first thing he read was the word God. He laid down the book and looked up with his round,

bright, black eyes, and said: "Grandma, who made God?" I tried to answer him, as well as I knew, by saying that time has no beginning or end, and is as a circle, hence there was never a time when God was created. He always existed and will always live, but we can not see Him as I see you. He is a spirit. He is all around you and through you; you live in Him and He made you. He is Life. He said then: "Who made Him? You do not know, and I will go and ask grandpa." His grandfather explained it to him as I did. The child stood and thought a while and then said, "We did not know." These words came up to me, "*The Light shineth in the darkness and the darkness comprehendeth it not.*"—Selected.

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WASHINGTON NEWS LETTER



I Am
The
Vine

 Jesus Christ

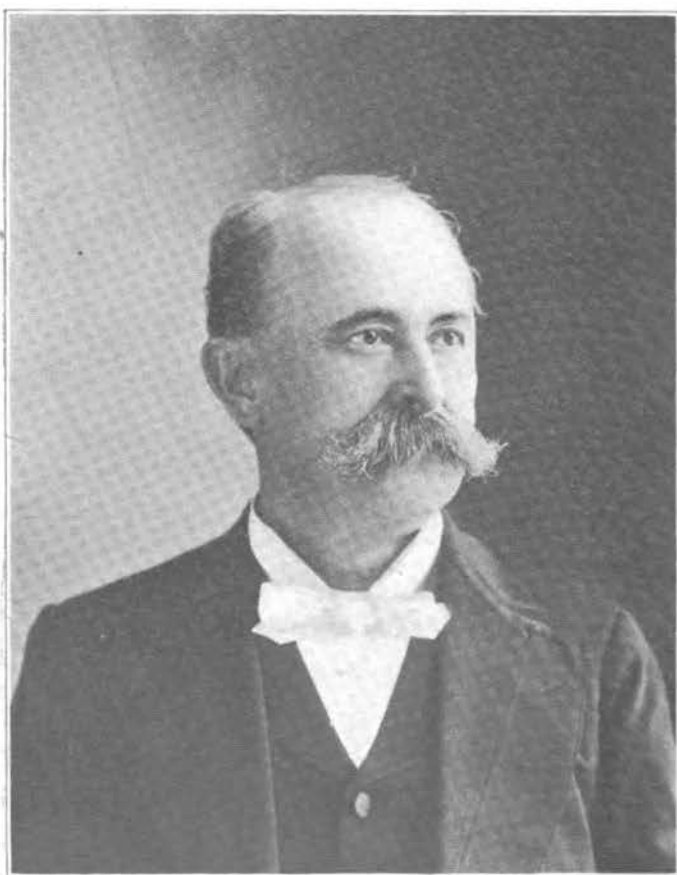


The
Way
The
Truth
and the
Life

 Our Savior

A MONTHLY MAGAZINE
 OF
 DIVINE HEALING





COLONEL OLIVER C. SABIN.

Washington News Letter

VOL. X.

WASHINGTON, D. C. JANUARY, 1905.

No. 4.

Lecture—Teaching Lesson No. 6.

BY BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
November 6, 1904.

The lecture to-day is the sixth of the series of teaching how to overcome the inharmonies of life, including poverty, sickness, and sorrow.

The subject of our second lecture was God and the character of God so far as we knew. The three last lectures have been upon the subject of man, his relation to God and God's relations to him, and to-day we take up the subject of the language used between the father and the child. In other words, How we shall approach God, or can approach God, so that He will hear us? We call this prayer, and, in order to make the record complete, I am going to read something from the Holy Scriptures upon the subject of prayer, but first giving the definition of prayer as it is given in the lexicons.

The first definition is: "In religious usage, a devout petition to an object of worship, as God, or a saint, or an angel; an orison."

The second definition is: "The practice of communing with God." According to another definition,

"Prayer is the soul's sincere desire, Uttered or unexpressed."

Now, the duty of prayer is incumbent upon all believers who wish to

receive an answer to their prayers or good from God, the Father.

"Seek the Lord, and His strength:

"Let us lift up our heart with our hands unto God in the heavens.

"Watch ye and pray, lest ye enter into temptation.

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

"Pray without ceasing.

"Seek the Lord, and ye shall live."

We have to pray in good faith, as we will understand later, or with the understanding, in order that our prayers shall be heard.

"I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies.

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass."

If every person who is suffering from any kind of inharmony would apply that one command to his affairs in life, everything would be made perfect, instantaneously. It says this: *"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass."* If you have trouble of any kind, instead of carrying it yourself, you will take this burden that weighs you down, to the

Father, and say, "Father, this care is too heavy for me, lift it, and do Thou take it and do Thou carry it, and I ask you to do this in the name of Jesus Christ," and then leave it, God Almighty will give you perfect harmony and the perfect answer, in every instance. There can never be a failure. All you have to ask and to do is to ask and do in good faith, knowing, as you do know, that, when God has promised you anything, you will get the answer.

"When I cry unto Thee, then shall mine enemies turn back: this I know; for God is for me.

"And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.

"But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed.

"But if from thence thou shalt seek the Lord, thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul.

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in Truth: for the Father seeketh such to worship Him.

"The eyes of the Lord are upon the righteous, and His ears are open unto their cry.

"The Lord is far from the wicked: but He heareth the prayer of the righteous."

"Now, we know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth.

"And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things which are pleasing in His sight.

"Also when I cry and shout, he shutteth out my prayer.

"Thou hast covered thyself with a cloud, that our prayer should not pass through.

"Then shall they cry unto the Lord, but He will not hear them:

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

This subject of Prayer is something that can not be discerned with the physical senses, with the objective eyes and objective mind. You have not the power to discern the spirituality that is required in a prayer.

All we could do, if we could do that well, would be, do as did the poor sinner who went to the corner and smote himself upon his breast and said, "God have mercy on me, a sinner." He recognized the Father. He recognized his own condition and that he needed help, and God answered that prayer. The prayer that was offered by the thief upon the cross, when he asked the Savior to help him, was answered, *"This day shalt thou be with Me in Paradise."*

As I have said, we can not understand this something called prayer, by or with this carnal mind, which is enmity with God.

There are two different ways, we may term it, in which to pray. We pray, first with faith. This is the prayer of FAITH. Faith means this, that you pray to God with the belief that God is going to hear you and that God does hear you and that God does answer your prayer. Now, if you have faith sufficient so that there is nothing wavering, a faith that tells you when you pray that you know that God is going to answer you, such a faith as that amounts to the understanding, and you will get an instantaneous answer, every time. It is impossible to fail. The only failure that can come comes through your lack of perfect faith and perfect certainty that you are going to receive an answer to your prayer.

The prayer of UNDERSTANDING is still stronger than the prayer of Faith. For instance, I am seeking an object. I have Faith to believe that my efforts will be crowned with

success, that I will find and after I find the article I do not have to seek, I simply know I have it.

The prayer of understanding is the prayer with the knowledge of what you are. In order to thoroughly understand what you are, you have to go back and look what man is. God created man in His image and likeness, and endowed him with power and dominion, and He gave him this power and dominion, and it is his. He is God's child and God's heir. Now, it does not mean that he is simply God's heir for one thing and not for all. You are His heir to everything.

The meaning of the word heir, is that you are the successor and are entitled to the goods and chattels, etc., whatever they may be, of the one whose heir you are. We are God's heirs now. We do not have to wait until God dies, because God never dies. There is no such thing as death and what God has is ours, now. We are His heirs now. We do not have to wait to receive what we have until we have passed on and can not use it. Such a prayer as that, or such an idea as that, would be mockery. We are entitled to our heirship now. We are created with this power and with this dominion and all we have to do is to recognize what our rights are and what our heirship is, and then we can ask God with the prayer of Understanding.

Suppose every person in this audience was set before a round table, filled with the good things of life. Some, of us, recognizing our rights, would go to work and eat; the rest, however, would sit back and hunger. They would like to eat, but "No," they say, "that is not for me;" and they would sit there and literally starve to death at that table. What kind of a set of idiots would you call them? Can you imagine a person sitting at a table loaded in abundance with everything good, and sitting there and starving to death? Why, they would be worse than idiots; they

would be insane. You would say at once that such persons as that had unbalanced minds.

Look at the world before us. You have these things from God; they are given to you by God, they belong to you; you are sitting at the table, and instead of reaching out your hand and helping yourselves, you sit back and say, "Oh, no, it is not for me. I was born a worm of the dust; I was born for humility; God punishes me because He loves me, and I am going to starve to death, because He will love me a great deal more." What absurd thoughts are these.

This system of religion is not a concoction of foolery, not a concoction of absurdity, but it is good common sense; it is philosophical and it is logical and it could not be true unless it was. Therefore, when sitting at the table of the Lord, God Almighty, eat. *"I am the bread of Life, he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst."* It is there for you; it was made for you and if you refuse to accept, your blood is upon your own head, not upon God Almighty. He gives us everything good; He lays out for us everything. We know what we will ask for, we do not have to ask amiss. How do we know? Why, we know that God is good, and that God made all that was made and all that was made was good; therefore, as His children, we are entitled to all He has, which is all good.

Therefore, in your asking, ask for good, ask for all good, you are entitled to it; you have no part or parcel with this so-called evil, this so-called evil belongs to the carnal mind, it is unreal and untrue and it passes out and passes away and the place that knew it shall know it no more. It passes on and eternal good remains forever and forever. The eternal spirit is all, for God is spirit and all substance. Consequently, you know what to pray for.

Pray for good, all good, everything that is good. Do I want clothes

for my children? Yes. Pray for them. Do I want clothes for myself? Yes. Pray for them. Does my husband or my wife want success in business? Yes. Pray for it; ask God, do not go away around and pray for the Hindoos and the Israelites, and Tom, Dick, and Harry. When you ask God for a thing, ask for what you want. If you want to pray for the Hindoos, pray for them.

You do not have to get down on your knees and pray until everybody around you is worn out listening, when you are praying for a simple little thing. Suppose I wanted One Hundred Dollars to-morrow. Would I have to get down and pray from the beginning of this Japanese and Russian War and take up the subject and discuss it with God and finally come all the way around Robin Hood's barn, and take up all the nations of the earth that are mentioned in all history, modern and ancient? How absurd that is. I would say, "Father, I want One Hundred Dollars to-morrow to pay John Smith. I owe it and it is a just debt, and I want the money, and please God give it to me." If you want to pray for all creation, I think the best way to do is according to the rules laid down in my book, "Christology," in the Vibrating treatment. Send out the vibrations to all the people of the earth by turning to the East and saying, "I send my benediction and God's love and pray God Almighty it shall be with them," and so with the South, the West, and the North. You throw them the vibrations of love throughout the universe. That is enough for that, but when you want a specific thing, pray for it. When you are sitting at the Lord Almighty's table, eat; eat everything you want. You do not have to eat everything on the table at one time, because that table is there for you forever and always. If you want butter, eat it; if you want something else to-morrow, have it. Have what you want, knowing all the time that you ask for that which

is good and you will get it every time.

That is the prayer with the understanding. People say, "I pray, but I do not get an answer to my prayer. Why will God not answer me? I have been a Christian all of my life. I have worked in the Sunday school, and I have been a worker in God's vineyard all of my life. Why won't God answer me just the same as He does you? I pray for the sick; I pray for my brothers if they are sick, but God does not heal them." Well, now, those are fair questions, and I am going to answer them. Mind you, these people in the churches are good people. Do not think for an instant or allow a thought to the contrary to pass your minds. They are good people, they love God Almighty and they love Jesus Christ as well as they can, and as well as any person can that is held at arm's length, and they seek and they strive, and they cry, and they yearn for this germ of Truth which like the will of the wisp is always near the grasp but never touched. I have lived among that class of people all of my life, and I know them to be honest and upright and perfect, so far as they have the ability and the light, yet there will be millions of prayers offered to God Almighty to-day that have no more effect than the breezes that come from the North this morning, not a particle. Why? Because they pray without the Understanding.

There is an idea existent that men have to wait until they die before they get a great many of these things. There is an idea existent that God punishes those that He loves; there is an idea existent that these prayers can not be answered now, as they used to be, that the time has gone by, they do not expect it, they have no faith that their prayer is going to be answered. Now, mind you, a person belonging to any church that will ask God with the spirit and with the Understanding, to heal the sick, can heal the sick, just as well as we can

or anybody else. Churches are but organizations whereby good people get together with the one object in view, to propagate the Truth and spread it and help others. It is not the church that saves, but it is the Truth that heals. It is God Almighty. These churches, every one of them, are doing worlds of good and the time is coming and coming rapidly when the scales will fall from the eyes of the members, when you can go into any church of any denomination and hear sermons preached along the lines of which I am talking to-day.

The world is moving, advancing; but the reason that prayers are not answered is because those who make them do not expect an answer. They have no faith, they do not understand that they are the children of God Almighty and entitled to that now. They do not understand when they are asking that that for which they ask they already have and is theirs,

and all they have to do is to reach out their hand and grasp. They do not understand that. They do not understand that they are the heirs of God Almighty and entitled to that and entitled to it now. You must ask, seek, and knock. One definition of seeking is this: You seek with the objective mind, you ask through the sub-conscious mind, but when you knock, you demand as the child of God. In the possession of the full understanding, you know that it is yours, you have the right to it and you demand it and God Almighty likes us to ask and demand that which belongs to us.

He is more willing to give than we are to receive; therefore, we are not committing sacrilege by demanding that which belongs to us. God has it and all we have to do is to demand and the manifestation goes through this power and dominion; it is ours and ours now.

Lecture—Teaching Lesson, No. 7.

BY BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
November 13, 1904.

The lecture this morning is the seventh of the regular course of teaching how to overcome poverty, heal the sick and surmount the difficulties of this so-called material life. The immediate subject of to-day is the *PRAYER OF THE UNDERSTANDING*. On last Sunday, we took up the general subject of prayer, and now we come down to the specific prayer which the Christian healer uses. I will read from some authorities upon this word "Understanding," so that the record may be complete, when it is published.

The definition, which I get from the

lexographers is, "Understand, To interpret the signification of; seize the the idea of; comprehend as resulting from a thought, principle, or rule. The knowing power in general, intelligence."

"A spirit is one simple, undivided, active being. As it perceives ideas, it is called the *UNDERSTANDING*. As it produces or otherwise operates about them, it is called *WILL*."—*Berkeley*—*Human Knowledge*.

"The Understanding is the faculty of thinking, and thinking is knowledge by means of concepts."—*Kant*—*Critique of Pure Reason*."

"The knowing power in general intelligence, possessed of or exhibiting good sense."

The Understanding which I wish to explain to-day is the Realization of the Truth that all is Spirit and Spiritual Manifestation; that there is no such thing as matter, that so-called matter is a misnomer for spiritual creation. "The Understanding, and Realization that SPIRIT IS ALL, is the knowledge of THE TRUTH, WHICH MAKES YOU FREE. It is the New Birth, and places you above all so-called pain, want, and misery, believed to be incident to human life."

"It is the spiritual sight, which enables one to discern the true from the false; the gift of the Holy Spirit."
—Sabin.

I have some Scriptural definitions of the word Understanding which I will now read:

"In the lips of him that hath Understanding, Wisdom is found."

"Wisdom resteth in the heart of him that hath Understanding:"

"The heart of him that hath Understanding seeketh Knowledge."

"Then opened He their Understanding, that they might Understand the Scriptures."

"I will pray with the spirit, and I will pray with the Understanding also: I will sing with the spirit, and I will sing with the Understanding also."

"Brethren, be not children in Understanding: howbeit in malice be ye children, but in Understanding be men."

"The eyes of your Understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of His inheritance in the saints,"

"And we know that the Son of God is come, and hath given us an Understanding, that we may know him that is true, and we are in him that is true, even in his Son, Jesus Christ. This is the true God, and Eternal Life."

"For God is the King of all the

earth: sing ye praises with Understanding."

"Let men of Understanding tell me."

These are only a few of the definitions of that word in the Bible. There are, perhaps, hundreds of them in the Bible, in different forms, but these are sufficient to give you an idea of the general trend of the thought. We, in metaphysics, Mind healing, Divine healing, God healing for God is mind, make the word Understanding the principle or end to be obtained in order to thoroughly comprehend this work, and for that purpose we take this prayer, which we term the prayer of Understanding and tear it to pieces, so to speak, so that you can take up the prayer, step by step. By the time you get to the last step, you ought to be enabled to see clearly with what we term the Spiritual Understanding, but, I will add one word in regard to the obtaining of this Knowledge, further, which is, that in order to obtain this Understanding, you must pray to God for it. It does not come unless you do. It may come easier to some than it does to others. To me, it was a source of constant prayer for months, but when I did get it I felt repaid for all the labor that I had given, and, in fact, now, I would not give it for all the money in all the world—the Understanding as we Understand what it is.

Now, the prayer of Understanding, for the purposes of these lectures, we divide into four parts. First, the PRELIMINARIES; second, the DENIALS; third, the AFFIRMATIONS, and fourth the PRAISES.

The PRELIMINARY part, is simply a preparation for coming to God in proper form and in proper condition.

The first thing to do is to look within yourself; ask, in your own conscience, whether you are fit to come to God, and ask of Him a blessing. Any of us have fitness enough to go, as the Publican did of old, and smite our breasts and cry, "Have mercy," because when we do that we do it from

the very heart and we are in the perfection of condition to ask God, because we come there recognizing that we need His help, and we ask God to "have mercy upon me a sinner."

But in the ordinary prayer in which we go to God asking and expecting an answer, we have to first go into our own consciousness, LOOK AT OURSELVES, see what is the condition of our mind. We have always got to recognize who we are and what God is so far as we have been permitted to learn. God is Omnipresent Life, Good, Wisdom, Love, Power, the Creator of the Universe, in whom all live, move, and have their beings; and man, being created in His image and likeness, was endowed at his creation with certain charter privileges, we may say. God said, *"Let us make man and let us make him in our image and in our likeness,"* and, after man was created, He said, *"We have created man and we have created him in our image and in our likeness, and we have given him dominion over the earth,"* etc.

Now, that dominion belongs to each one of the children of God. It is not a special gift, remember, to any one of the children of God. Every child that was ever born in the world has been born upon a dead level, so to speak; that is, so far as God's love is concerned. If you take a child and send him to school and teach him in the different Sciences that child will Understand more, be more highly educated and more intelligent than the one that is kept in the background and never taught anything. When such an one is asked to demonstrate along these so-called Sciences, he can far outstrip his fellow who has never had these material so-called advantages, in this work, and it is so in the study of this Science. It only comes through intellectual Understanding with the power of God sanctioning it with the gift of the Holy Spirit. I remember listening to a minister who said that religion that came through intelligence was no good, that true religion was the kind that would rip

the heart from the bottom, the kind that would come down through the roof and make the shingles rattle with a jar and a shout. Now, that is not religion at all.

You, first, must Understand what you are to believe, and you can only get that by being taught. Jesus Christ took His disciples, night after night and day after day during His ministry of three years, teaching them all the time; and, when He went forth performing His works, His disciples were with Him, watching and listening and learning. In that age, students did not go to school, as they do now, but they were attached to some philosopher, and they would follow him here and there learning of him; Plato followed in the footsteps of Socrates and so on all of the great philosophers as they came down to us. Aristotle, in turn, was a disciple of Plato and so on the philosophers had their disciples. There were no colleges. Paul learned his lessons at the feet of Gamaliel, a renowned lawyer of Jerusalem. So Christ's disciples followed Him. He picked them out from the lowly walks of life, because others were not ready to receive Him. Jesus Christ worked upon the exact lines that we are working on, only more perfect. He went to the lowly fishermen and said, "Follow Me." If He had gone to the bankers, or the priests, or the lawyers, and said, "Follow Me," they would have hooted at Him. The only one of the disciples that was supposed to be learned above his fellows was Paul, and he was only converted when caught red-handed in crime by being smitten down with a flash of light from above. They all had to be taught, not only taught in all the sciences, but taught in the rudiments of life, as they came in contact with human society, human life, human passions, human sorrows, human want, in every variety and vicissitude of life. Humanity was spread out before Jesus Christ, and that is one of the evidences of recommendation or

affirmation, or what you may call it, that He knows us and has been tempted in like manner with man throughout all of his life.

It is so with us. The more we know, the more we understand, the more readily we are able to impart that knowledge to others. So when you are preparing yourselves to come into this Truth, you must teach yourselves; make your minds as pure as possible, and come into the Truth. I want to recommend one thing. In your study of all the books in the world study most God's Holy Bible; remember that.

A distinguished jurist once said, to a friend of mine: "The man that I fear most, in a lawsuit, is the lawyer with the one book." And it is so in all other lines of learning. The one who is the master of one book has the mastery. The religionist who has the Bible at His tongue's end and can apply it everywhere is always in better form and better shape than the one who does not understand his Bible. The lawyer who thoroughly understands Blackstone's Commentaries is always a better lawyer than the one who has not read it. And so on down through medicine and every other of the so-called sciences. The preacher who has the Bible at command is a tower of strength, if he does not know anything more. He is a power of good. Therefore, in your reading, read the Bible and in reading the Bible read the sayings and doings of Jesus Christ and His disciples, make their writings the pivot upon which you work. Measure everything according to the rule He has laid down.

A lady from Boston called on me the other day and in speaking to me, said, "You are making a mistake, when you are always harping on this subject that you know the tree by its fruit." She said she did not care anything about Jesus Christ and that one of the finest writers on metaphysics, in Boston, giving his name, a person who has written a number

of works on the subject, did not even mention the name of Jesus Christ in any of his books. Well, measuring her success and her condition by mine, I had no desire to change the rule that our Savior had made, and, furthermore, this statement that you judge a tree by its fruit is an axiomatic principle. It is just as sure as that two and two make four. It can not be wrong and it can not be a mistake.

You do not gather figs from thorns and brambles. You do not get the Truth from a lie. You can not wring darkness from a sunbeam. Everything goes in perfect harmony and it must go in harmony. Therefore, in your measuring, measure the tree by the fruit. If the fruit is good, the tree is good.

Take the nations of the world today who worship in the doctrines taught by Jesus Christ and compare them with the nations that are overrun by the followers of Mohammed, the Magian religions, Boodhism, Brahminism and the thousand and one semi-heathenisms that cover the earth, and what do you find? You find that all the nations that follow the teachings of Jesus Christ are the leaders of the world. They are the ones who make the character, they are the ones who set the step, they are the only ones that are set up as examples and followed with admiration, and the others are simply mediocres on down to absolute barbarians. In the degree that it comes up to this perfect knowledge of the perfect teaching as taught by Jesus Christ, in that degree a nation is greater and stronger and better.

When you come to God and pray, look into yourself. Have I, in my heart, any malice toward any brother or sister living on the face of the earth? Have I come truthfully and with nothing but love in my heart? Then I am a perfect subject to come to God in prayer; but if I say, "Yes, this Tom, Dick, or Harry has treated me very mean and I can not forgive

him," that is wrong. How many people have told me that? They have been abused and can not forgive, and they think God does not want them to forgive any such people as these who have wronged them. Why, Jesus Christ said, if you only forgive your friends, love your friends, you have no credit. The heathens do that; everybody does that. But it is the Godly forgiveness that counts. Take the example He gave us upon the cross. Here He was, surrounded by a howling mob; both hands nailed to the tree, and a nail through each foot, held there being crucified, and below him this howling mob of cruel unbelievers, one running a spear in His side, another thrusting a sponge of vinegar upon His lips and other bitter waters; others shouting to Him, "You saved others, now save yourself." Yet in face of all this, He looked down upon them with compassion and pity, and said to God Almighty, "Father, forgive them, for they know not what they do."

There is the Divine Love, there is the example set to us by our Savior, and that is the Love we have to have. I know it was hard for me, when I first came into this Science, to forgive. I had belonged to a political party for a great many years, and one of the principles of our party was that we never forgot a friend and never forgave an enemy. We did not want our enemies' good will, we did not want to forgive them, we did not want anything to do with them, but always with a knife ready to knife them under every and all circumstances, we threw them out the red flag and gave them to understand that was our principle. Others had done me wonderful wrongs, beastly wrongs and how could I forgive them? But God Almighty changed my heart. This hatred of evil was taken out and the white peace of Love settled down into my consciousness and I became so that I could look at my bitterest enemies and, if necessary, or if opportunity should afford me, I would

have been delighted to have done them good. Every particle of malice was banished.

"Vengeance is mine," saith the Lord, "and I will repay." It is not for you or for me to say what shall be done, but the inexorable law of the sowing and reaping goes on. Everyone who sows will reap the crop. If a person has done injury to you, it is not for you to say; but you should hold out the glad hand of Love, give him loving thoughts, and never try to repay evil with evil. Remember, for always, if you come to God in prayer, you must come with perfect Love in your heart. When you do that, you are far along the lessons which teach you how to pray.

Another point which is absolutely necessary for you in coming to God in prayer is to be sincere. You must not be like the Pharisee of old who stood on the street corner and prayed so loud that all the passers by could hear him. You must not be like hundreds of Christians I have seen, that would pray and pray and pray and then get off their knees and be ready to fight and ready to crucify anybody who did not believe as they believed.

You must be sincere in your consciousness, and you must go to God knowing that He is a rewarder of those who diligently seek him. You have God's promise that if you come to Him in spirit and in Truth and ask what you want you shall receive it. You not only have God and the desire for what you want in your consciousness, but you have the Understanding that God will give you that which you ask.

Furthermore, in making this prayer, you must, in this preliminary step, understand that what you have asked for you have a right to have. Why? Because you are God's child, you are God's heir. What God has is yours.

Here before me, we will say, is a long table, and we all sit down to this table which is covered with eatables,

including all the necessities and elegancies of life. Part of us eat; some sit back and do not eat, but say, "I would like to eat, I am hungry, but that food is not for me. I can not eat that, I have to wait until I die to eat, wait for the "by and by." In the sweet time coming, after I do not need to eat any more, then God is going to give me all of these things." Do you not see what an absurd thought that is? If you are God's heir, you are entitled to what He has now. God does not die, hence you can not wait until He dies to inherit, but you have the division of what He has for you now. Death is no creation of God for it is the opposite. God is Life and LIFE ETERNAL and if you believe on Him, our Savior says, you have passed from death unto life and will never see death. Life is God Almighty's perfection and we are His children; therefore we are entitled to these things now, they belong to us.

You do not have to wait until you die. Recognize the fact that you are God's child and God's heir and that what He has set before you you are entitled to. It belongs to you and all you have to do is to reach out your hand and grasp and eat and God will bless you in that, because He loves to give better than we love to receive.

This will close my lecture for to-day. We will continue this subject of prayer, until we pass on through, because upon the subject of prayer and its proper Understanding and the relationship of God to man and man's relationship to God, is the whole philosophy of what is termed Divine Healing. It is the realization of the Father, man, the child, and the Understanding of the language used between the two. That is prayer. Knowing this, we can go to God and ask, knowing how to ask and we will receive, because we ask with the Spirit and with the Understanding.

Lecture—Teaching Lesson No. 8.

BY BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
November 20, 1904.

This is the eighth of the series of fifteen lectures teaching how to heal sickness and to overcome poverty and all the other inharmonies of life. For the benefit of the stranger who may be with us, I will give a few words by way of review, in order that such may the better understand the lecture of to-day.

First, we lectured upon the subject of God, what His characteristics were, and, so far as is possible to learn, what and who God is. Secondly, we took up the subject of man, God's child, and talked of his character; who he is and what are his rights

and his privileges. Thirdly, the language or means of communication between God, the Father, and man the child.

There is nothing but simplicity in all this teaching and all of this thought. God is our Father, we are His children; He has given us a means of communication, by which we can go to Him and get that which we want. That means of communication we call prayer. I do not mean prayer in the sense that we have been taught all of our lives; not prayer made with the expectation of its being answered after we have passed be-

yond this dream into that beyond in the sweet by and by, but prayer that receives an immediate answer, prayer that is answered now.

You know that prayer brings to you that for which you ask now, making the religion of God Almighty, as taught by Jesus Christ, a practical religion, a religion of which we can take the advantages now. The teaching of the idea that all good that is to come to man is beyond and hereafter, that this life is a life of sorrow, heartaches, poverty, sickness, sin, and death is error. The idea held out that the only happiness for us is after we have gone through something which God Almighty never created, a something that has been created by the sins of man himself, we call DEATH, and that in the sweet by and by, after judgment, a something, somewhere, we will wake up in eternity and know whether we are God's child, or whether we belong to the castaways, is error.

Our Savior has told us where the Kingdom of Heaven is. He has told us where the kingdom of God is. When the Pharisees asked Him when the Kingdom of God should come, He answered them *"The kingdom of God cometh not with observation: neither shall they say to here! or, to there! for, behold, the Kingdom of God is within you."* In other words, the Kingdom of God is a condition of mind, it is a condition of harmony; and, when we come to the Realization that we can be in heaven now and here as much as we ever shall be, or in hell here and now as much as we ever will be, in accordance with the condition of our minds, then we become more intelligent, and we begin to square our actions by this line of right, by this line of Love.

Jesus Christ taught the whole Scriptures in about two verses: First, You shall Love the Lord, Thy God, with all your mind, might and strength; and the second is like unto it: Thou shalt Love your brother as

yourself. Upon these two verses hang all the laws and the prophets.

We are taught, in this Science, that Love, God Almighty's Love, dwelling in the heart, is what makes giants of us; what makes us able to do the work, and to follow in the pathway that Jesus trod. Love is the only power there is. Love is the power that goes forth and conquers. It is your weapon of defense and it is that which covers over you so that nothing but good can come near you. God's Love is over you. Love surrounds you, and you live in it, and nothing but Love can come near you; and, when you are thus surrounded you are in heaven, you are in harmony, you are in peace, you are in plenty, you are in happiness, and not a wave of trouble shall cross your peaceful bosom.

Now, in coming down to this subject of Prayer, we said, first, that prayer was of two kinds: one was the universal prayer of Faith, so-called, that is used throughout the world, and in so far as Faith is strong enough, it is as effective as any prayer. It is very much more difficult for the student and the new beginner to get the Perfect Faith than to be enabled to accomplish his objects through the prayer of the Understanding; the prayer of Understanding is more easily acquired. The prayer of Faith is a prayer to God, believing that you will get what you ask. If your belief amounts to a conviction so that you know that, when you ask God for anything, you are going to get it, and you have no doubt about it, your prayer is just as good as any prayer that can be offered. It is the Faith that will move mountains, and which will say unto a sycamore tree, be thou removed and cast into the sea and it shall be done.

It is difficult for us, in this day and age of the world, to have that kind of Faith, unless we have the Understanding.

The prayer of Understanding we

are now discussing. We have divided that prayer into four parts. The first is the **INTRODUCTORY** part, that is, Are you fitted to come to God, to pray at all? If you look within your own heart and see there nothing but Love for God and Love for your brother and the white dove of peace settled within your consciousness, then you are ready to come to God, because Love of God and Love of your fellow is the only standard by which you can measure.

The second part of the prayer is the especial subject of our lecture to-day. That is the **DENIALS**. The third part of the prayer is the **AFFIRMATIONS**, and the fourth, the **PRAISING OF GOD** for the accomplishment of that for which you pray.

The Philosophy of this subject of Denials, is like unto the parable our Savior gave, that you do not put new wine in old bottles, for if you do, the wine will ferment, and the bottles will be broken and all be lost. It is a sort of emptying process; it is a sweeping, a garnishing of your house, so to speak. In the Denials, you deny everything that you have a right to deny. That carries us back, immediately, to the Understanding of what man is. Man is the image and likeness of God, man is God's heir. That does not mean simply heir to a little of what God has, but we have everything, all we want; we have it all, and we can have it now.

If we all stood in the sunshine, and the sunshine were necessary for our lives, we would all get it, and it would go into us all, into each and every one of us, and after the sun had shone over us, it would shine over millions and millions, everywhere, and yet there would be no less of the sunshine than there was when we commenced to receive it. It is so with this blessed Truth; it is all in abundance. When we receive of God's plenty there is the everlasting storehouse of Good, of Love, to draw from, and it matters not how much we get, we have not ex-

hausted the supply so much as an iota, but abundance is there forever and forever. Like the widow's cruse of oil, it never grows less, no matter how much we get. It is like the manna in the wilderness. There it was, every morning, to be gathered; never was there lack, and never can be any lack, when we come to God, denying that which we do not want.

We now ask, What do we want? What are we entitled to? I reply. We are entitled to everything God has, because we are God's heirs, each and every one of us. God never dies, so we can not wait until God dies, before we take possession, before we come into possession of our estate; nor do we have to wait until we die to get our estate. We do not have to pass through what is called death. That is an absurdity. You do not have to wait until you die to get your estate from anybody else, because you could not get it in that way. Such an idea is an absurdity. The rule that you must forever remember, is this: That anything that goes against philosophical and logical conclusions and principles is not Truth, because all Truth is in Harmony. All Philosophical principles and all Logical deductions must be in Harmony with Truth, because it is true and all Truth is in Harmony; and we have a right to apply the same rule of interpretation along these discussions that we have in any other discussion. If we have a proposition for analysis or for decision, we measure it along the line of scientific truth, and we always find a perfect answer because all Truth must be and is Harmonious with all other Truth.

You are entitled to ask for what? You are entitled to ask for what God has, because you are His heir. God has all Good; therefore, you are entitled to ask for what you are the heir to. You are the heir to Good and all Good belongs to you. Therefore, in your asking, you ask for all Good; but in this cleaning out pro-

cess, these Denials, you deny the supposed opposite of Good; you deny all so-called evil. Now, remember, that none are so dumb as those who will not understand, who will purposely misrepresent you. I want to say, here and now, that there is no evil, that all is Good, because God is All and God is Good; but, in these illustrations, we do as our Savior did, in His prayer, *"Lead us not into temptation, but deliver us from evil."* Evil is recognized even in that prayer, and yet evil is nothing. Jesus Christ was the same as we, in this: He had the same kind of an audience that did not Understand these philosophical and logical questions, and He had to teach them as they were ready to receive. He taught in parables, and He taught in various ways, coming down, as nearly as possible, to the very rudiments so that everybody could Understand.

That is the way with us. In these Denials we deny all these so-called evils. In the first place, we will say that we deny sickness. Here is a manifestation that comes up against us and says: "Well, I am headache." You say, "Yes, I have got you, I have the headache, and you have a home right in my head." Now, do you know what you have done to yourself? You have put a beggar on horseback; and do you know what the old saying is, that when you put a beggar on horseback, he will ride you to the devil? That is just what this thought of headache will do; it will ride you to the devil, when you have put him into your mind. When this thought comes and says, "I am headache," what should you do? Ask yourself, Do you want it? No; well, then, say "No, thank you, I have heard of such tramp thoughts as you before, but, if you will excuse me, I will let you pass on; I have no place in my head for anything like you, none whatever; I can not allow headache to come to me."

I am going to tell you of an inci-

dent that occurred to me, since this course of lectures commenced. I was reading over the subject of Denials, in one of the lectures in "Divine Healing." For some reason or other, a tramp thought came around me for two or three or four hours, which said it was headache. I was pretty strong and did not pay any attention to it, and I never do pay any attention to this kind of thing, unless I am driven to it. When I came to the part in the lecture about the Denials, I thought I would apply what it said, and I said to this thought of headache, "Get out of there, you are not going to stay in my head, you are a lie, and get right out." The headache went away immediately and has never been back since. If you say, however, "Oh, yes, come right in, I will have you," you will have it all right, and it will not leave you. I had headache in the years of my life before coming into this Truth. My mother and my grandmother had it. I inherited it. My grandmother would lie in bed with it for days at a time, and my mother would also lie in bed with it for days at a time. And that is what would have happened with me that night, but, as soon as I came to the Realization of what I was, what this lie was, of course I took my mental boots and kicked it out doors; it has not come back since.

Apply the same rule to every kind of thought of sickness. I ask you the question, Have you got disease? No; well, now, Why haven't you got it? Let us discuss this for a moment. Go back and see what we are. As we told you in a former lecture, you are the image and likeness of God. God is Spirit and then you are Spiritual, in your manifestation. You image God in LOVE, GOODNESS, WISDOM and in POWER AND LIFE. and, being a Spiritual being, can you have headache? Can a Spiritual being have headache? Not if we know what spirit is, which we do not exactly know. We know, however, that spirit is something which we would call, in law, a sort of

an incorporeal hereditament. It is something that can not be measured by any kind of measurement known to us, along these so-called material lines, but it is of God.

God is Spirit, God is All, God is everywhere, God is in this house; in every crevice in this house, God is there. God is in every heart in this house, and in each and every one of us; and we live, move, and have our beings in God, yet we can not comprehend what that is. It is true, however, and we know that we are His children, because when we go to God and ask, we receive a reply, and prove it by the "signs following." We know we are right, and we know it by the fruit of the tree. The fruit is good, and we know the tree is good. Therefore, whenever you are attacked with any kind of disease, know that it is false, that all is Spirit and spiritual manifestation; know that this thing, so-called matter, is nothing. There is no matter, but all is Spirit and Spiritual manifestation. Take the bodies before me, in this beautiful congregation, to-day. Were you to come here in a year's time, every one of you will have passed on, your bodies will have gone on and this everlasting creation, "in the beginning," will have made you other bodies, and you will come here with other bodies, but you will be the same beautiful children then that you are now. And if your heart has become illuminated with this Love, with this beautiful religion, these wrinkles and frowns and sorrows and heartaches and madness, and devilry that are now permeating your entire system, will be driven out and the God Love will sparkle out of your eyes and you can see it instantly.

Go to the grand river that flows from the mountains to the ocean; you see it to-day and say, "What a beautiful thing it is," and go to-morrow and see it and it seems the same beautiful river, but it is not the same river that we see to-day,—not at all. In this universal going on, it has gone on,

and in the beginning, creation is continuing. To-day is the beginning. In the beginning, God created the heavens and the earth.

To-day, now, is the only time and the only time that will ever be. The ocean is supposed, by Scientists, to be recreated once in ten thousand years. Everything is going on. There is a vibration at the heart of the solid oak that causes disintegration. In the granite in the heart of the mountain you find the same principle. Everywhere, in all of God's realm, creation is going on, there is no such thing as standing still. Each one of God's children, if he has the Love of God in his heart, he can not stand still. There is no standing still for him. He goes on, preaching the gospel, throwing out pleasant and good vibrations of Love and Goodness everywhere he goes; and when he does that, he is doing what God commanded Him to do.

Another thing we have a right to deny, but which I have not time to go into to-day, is this thing called poverty. We have thrown open the doors of our church, and we do not care whether you have a cent or whether you have millions. God Almighty is your supply. You come into this church, you go to God and do what God tells you to do and your days of poverty are ended. You have the right to deny poverty, and these poor, pent-up people who are hoarding and grasping and seeing how much they can get out of a person for so little money, are objects of pity; they can not enjoy themselves with anything else, and, right here and now or in the hereafter, they will reap the crop they sow. There is nothing more certain in all creation, than that each one of us will reap as we sow. If we sow seeds of Kindness, Goodness, and Love, our crop comes back to us, with manifold additions; but if, on the contrary, we sow parsimony, malice, hatred, vindictiveness, and anything of that kind, we will reap the crop that we sow. If you sow to the wind,

you reap the whirlwind. There is no dodging; as you sow you reap.

The man who goes through the world pinching his five-cent piece is always poor, in reality, in his consciousness. The millionaire who is grasping his money is poorer to-day than we who have not anything. He can not enjoy anything. Not that we have nothing—when I say that, I am speaking along material lines. We have anything which you would call material wealth, but we have more money than the government of the United States; we have all the money there is, and all the universe. God Almighty is my banker. He gives it to me as I need it. Thieves can not break through and steal and rob me, I am not a particle afraid of thieves, because I have nothing that a thief can steal. I just let God give me money, God sends me money, and that is the way He will do for every blessed

one of us, if we will take God into our hearts and make Him our banker. Therefore, when you have poverty manifested or come before you, deny it, say "I have plenty, God is my banker, He sends me plenty," and if you have not a cent in the house, know that God will give you plenty. I know of a man, who had in charge a great many orphan children. They were sitting around the table, but there was nothing to eat. He thanked God for the food that was coming, and before he got through with the prayer, the food was brought in by the wagon load.

There is no more doubt that God will give you an answer to your prayer in regard to your money than there is that He will give you an answer to the prayer in regard to your health. You have God's promise for it, and you do not have to have any security on it, either.

Lecture—Man; His Duty

BY BISHOP CLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Evening,
October 16, 1904.

THRUST IN THY SICKLE, AND REAP:
FOR THE TIME IS COME FOR THEE TO
REAP; FOR THE HARVEST OF THE EARTH
IS RIPE."

"NO MAN, WHEN HE LIGHTETH A
CANDLE, COVERETH IT WITH A VESSEL,
OR PUTTETH IT UNDER A BED; BUT SET-
TETH IT ON A CANDLESTICK, THAT THEY
WHICH ENTER MAY SEE THE LIGHT."

These are companion texts. Reap-
ing and sowing are the Christian's
duty. "*Thrust in thy sickle, and reap:
for the time is come for thee to reap;*

for the harvest of the earth is ripe."

What is it we see around us? We
see a world that is stricken with sin;
a large part of it in the Orient have
each other by the throat in deadly
conflict. Other nations are preparing
for war with the object of keeping the
peace. The support of the navies
and armies of the world exhausts a
very large percentage of the entire
earnings of the world. We see peo-
ple, everywhere, wedded to the
thought that there is life, Truth, in-
telligence, and substance in matter.

We see them bowing down to the kingdom of sin, reaping the crop which is death.

On the left hand, and on the right, there are masses who are engulfed in suffering, in sorrow, in poverty, in want, wherever you may go. All of these conditions are the direct result of sowing of the wrong kind of seed. Our Savior came teaching the doctrine of Love. Love God and Love your fellow man. That is the only panacea for wrong. That is the only court that can be established by the peoples of the earth before whom can go the trials which will decide the subjects of dispute between nations. Love is the only panacea, which will destroy these disputes and prevent their coming up. Look at it in the minutiae of life. It is the only thing that will give to the laboring man his rights and to the man who employs his rights. It is the only panacea which will destroy all litigation, all quarrels, all inharmonies, between neighbors; it is the only thing that will destroy penitentiaries, the necessity for them, the necessity for prisons, the necessity for asylums, and the necessity for the repression of the tiger that is in the man. LOVE GOD AND LOVE YOUR BROTHER AS YOU LOVE YOURSELF.

The world is ripe, as Jesus tells us, the harvest is ripe, but the laborers are few and what was true of His day is true of this day. In our wonderful era of intelligence, with our means of communication, with our railroads, telegraphs, and our great steamships running between the dif-

ferent nations of the earth, all the earth you may say is in touch one part with the other. The world is ripe for the harvest. Are you going to follow the command? The angel said, the time has come for you to reap. Are you, my hearers, and those to whom these words may go, willing and ready to take the command that the Master has given. Take up your work, go forth and preach this doctrine, which has in it, the healing of every kind of evil; preach it to the nations of the world, preach it in season and out, preach it through the press, preach it from the rostrum, preach it from the street corners, preach it everywhere that you can find a suffering soul whose ear you can come in contact with? Throw out the lifeline, God Almighty commands it; are you willing?

It is easy for us to sit in our gilded palaces, robed in our fine linen, pampered by high living, and look upon these things with careless eye, but mind, my brothers and sisters, if you do that, you will reap as you sow.

"A sower went out to sow his seed: and as he sowed some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

"And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

"And some fell among thorns; and the thorns sprang up with it, and choked it.

"And others fell on good ground, and sprang up, and bare fruit a hundredfold. And when he had said

these things, He cried, He that hath ears to hear, let him hear."—(Luke 8: 5-8.)

"Now, the parable is this: The seed is the word of God.

"Those by the way side are they that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved.

"They on the rock are they which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

"And that which fell among thorns are they, which, when they have heard, go forth and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

"But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."—(Luke 8: 11-15.)

How true that is. Now, for instance, suppose I should go to any lady or gentleman in this audience, and say to that person "I have a gift for you, a gift that has been sent to you by a very dear friend of yours, and if you will come with me, I will give you that gift. In this gift you will receive that which will drive from you and your homestead every thought of want, as long as you live, if you will have it, and your family will never be sick again. It will destroy every heartache, and every pain that is in your family affairs. If there is inharmony there, it will restore harmony; wherever there is, any

sorrow, it will destroy that." Suppose I should go to you and say these things to you, and say the Truth, how many do you suppose there are who would refuse to accept of this gift?

Now, when we preach this Truth, we often meet with curious responses. I have known in my experience where hundreds have heard, and expressed themselves as wonderfully satisfied and lifted up, because of the Realizing that God was so near to them, and perhaps, I would never see those people again. The seed fell upon the rocks of unbelief, and when temptation came, it died. It comes in various forms against this Truth. It may be prejudice or the sneering of your enemies, it may be the prejudice of the people; or, whatever the cause may be, it effectually destroys that rootlet that has been started upon the rock, and when the evil winds blow upon it, it is withered and gone.

"And that which fell among thorns are they, which, when they have heard, go forth and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection."

"But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

"Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled."

Now, how often have I told my students, in regard to that. It is the man, as the old proverb says, who

goes mad on an idea that succeeds. You take the great inventors of the world, living and dead; Edison went mad over electricity, Fulton went mad over steam, and so on down through the whole catalogue—men who concentrated upon one thought, and they are the men who succeed, but the man who scatters always fails. If you want to learn this Science, or philosophy, or religion, whatever you may call it, you have to apply it to your concentrated thought.

I was talking, not long ago, to a distinguished gentleman from Ohio, upon this subject of concentration of thought. He said that the man with one book was the man that you must always avoid in an argument. He gave an illustration of this by saying that ex-Attorney-General Stansbury told him to avoid the man with one book, in any argument that could be. In the practicing of law, says he, "I have six books, (naming them,) which I read more than I do all the rest of my library." It is a fact, that every lawyer knows, that the man who masters Blackstone's Commentaries is a perfect lawyer, infinitely better than if he had not mastered that, but scattered.

In the study of this thought, you have to concentrate your mind. You can not scatter over all creation. You must concentrate your mind, until you come into the possession of the Realization of this Truth and when you get that, then your feet are placed upon the rocks and you can never be thrown aside by evil, because

God Almighty's wisdom will protect you.

"Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.—Deut. xxii: 9.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Ec. xi: 6.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. cxxvi: 6.

"Therefore said He unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."—Luke x: 2.

"And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."—Rev. xiv: 15.

Suppose here is a man or woman who has talents. Some talents exist in one way and some in another. God has given us various talents and we are commanded to use them. We are forbidden to place these talents under a bushel, or, in other words, we are forbidden to hide them. Perhaps, everybody can not go out and be a preacher, but everybody can send forth the Gospel. Everybody can help propagate the Truth, broad-

cast it, throw out the lifeline to your dying brother. Everybody can do this. Every man can do it and every woman can do it. It does not make any difference how much or how little one can do, he must do it in accordance with his ability and his means. If we do not, we are simply laying up for ourselves a crop of sowing that we will reap in sorrow.

This sowing of the seed and this reaping of the crop go by natural law. If you sow an acorn, you reap an oak, if you sow a kernel of corn, you reap an ear of corn; if you sow a grain of wheat, you reap a head of wheat, and so on down on all of the natural products. With a person who is always reading the flaming advertisements of this kind or that kind of sickness,—and the papers are full of them—or one who is always talking about sickness he has, the first question is, "How are you?" Well, he will go on and tell he has all the diseases and give you a detailed list of his ailments. All such people are good for is to support the doctors. They gradually help the undertaker, but as a rule, they live a good while, and the undertaker has a good while to wait. They are no good on earth, except to sustain and nourish those diseases. This is true and they reap simply what they sow. Their mind is filled with the thought of disease. They think they have this and they think they have that and they think they have the other, and, as a man thinketh, so is he. The very thought becomes encrusted in his consciousness

and it is developed in the actuality of the disease.

There is a rule to think, which if all would follow, would bring them out perfectly. It is the most simple rule in the world, and as plain as a, b, c, something you would like to do and like to follow. The rule is this: *Never think anything of yourself, of your affairs, of your environments, except such thoughts as you would like to see realized in actuality, in deed and in truth.* Everybody would like to have that rule demonstrated for him. You would like to think that you would always and eternally be happy; you would like to feel that you would always be free from want and have plenty; you would like to feel that you would always have good health. Well, the way to get any or all of them, is to think them. If you want good health, thing health; let your conversation and your mind dwell upon health, and, whenever this or that disease comes up and says, "I am this or that," denounce it and deny it an entrance into your mind or body.

Suppose I was standing at that door as doorkeeper, and there should come a man that I did not want in this audience, a man that I did not think fit to come here, I would say to him, "You can not come in here; you are not fit to associate with this beautiful congregation, therefore you must go away; you can not come in here." Suppose another would come and yet another, and I would turn them down; the ones I did not want I would not let come in and the ones

I did, I would let in. Suppose Mr. Scarlet Fever would come to the door and this house was filled with little children; I would not let him come in. Why? Because carnal mind says that it is catching, and until these children's fathers and mothers are sufficiently educated to know it could not be catching, I would tell him to go away. Suppose Mr. Smallpox should come. No, I would not let him enter. Suppose Mr. Diphtheria should come. No, I would not let him enter.

You must stand at the door and when a thought comes to you, in your consciousness, and says, I am "Mr. Sour Stomach, and I would like to settle in you," you say "Get out, I have no room for you in me, get out; I will not have you." Suppose it says, "I am Rheumatism;" you say, "I have no room for you." Let it be the same answer to every thought that you do not want to settle in your body.

Now, remember this, that thoughts are things, and the thought of a thing is but the prophecy of its fulfillment. If you admit the thought that you have headache or disease, you admit the enemy into your citadel and you can not get rid of it, until you have paid the uttermost farthing.

One time, during my experience as a public lecturer in this city upon this subject, I had what was called to human sense diphtheria; a very severe case. The attack came on during the night, and it was so bad that I could cough up great chunks of throat. I washed my throat with hot

water, cleaned my teeth, went on and did my work, and when the time came for me to lecture on Sunday, I came down and lectured in the hall. After I left that lecture room, to all material thought, I had a chill on my way home. I denounced and denied every vicious symptom. I went to bed and I slept all night, and the next morning I got up and did my work, and Monday night the same, and Tuesday morning I woke up and there was no apparent change, and I told my wife that we would go down the river, to Norfolk that night, that I wanted to see what the river air would do for this devil which wanted me to own it. That night I sat out upon one of these Potomac River steamers and let a wind going about sixteen or twenty miles an hour blow down my throat, until ten or eleven o'clock. I went to bed and slept all night, got up in the morning, commenced to get my appetite back, and was well by noon.

The doctors, according to their rules, would have said that such treatment would have meant sure death. I never from the first moment of that attack gave it entrance into my consciousness. I denounced it and denied it, and when it tried to make a home in me, it did not succeed, but was destroyed by the Truth. The Truth is that all is spirit and spiritual manifestation, and there was no room for sore throat or diphtheria, or anything of that kind, because I knew, in my consciousness, that I was a spiritual being living in spirit and could not have it. Hold

the thought eternally, when these evil thoughts come up against you that you live, move, and have your being in Spirit and do not acknowledge evil under any circumstances or any conditions. This is the thought and this is the doctrine that must be preached. The world is ripe for the harvest, our suffering brothers and sisters are crying for the lifeline to be thrown to them. God Almighty commands that we shall do it. Will you, I ask, in the name of Jesus Christ, do your duty? Are you willing to take the responsibility to go on and acknowledge the good God gives you and not help your brother who is dying for the

lack of this knowledge and this Truth?

I thank God that He has placed it in my power to do my little mite toward this mighty work. The harvest is ripe; everywhere we look we see the fields of misery, filled with suffering humanity. Now, will you give them this cup of cold water; will you throw them the lifeline and pull and rescue the perishing? Will you do it? That is the question that I leave for each one to answer for himself, for we all will reap as we sow.

May God give to each of us the moral strength to sow aright. God bless you now.

Church Reorganization

BY BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
November 27, 1904.

I want to talk a little of the church organization this morning, before going on with our regular service.

This church has been recently reorganized along lines of humanity and Christianity combined. In other words, we are trying to make the religion of Jesus Christ practical, and to be practical in its purity. The apostles and early disciples were a very close community. When they got into their churches, they helped one another and they stood by one another in every vicissitude of life, and that was so for centuries, to a greater extent. Even as far as into

the fourth century we find these combinations of Christian people very close together, helping one another. It was more necessary in that day than now, because then they were being persecuted and killed and destroyed because of their belief.

To-day we are, in this church, reopening that branch of the Christian religion combining this religion in what we might term **THE PHILOSOPHY AND PHILANTHROPY OF DIVINE HUMANITY**, making everything practical and carrying out **Love**, Love supreme to God and Love for your fellows as you Love yourself.

I am going to read a little poem on this thought, which I think very applicable.

"Abou Ben Adhem—may his tribe increase—

Awoke one night from a dream of peace,

And saw, all radiant within his room,
Making it bright and like a lily bloom,

An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,

And to the presence in his room he said,

"What writest thou?" The angel raised his head,

And with a look made of all sweet accord,

Replied: 'The names of those who love the Lord.'

'And is mine one?' Ben Adhem asked,
'Nay, not so,' replied the angel.

Ben Adhem said, 'I pray thee then
WRITE MINE AS ONE WHO LOVES HIS
FELLOW MAN.'

Next night the angel came and showed

THE NAMES WHOM LOVE OF GOD HAD
BLESSED.

WHEN LO, BEN ADHEM'S NAME LED
ALL THE REST."

The Love that we carry out and give to our fellow is the Perfection of Love to God. I am not here for the purpose of criticising any kind of religion believed in by anybody or practiced by any church, but I say, in a general way, that churches have become too formal, too cold. A person

goes to one of the ordinary churches, listens to a beautiful sermon, gets up and walks out, and does that year in and year out. The members of the church may get so well acquainted that they will bow to one another after a while; especially will one be recognized if he wears good clothes, and is a fine looking person, but there is lacking in that mode of procedure the SOUL LOVE that takes hold of the real and true Christian.

We have to practice that in our church, and that is what we are going to try to do.

He prayeth best who loveth best
All things both great and small,
For the dear Lord who loveth us
He made and loveth all.

It is not for us to say, "Here, I will take this one into my heart because I like him already," but it is for us to take those into our hearts who are the children of God, making our Love as broad as humanity and as wide as eternity. Love your fellow; the universal brotherhood of man and the universal Fatherhood of God is the plan upon which this Love must go out. Jesus tells us that, if you only Love your friends, there is no credit for you; everybody does that; but Love your enemies, those people who would destroy you, who would injure you, Love them and practice it forever. That Love is the only power that conquers; the only power that can win. Now, remember this: In our church, the names of those who join are put on our books,

as members, and what you have to agree to, when you join this church, is that you Love God and you Love your brother, and that you are going to try and carry out, to the best of your ability, this universal principle of Love; and that, wherever you go and get a chance to do good or a kind act, you will do it. That is our creed. All you have to do is to give your name to the Secretary.

I searched for God with heart-throbs
of despair,
'Neath ocean's bed, above the vault-
ed sky;
At last I searched myself—my in-
most I—
And found Him there.

Now, instead of looking for faults in that neighbor or this one, and saying what mean things this one or that one has been doing, simply look within. See that you are pure, pure in your own heart, pure in your own mind, and the God within you will bring you out as bright as an angel, and then you will have a look of charity and love to give to all your fellows.

God is Good, the only Good,
That Good is in you and me:
'Tis here and there, and everywhere
And in everything we see.

I am going to read a poem to close these preliminary remarks, in regard to a little boy who was begging for bread from a rich man.

A beggar boy stopped at a rich man's
door,

'I am hungry and weary and sick and
poor,'

Said the beggar boy, as the tear-drops
rolled

Down his thin cheeks, blanched with
want and cold.

'Oh give me a crust from your board
to-day,

To help the poor boy on his way.'

'Not a crust, not a crumb,' the rich
man said,

'Be off and work for your daily
bread.'

The rich man went to the parish
church,

And his face grew grave as he trod
its porch,

And the humble poor, the untutur-
ed mass,

Drew back to let the rich man pass.

The service began, and the choral
hymn

Arose and swelled through the long
aisles dim:

Then the rich man knelt and the
prayer he said

Was, 'Give us this day our daily
bread.'

Showing that the universal reser-
voir of God to the rich and the poor
is the same; all have to go to God,
and God is with us everywhere.

I do not walk alone,

My God, unseen, appears,
He speaks to me in tender tone,
And all my pathway cheers.

I do not walk alone,
His strength my strength shall be,
For I have claimed His as mine own,
And found sweet liberty.

I do not walk alone,
No more earth-bound I tread,

But swift on wings my life has flown;
My soul—how comforted!

I do not walk alone,
My joy I'd give to thee;
My brother, sister, claim thine own,
And find sweet liberty.

WANTED—WORKERS!

The UNIVERSAL EVANGELICAL CHRISTIAN SCIENCE CHURCH ASSOCIATION is now offering opportunities to all of the unemployed ministers and young men and young women who wish to enter the ministry, to obtain good positions and permanent work for good.

The church desires to place in the field, as rapidly as possible, as many workers who are equipped for the Mission as can be found. The duties of these Evangelists and Evangelical Bishops will be to travel from city to city, heal the sick and organize churches. If, in their work, they organize a church and desire to remain the pastor of the church and such desire is approved of by the BOARD OF CONTROL, the opportunity will be offered them so to do.

In order for one to be fitted to fill these positions, he must have a thorough education along the lines of healing and teaching, and must go through the INTERNATIONAL METAPHYSICAL UNIVERSITY, of this city, conducted by the church, and be thoroughly drilled in the work, so that he may not only go forth as a good teacher and preacher, but that

he may go forth as a good healer of the sick through God.

The people of the world are dying for the want of this Truth; the harvest is ripe and the laborers are few. The cry for help is imperative. The cost of going through the University is \$100.00 tuition for each scholar. It takes from thirty to sixty days to complete the course. The cost of board in the city is from \$5.00 a week up. Good comfortable board can be had in various places in the city for \$6, \$7, \$8, and more elegant board for \$10.

Address for further particulars, P. A. Beckman, General Secretary, 1329 M Street, N. W., Washington, D. C., Lock Box 374; or Alonzo B. Eaton, Dean of the University, 1329 M St., N. W., Washington, D. C., U. S. A., Lock Box 374.

SAMPLE COPIES, TWO CENTS.

To each person whose address is sent to us, accompanied by two cents, we will send a sample copy of the WASHINGTON NEWS LETTER of the issue of October or any issue of later date. Send us the names of your friends with two cents for each name.

Quiz Meeting.

Evangelical Christian Science Church, Wednesday Evening,
October 5, 1904.

QUESTION.—*Our Savior said, as recorded in the 12th verse of the 14th chapter of St. John, "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." I ask whether that promise is binding to-day? If it is binding, why does not the Christian world accept of it? If it is not binding, where was the promise recalled?*

BISHOP SABIN.—The first part of that question is, "Is that promise binding to-day?" I think it is. Another part of the question, which I want to answer is, "Where was it recalled?" It never was recalled. The Christian world does not accept of it because of carnal mind.

It has been to me a most extraordinary fact; I can not understand it, but the fact exists that the world at large, 99 per cent of it, I think, does not believe in this Christian healing. They do not believe one word of it, and when it has been brought to their attention time and again they will die and never think of trying it. The great majority of people are that way. Now, why is that so?

If a man was caught in crime and was seen by two or three persons to commit the crime and these persons would go into court and testify, be-

ing persons of good reputation, good character, there is not a jury in the world who would disbelieve them, unless their evidence was contradicted by other equally good testimony.

Here is a Truth, a fact that can be proven by hundreds and thousands of witnesses right here in the city of Washington. For instance, right here in the city of Washington, I guarantee I can get one thousand witnesses, and more, of wonderful healings, healings of things that can be seen. You do not have to take even the patient's word that they were sick, but you can find hernias, tumors and difficulties of every kind and character, and show a proof that they were healed by this Science, and yet the very people, good, honest people, that would convict a man before a jury, if they were on the jury, on the testimony of three persons, will not believe of this healing if a thousand testify to it. It is not because they are not honest people. These people that do not believe in this Science are just as anxious to know the Truth that will emancipate them as we are, but there is something that holds them down. They can not believe in it. They do not believe in it. They have been educated to the contrary. This healing thought is a revelation to this age. The promise "If you be-

lieve on me, the works that I do shall ye do also; and greater works than these shall he do; because I go unto My Father,—they think is meant to apply either to some past age or to some future age, but has nothing to do with the present age.

When I asked my father, when I was about sixteen years of age, why it was that the sick were not healed now as they used to be in the days of our Savior and the Apostles, he told me this, that the healing was given there as an evidence of the Truth of the doctrine of Jesus Christ; that we had their example, we had their history, and we had their works as a proof to us, and we did not need any other proof.

Yet, when I tell you that we received a dispatch from the southern confines of Africa to commence treatment for a woman who was supposed would die before the next morning, and the doctors would not operate on her that day for cancer in her abdomen, because they did not want her to die under the knife, and when they came back in the morning, the woman was well, and no symptoms of cancer, and this fact can be proven by a great many honest people, the world will not believe it, and yet it is true.

A woman in Galena, Ill., had appendicitis. We received a telegram at about 11 o'clock to treat her and at 3 o'clock she was well, although they were preparing to take her to the Homœopathic hospital, in Chicago, the next day. That is almost as

quick as any healing recorded in the Bible.

One of our students in St. Louis, took a baby after it was laid aside on the bed, supposed to be dead, and laid it on her lap, rubbed a little water on its lips, asked God Almighty to destroy the belief of death and the child opened its eyes and went to its mother's breast and to-day is a living, perfect child. Yet, they will not believe it. It seems they think it is too good to be true.

What is true in regard to sickness is true in regard to all the affairs of life. Why they do not believe it I do not know; but more and more are believing it; but it seems like pulling eye teeth. The unbelievers will go on over the pitfalls of death, suffering with sorrow, suffering with pains and aches, and sickness, and finally this grim death that they bow down to takes them away. Why they do not believe it, and will not believe and live, I can not say.

ALONZO B. EATON.—This promise is binding to-day; we have results that prove it. I do not know about other people, whether it is binding on them or not, but I know it is binding on me, because I see the results from it every day. I do not recall any passage in the Scriptures where this blessed promise was recalled. It was not made with a limit as to when it was to be recalled. It was not made out as a contract, drawn up, signed for a hundred years or ten years, but it was given for all time. It was given for all time. It was meant for those who believe the preaching of

our Savior and the apostles, and it means us now as well as anybody else. The Christian world will do as it wants to, but it has not fully recovered from the many years of mortal-mindedness, and it may take it a long time, but there has been a marvelous growth in this Science in these past ten years; and in the coming ten years I expect to see it tripled.

QUESTION.—*How can a person purify his thought?*

BISHOP SABIN.—The way to purify your thought is to read the Bible, read the sayings and doings of Jesus Christ and other good books along the line of this thought that are in harmony with it. Pray to God for that which you want, through Jesus, His Son, and let your mind dwell along those lines and thereby you are emptying yourself of carnal mind and filling up with good. That will purify your mind. That is the only way I know to purify your mind. Fill it with the true and the good from God's storehouse; that is the way to do it.

QUESTION.—*What is meant by "the God within us," and is man a part of Deity?*

BISHOP SABIN.—No; man is not a part of Deity in the sense that he is a part of God. Man is the son of God—the child of God; and we live, move, and have our beings in God and God dwells in us and we in Him. Now, we do not know what God is, as to His personality, because we are told that He is Omnipresent Life, Love, Goodness, Power, Wisdom, etc. If we should travel as thought goes,

stop off at the North Star, from which it takes something near 100,000 years for light to travel to this earth, God would be there; He would be life there, He would be Love there, He would be good there, and if we should go on and get amid the Milky Way, for millions and billions and trillions of miles, we would yet be with God, everywhere life and love and good are God is there, and we would be with him.

We do not know what God is. We know only a few things that are permitted for us to know. We know He is our Father, we know He is Love, we know He is Life, we know He is Good, we know He is Omnipotent Wisdom, He is Boundless, with center everywhere and circumference nowhere. You can not measure Him with metes and bounds. But it is not necessary for us to know that now, because we could not comprehend it through this finite being; but we know enough of God to know that He is the sweetest character, the All-sweetness that there is in all the universe. We know God enough to know that, if we have sorrow, if we have suffering, if we have sin, if we have sickness, or if we have any trouble, we go to him, the Father, and He rains down upon us the panacea which destroys the error. We know that, but what His form is, we do not know. We know that we are God's children, we are His heirs; but we are not God.

There is a certain class of so-called New Thought people, who claim that man is God. I do not regard that as

true. I do not believe in it. I think we are God's children, each one of us is an individual, an individual entity and when we pass beyond, we will know one another on the other side, the same as we do here and we will know one another forever, but we will be handsome there, we will be perfect, because there is nothing in God's kingdom that is not perfection.

QUESTION.—*Does what we think go into the general thought atmosphere and become absorbed into the mentalities of our fellow men?*

ROLAND B. HAZARD.—I think that what we think has great bearing upon ourself and also influences somebody else. We are told "*As a man thinketh, so is he.*"

That brings to my mind, the thought I had some time ago on that subject. A person is either thinking in the right or in the wrong; but, as this system of ours is built up from the food we eat, we take on semblances of that thought. If we are living in carnal mind, we grow more carnal, more dense, and if we are living in the spiritual, our thoughts are spiritual; on spiritual things, on pure things. It is creation going on all the time, and we become, so to speak, re-created. The old man has passed away, or the old thought, therefore we are building up a new body.

I can look back upon my past life, of ten years ago, and see what I was then and how I thought, and what I am now and I realize that I am a completely changed man all around. I know, at that time, I was addicted

to a certain habit that was not very becoming to school children or Sunday school children, or to anybody who has decent respect for himself and for his fellowman, but that has all been changed by thinking upon better lines, which has renovated me and made me over new. The appetites and passions and desires have been taken away and we can really see the new man.

BISHOP SABIN.—Now, you take the thought—that is what it means, I take it;—"Does the thought of the world or the people at large, go into society and control it?" I think that is what the questioner means.

Take the case of epidemic. Suppose word should come into the city of Washington that the cholera had broken out in violent form, and the papers would tell about the increase of the number of cases for a few days—what would be the result? If the people did not get out of the town—they all would go as soon as they could, except those who did not have money enough to get away—these reports would have the effect to intensify that thought and it would come down on people and make them fear the cholera epidemic, until it would sweep the city.

I saw a good definition in a book I was reading last night of epidemic. It said "Epidemic is fear gone wild." That is very good. I remember in 1866, that cholera broke out very bad in St. Louis, Mo. The man engaged in business with me was not afraid but, as soon as the cholera became reasonably bad, I went up into

northern Illinois, chicken-hunting in climes where they did not have any cholera. I received a telegram some days later that there was some very important business that needed my attention and I should come home, that the cholera had abated. I went up to my hotel, the Southern, which had a rotunda that went clear from one street to the other, and which ordinarily was filled with from two to three hundred men, talking business, politics, etc. But this night there was not a soul in the whole rotunda, except the clerks and servants and that was at ten o'clock at night. I asked the clerk where all the people were and he said they were all attending funerals, that one could not go out and hire anything in the way of a wagon or carriage; everything was carrying corpses. I went upstairs to my room (if there had been a train that I could have left on and got out of the city, I would have gone; but there was none), and I never spent a worse time in my life than I did for two or three hours of that night, until I finally got the best of carnal mind and went to sleep. My case was mild to some of them. It was not uncommon for persons to drop on the street and be dead before they could carry them across to the corner drug store. There was nothing on earth the matter with them but fear. They had the thought fixed on them and were suffering from its effects.

Now consider this thought of old age, for instance. We all believe in old age; that is, we have been taught to believe in it. What is the result

of that? When I was a young fellow, I regarded a man of fifty years pretty old, and a man of sixty was about ready to pass out. Now a man of sixty is not considered as old as he used to be. But take a man of my age; well, he has to have a cane and go limping along with one foot in the grave and everybody sending him friendly thoughts that he all ought to be there. That is the way it used to be. Seven years ago, when I came into this Truth, I had all these fears—from a bald head clear down through me, diseased everywhere; bent over, decrepit, sallow, no digestion, no stomach so to speak; cough that was breaking me in two, and several other things that I am not going to detail now. Of course, I expected to die very soon. If I attempted to run across the street to catch a car, some kind friend would say, "Take care of yourself, you are getting old, and you must not do that." If I went out on a cold day, some one would say, "Better put on your overcoat, because you are not young any longer, and you must prepare; you must be careful, so you can live and take care of yourself and family." The result of these kindly thoughts pouring down on me was that I got hold of the Truth, through an accident, and gradually my ills commenced to be cleared up. First my mind got free and then gradually all my diseases left me. I gained my freedom, freedom in my morals and habits, and by and by my mind was free and I began to feel young and when I got to feeling

(Continued on page 231.)

Washington News Letter.

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Unchain the Truth.

The reorganization of the Church has been much advanced since our last report. I will state briefly the principal features of the changes we have made.

1. There is now established one great central Church, known as the UNIVERSAL EVANGELICAL CHRISTIAN SCIENCE CHURCH ASSOCIATION. To become a member of this church, persons have to make application in writing, requesting membership, to

the Secretary of the Board of Control, and have to pay, for such membership, \$1.00 per quarter dues. Those who belong to this church are also members, in good standing, of the Annual Conference which meets in Washington on the first Tuesday after the first Monday in the month of May of each and every year. Address General Secretary, 1329 M St., N. W., this city.

2. The business of this Church is conducted by a body of twelve Bishops, known as the BOARD OF CONTROL. This Board has general supervision over the local churches, Evangelical Bishops and Evangelists, and will exercise such legislative and other control as in their judgment is deemed necessary for the good of the church at large.

3. There is one General Bishop, and one Vice-Bishop, who have, in connection with the Board of Control, general supervisory control of the entire church.

4. Local churches, that is, subordinate churches, are known as Evangelical Christian Science Churches, and they can be established anywhere in the world, when five or more persons shall petition the Secretary of the "Board of Control" of the Universal Evangelical Christian Science Church Association for permission.

When permission is granted, the charter will be issued by the Secre-

tary of the Universal Evangelical Christian Science Church Association, chartering said church all such charters being signed by the Bishop or Vice-Bishop and the General Secretary. All Evangelical Bishops, Evangelists and Deacons who belong to local churches are to receive commissions from the Board of Control.

Each local church as soon as organized and in condition to do so, shall employ a healer whose duty it shall be to treat all members of said church free, and such members of their families as are dependent upon them for support. Each member belonging to local churches shall pay of their substance as they believe right and just for the sustenance of said church. Each local church shall pay the sum of One Dollar each year for each of its members, to the Universal Evangelical Christian Science Church Association, which money is to be used in the employment of traveling Bishops and other necessary expenses incident to the advancement of the work. These payments are to be made on or before the 31st of December in each and every year.

Local churches shall generally take a brotherly care over their members, and extend the hand of love and charity wherever it is necessary, and the healer shall treat against poverty as well as any other ailment. The aim

and object is to place the members of the church close in touch with God's Love, whereby each one will be made WELL, HAPPY, HARMONIOUS, and PROSPEROUS, thus combining Christianity and Humanity.

5. Evangelical Bishops, whose duty it shall be to travel, and organize churches, shall be sent out by the Universal Evangelical Christian Science Association as rapidly as means are provided therefor, it being the object and aim of said Church Association to cover the world as soon as possible with a knowledge of this healing Truth.

6. The said Church has established, in the city of Washington, a University known as THE INTERNATIONAL METAPHYSICAL UNIVERSITY, for the purpose of teaching these great Truths, how to heal the sick and demonstrate in the domain of dominion along metaphysical lines. This college shall be in session nine months in the year, the months excluded being June, July, and August. Each session shall consist of one month for which the student shall pay \$100.00. Branches of this University may be established in different parts of the world as necessity shall require, but all commissions and diplomas shall be issued from the University located in Washington, D. C., U. S. A. The first session of said University shall commence in the month of January,

1905, and continue thereafter as aforesaid. Persons wishing to take a course through this University should address Alonzo B. Eaton, Dean, whose office is 1329 M Street, N. W., Washington, D. C. All fees for tuition are payable in advance; persons having once taken the course, are entitled to take such *post-graduate* courses as may be desired, free of charge.

It will be seen that we are combining the PHILOSOPHY AND PHILANTHROPY OF DIVINE HUMANITY, in our practice in this church. There is no other church in the world which takes care of its members in this way. Persons need not feel that they are not welcome in our church because they are poor. Poverty is like disease, it vanishes when confronted with the Truth. The Truth, the Truth which heals is the Realization that we are God's children, God's heirs, and are entitled to everything that is good, not only the necessities of life, but the comforts of life as well. God has everything and God pours out *everything* in abundance, and in beauty, and we, His children, are entitled to these good things, if we place ourselves in line where we can receive them. There should be no poor members of our church. If they are poor, it is because they are not in harmony with God's universal law of universal supply.

Each and every person who reads this should see to it that a church organization is established in their midst without delay. Go to work and obtain five persons or more of like mind, and send for a charter, and full instructions will be sent to you by the General Secretary of the Universal Evangelical Christian Science Church Association, and the mode of worship and mode of procedure will be given and whatever expenses there may be attached to this, can be forwarded to said Secretary, at your convenience, after said Secretary has reported to you. Where church societies are now organized, each and every one should promptly re-organize under this amended charter, and get themselves in perfect harmony with the amended law. I feel that with proper industry on our part and the sole and perfect reliance in God, our Father, this organization will be blessed and will cover the whole earth, and everywhere we will find our church members marching under the banner of Divine love and practicing DIVINE HUMANITY, which is a union of CHRISTIANITY and HUMANITY. It is an annulment of all caste of ecclesiasticism and brings us all in common touch with the universal Father who supplies us with universal good. The creed of the church is that you love God with all your heart

and love your neighbor as yourself, and the more perfect these principles are carried out in practice, the nearer will the members follow the principles of the Truth. Let those cavil about this and that who may, but we combine ourselves in this organization under the aforesaid principles, for the object of scattering broadcast all over the world this blessed Truth, which makes us free.

In our church work, man and woman go upon EQUALITY, absolutely. The Bishop is a man, the Vice-Bishop a woman. The members of the Board of Control consist of about half each, men and women. God made man, male and female made He them, and woman is as much man as man is man and to use a phrase known upon the frontier, she, in a very large measure, blazes the way toward heaven for others to follow.

We know God will bless this re-organization, because it is along the lines of right; it is along the lines of Divinity. The signs of the times, as written in all the nations of the earth, show that we are on the edge of a great awakening in religion and

it has come to me that the city of Washington, in the United States of America, is the place where that church is to be located, and furthermore, it has come to me that this church must be organized along the lines of CHRISTIANITY and HUMANITY, that it must reach up and acknowledge the Fatherhood of God and reach out taking in the Universal Brotherhood of man. The platform must be as broad and wide as humanity, showing that this work is from above, that God is our Leader and that in Him we live, move, and have our being, and that He does direct our every step and our every act. With confidence we give forth to the world this synopsis of our proposed work, believing that it will sweep the earth and will reach out and lift up the broken-hearted, the sorrowful, the hungry, the ignorant and the suffering of all of our brothers and sisters living on the earth, until we shall all be in the enjoyment of universal happiness, universal harmony and universal peace, here and now, vindicating the Truth that the kingdom of God is within us.

Lovingly yours,

Oliver C. Sabini

BISHOP.



MRS. MARY C. SABIN.

Church Reorganization

BY MARY C. SABIN.

The Evangelical Church has reorganized along lines which my husband calls "The Philosophy and Philanthropy of Divine Humanity." I have been, and am, very much interested in the progress of this new movement. What the world needs is a church that is permeated with Love, through and through. Religion, I am sorry to say, has become too formal; the members of a church attend, sometimes for years, not knowing all the members that belong to the church, and do not seek to know them; all too formal, cold, stiff. The minister comes into the pulpit from his back room, the choir sings, prayer is offered, the lecture given, then benediction, and the minister returns to his room and thence home, and the members go out, barely bowing to one another and sometimes not even that.

This kind of a religion is not the religion which has a tendency to warm the heart and soul of man. What we want is a religion that is filled with Love; active energetic Love, such as our Savior taught; Love for one another, both rich and poor. The church that is maintained simply for the benefit of the rich, if there be any

such, is built upon wrong ideas. We must remember, always, that the poor are our brothers and sisters, as well as the rich. We are commanded to visit the widow and the orphan and to minister unto those who are under necessitous conditions. Unless we do this, we are failing in our duty. What we want is a church filled with members who Love to do all these acts of Philanthropy, and who do them because they Love to do them not because it is a duty.

It is a principle in Divine Metaphysics that Love begets Love. If one throws out the vibrations of Love, Love settles—in return—in that person's consciousness. If one has the consciousness of doing right, it fills the heart with a feeling of righteousness and holiness. In other words, it is the reaping of the crop from proper sowing. In our church, we propose to carry out this principle. If we have a member who is sick, the church has a healer under salary, whose duty it is to heal that sick one through God. If a member is suffering from poverty, it is the duty of the healer, when requested, to treat against that evil and have plenty

brought into the house; and, wherever in the thousand and one vicissitudes which we are subject to here, it becomes necessary to give to our sister or brother the hand of Love, the hand of help, the hand of brotherly kindness, that is our duty as well as our pleasure, and our church has made arrangements to do that.

Churches all over the broad expanse of the world will be established with these principles. Our aim will be to make practical this doctrine of brotherly Love, brotherly kindness, brotherly care, brotherly sympathy, and to make our church and our religion something more than is known in any other church. Persons must not be kept from this church on account of poverty. They will not be poor long. To those who come into the church in good faith and learn how to demonstrate, God will give, of His infinite bounty, abundance of every kind and character. One should have plenty, not only for himself but for his family, and should be surrounded with the comforts of life, even as much as the necessities. All belongs to us, and we must claim our rights and we will receive what we ask.

I think the new church is going to be one which will become very popular with the people at large, as it

seems to me that it is founded upon the principles of humanity.

A revolution is as much needed in the modes of church procedure, as it is needed in the Faith held by the different churches. Christian people, generally, believe in praying for the sick and it is doubtful if a Christian minister could be found in the District of Columbia, who did not believe in praying for the sick; and yet, when you come to bring the matter home to them and ask them to test it, whether God does heal the sick or not, they simply will not do it as a rule. Some do, but the thought that God heals the sick is anything but popular. Churches do not preach it, and they do not practice it. We, in this new church, propose to practice what we preach, to make practical the good and to give to all, the rich and the poor alike, this Divine Help; free as the air of heaven to all those who belong to our church. Those who want churches, everywhere, must organize and get themselves into line and God will raise up helpers and healers wherever they are needed.

It is a beautiful thought, one that warms the soul and gives us a feeling of right doing, when engaged in this work of Divine healing, or in other words, when we are in the practice of this PHILOSOPHY AND PHILANTHROPY OF DIVINE HUMANITY.

(Continued from page 223.)

young I was young, because Solomon tells us, "*As a man thinketh, so is he,*" and instead of weighing 123, I now weigh 174; instead of my muscles being as flabby as any old lady's of seventy, my muscles are as hard as iron and I am as strong and active as an athlete.

During the month of July, up in Maine, I had a yacht every day, except Sundays and the Fourth of July, and I went onto the ocean. One day it was so rough that the two skippers whom I employed, wanted to stay in, but I told them I was going out to a certain buoy, about fourteen miles out in the ocean, that I was going to get some big fish. They did not say a word for they were as brave as lions, but when we got out into the mouth of the Kennebec, which is said to be about the worst place on the Maine coast, the yacht's nose was in the waves nearly all the time. Then I said that I did not believe we could catch any fish on account of the roughness of the waves and for them to turn around and come home. When we got ashore, one of them said that he had never been out in as

rough sea before. I was not afraid of anything.

That is what thought has done for me. It has made me a strong, vigorous, active man, and I have youth and I have vigor and I have life; life abundant; and I have the knowledge which makes me free from this so-called carnal mind. Carnal mind is what holds the world down. If the world could believe, to-day, that there could be no such thing as another physical death, everybody would become spiritualized and we would have bodies as Jesus had and we would walk in the clouds and we would walk with God; but this universal trend of thought that dragged the nation down, dragged the world down, until Jesus came teaching how to undo these things, is what holds the people down to-day. If we would follow His example, do as He told us, and believe what He said, that those who believed on Him should never see death, there would never be another death. We have the promise, and we have other promises which are being fulfilled, and the time is coming when all will be, and death will be destroyed.

Quiz Meeting.

Evangelical Christian Science Church, Wednesday Evening,
October 19, 1904.

QUESTION.—*What becomes of man after this so-called death?*

BISHOP SABIN.—This question "What becomes of us after we pass

over this so-called river of death" is one that challenges the thought of all the world and has done so since the earliest history of man. Various na-

tions have various ideas, but one general thought runs throughout all nations, whether they be civilized, semi-barbarous or savage, that, in the future somehow, somewhere, those who meet the wishes of Diety, known as God, to others as the Great Spirit and some as the Great First Cause, those who do right will live in a state of happiness, and those who do wrong will go to a place of misery.

The only religion that I might call a religion, that I know of in the world that does not recognize this thought is the religion or philosophy which was taught by Confucius, the great Chinese philosopher. His philosophy was not intended for a religion. No thought of religion was connected with it. He enunciated the general principle of honesty between man and man. The first great thought was loyalty to the king and the government, then loyalty to their parents and those who were over them, and thirdly absolute honesty in dealings between man and man. That comprises substantially the whole of the philosophy of Confucius, and it being so in harmony with the thoughts of the King of China, who was living after Confucius died, inasmuch as he taught loyalty to the king as the first great duty, the king canonized Confucius and made of his philosophy the religion of the empire.

All other religions have a moral, or thoughts of love and hate connected with them; but there was neither of these in this religion of Confucius. Not a moral sentiment was expressed or a moral action set forth, whereby

they should be guided, excepting along the lines I have mentioned.

We, in Christian lands, have been taught to believe that, when we pass over this river of death, the good will go to heaven and the bad will go to hell. In other words, those who die, after having passed a sinless life, or a life in harmony with God's teaching, will go to heaven. We will have to be judged before we know where we are going to settle, and we will go before a great judge, where our record will be looked into. If we did anything wrong while on earth, that is put down against us; every lie that we tell is put down against us, every time we talk about our neighbors, backbite our neighbors, that is put against us; if we give a beggar a loaf of bread, that is put to our credit. If you go to church regularly, that goes a long ways toward bringing you through. Well, nobody knows "where he is at," if you will permit me to use the expression of our Southern Congressman. Then there is a general casting of balances; and if, on the final settlement, we are found to have done more virtuous acts than we have evil, we are allowed to enter into the gate, or go with the sheep, and there forever sing and rejoice and shout "Glory." On the other hand, if we are found to be lacking, we are told to go on the left hand. How far we travel before we are dumped I do not know; but we are dumped into what is termed hell. Hell is said to be a bottomless pit, where you are thrown in and it is filled with burning brimstone, and you keep falling forever

and forever. An idea used to come into my mind that it was something like these pictures you see of coal mines. They have sections. Then they go to another level, and there is a shaft run out on that level and so on down. I imagined that they had sections all the way down and there would be fellows shoveling in brimstone at each one of these places to keep the fire burning. Of course, it is a laughable thing to think that intelligent people would have such an idea. It would be excessively funny, if about 65 per cent of the Christian world did not yet believe it, but, inasmuch as it is such a very popular doctrine, they still believe in it, and I do not care what the church is, they nearly all teach the same doctrine, in some form or other. Some of them, I think, have dropped the literal idea of brimstone, but they have no more right to give up the brimstone than they have to give up the pit; and they have no more right to give up the idea of a pit than they have the idea that man is going to burn forever, because they are one and the same thing; all sustained by the same authority and taught in the same way.

Well, that is not my idea of the hereafter. In the first place, heaven is not some far off place, but we are told by our Savior, in Luke, that the kingdom of God is within us. When He was asked as to where it was, He said that we could not look here or look there and say Lo! here it is, or lo! there it is, that it did not come by observation, but that the kingdom of God is within us. In other words, it

is a condition of mind. We are in heaven or we are in hell here and now as our minds are conditioned. If I sow the seeds of the world and of carnal mind, reaping the crop of sickness and sorrow, death and poverty, I am in hell. That is all there is about it.

There are people in the city of Washington to-day, lots of them, who are in hell. There are others, lots of them, who are in heaven. As their minds are conditioned, so they are, and when we pass over this vale to the next, or over this life to the other side of this so-called river, I take it that it will be no more than if we should pass from one room into another. Suppose, I were working in this room, and I should take off my coat and go into the other. I would go right on with my work. If it were dictating to a stenographer on this side, I would go right on in this same work.

The whole work of man is a work of study; work of perfect Realization. You shall know the Truth our Savior said, and the result of such knowing is that you will have freedom. It is a matter of knowledge, not a matter of emotion. If a man is free and full of this exuberance and uplifting of the spirit, and full of happiness and rejoicing, shouting for glory, that is enough for many of them, and yet they would be as ignorant of what real religion is as if they had never heard.

This religion, or the religion which makes us free, which gives us entrance into this other world, is a religion of Knowledge. It is a relig-

ion of Realization. It is a religion in which you Realize in your consciousness that you are God Almighty's child, His heir, that you live, move, and have your being in this great Divine Father, and that He is more willing to give than you are to receive, and that it is your duty to constantly keep asking, seeking and knocking, traveling up this ladder of Universal Knowledge. We will travel on for millions and eons of years until we come into that condition where we will know as God knows.

Some will take longer, by far, than others. A man who dies red-handed in crime and iniquity is no more fit for heaven after he dies than is he before he dies. He as in hell before he died and he is in hell afterward until he shall bring himself out and come back to God, through Jesus, confessing his sins and making proper recompense. Until he does this he will remain there, but there is no such thing as an eternally lost soul. The way is opened and the Gospel is preached on the other side and all shall be redeemed through Jesus Christ. We have the record of that in the Bible, and the time will come, and the time must come, when everything that God ever had in the shape of man, will be redeemed; for nothing shall be lost. How long it will take these poor, suffering souls to get there, it is not for me to know. It will take some longer than it will others, but the moral of the lesson is this: Come to the Truth, know the beautiful teachings of Jesus Christ; know that He came to save us and

bring us back to God; take Him as our example, our Love, our Life; study along these lines, come to God and Realize that we have a Father, whose hand is held out for us to grasp, who leads up along the pathway of life, sustaining us in all our sorrows, ministering unto all of our wants, and much more willing to give than we are to receive; Omnipotent Power, All-Good, Eternal Life, who is our Father, in whom we live, more, and have our being. If we pass on holding this Realization, (if we must pass on) we are nearer the goal; we are nearer the lifeline, and we are nearer the ladder of Eternal Truth, than we can be by passing out through that wicked road.

There is only one thing which gives happiness, and that is the eternal God, who is Love, and when we Realize that we live in Love, that Love covers us, protects us, and sustains us in everything and everywhere, then we are far along the road of the Knowledge of the Truth which makes us free.

QUESTION.—*In my experience in practicing metaphysical healing, I find that some persons respond readily to Divine Thought, and are healed, yet others, apparently, respond very slowly. Please explain what your ideas are regarding the cause for this difference?*

BISHOP SABIN.—The person who asked that question, has the same experience that all of us have. I do not know of any way to answer it, especially.

Our Savior, the Book tells us, when

He went down into His own country, could not do these works, many mighty ones, because of the universal unbelief. I know this, that unbelief is killing the world; that is the cause of all death. When a person who is in public life, like our statesmen, for instance, gets sick; the doctors commence to give out in bulletins daily, the condition of his health, and all the world reads the newspapers and holds the thought that this certain person is on the verge of death. Then they commence to express these thoughts—"Yes, he is going to die." Now that universal thought, that this man is going to die, makes such a strong pressure that I do not know of any case where such a patient got well. A Massachusetts Senator, who died a few weeks ago, lasted a long time; I believe that metaphysical thought kept him alive for a long time, but this universal thought, "Oh, the doctors have passed sentence of death," is too strong. Take the Ohio Senator who died last summer, or take President Garfield who died twenty odd years ago. Any metaphysician on the face of the earth could have cured President Garfield in four weeks; but this universal thought, aided, you might say, by the most beastly surgery, killed him. They

were probing for a bullet in a different part of the body from where the bullet was; it was perfectly beastly. But, that is neither here nor there, in the discussion of this question. It is true that some patients we have respond beautifully and quickly, and sometimes almost instantaneously, and at other times, it takes longer, and in yet other cases, still longer. The same workers, with the same earnestness and the same power that are healing one case that is healed instantaneously may handle others that last a long time.

I have known as many as twenty to have one case under treatment that responded and got well in a short time; and yet the same twenty may be working on others for weeks with no apparent result. I can not tell why this is so. Oftentimes a patient is put under our system of cumulative treatment, under a dozen or more healers. One person's mind may be off and may not have a perfect Realization, may have a clouded Faith to-day, but to-morrow be all right, but where we have a dozen or twenty on a case, such conditions are not possible with all of the healers, and yet the patient may have the same trouble.

Quiz Meeting.

Evangelical Christian Science Church, Wednesday Evening,
October 26, 1904.

QUESTION.—*When we have given a person a treatment, why does the same belief reflect back to us?*

BISHOP SABIN.—That is a question which came from a lady in Massachusetts. She assumes a proposition

that is not true. She assumes that it does reflect back to us. When it does reflect back to us it is our own fault.

If a healer takes a case to treat and makes a reality of the disease in his conscience, he stands in the same position that the profession of doctors do. He is liable to have the disease fastened on his own body, because of the belief in his own mind.

Take the doctors who practice on specialties, for instance, heart disease; they almost invariably die of heart disease. If it is kidney disease that they make a specialty of, they die of that disease. The celebrated Dr. Agnew, of Philadelphia, who was one of Garfield's physicians, made diseases of the heart his specialty and he died of heart trouble. It is because of their realizing in their conscience the reality of this thing called disease.

There is no reason why a healer should not take the disease the same as a doctor, if he makes a reality of the disease, but he can not heal the sick. That is one thing he can not do. If a healer realizes the reality of disease he is no healer of the sick, because he can not heal the sick. Only those who realize what is not, can heal the manifestation. Disease is a creation of what we term mortal mind. You destroy that belief in the mind and you have destroyed the disease. It does not make any difference what it is, whether it is Bright's disease or cancer or fever, or whatever it may be. They all go the same road, by the perfect realization of the

perfection of God and the perfection of man.

When this questioner asks the question, "Why they do it," of course, that is not true. It is only an exceptional case, and those that do take the diseases can not heal the sick.

Now, away back when I was a youngster in this work, a woman came to me to be treated for catarrh. It was a desperate case, from a mortal mind standpoint. She came to me every day, and my whole heart went out to her and I felt so sorry for her. I never did do her any good, but I got the belief of catarrh all right, and she went away. It was because my sympathies went out and made a reality of the disease. People say I am hard-hearted now, because I can not sympathize with their diseases. Do you not see that, if I did, I would kill the power which God has given me to heal and at the same time do an absolute injury to the person to whom my sympathy went. I have no sympathy for evil. Disease is evil. Want is evil. Every kind of inharmony is evil. If you give it sympathy, you make it real; you have put the beggar on horseback; that is what you have done.

QUESTION.—*In treating a patient, should you give long or short treatments?*

BISHOP SABIN.—My rule is this. Where there is a case, for instance, of an acute disease, call it fever, I will sit down and treat that case until that belief of fever is gone. Sometimes it will take longer, sometimes not so long. It rarely ever takes

longer than an hour; but, after a case has been sick for some time, these instantaneous cures are not so frequent. But as to whether it takes a long time or a short time, no general rule can be laid down. Some of the finest healings I have ever known, in my life, have been done in less than ten minutes. Others you give what we call a snap-shot thought, the realization of the Perfection, and go on and, in a short time, they come up perfectly healthy, while other cases, to which you give longer treatments, fifteen to thirty minutes, sometimes an hour, may not get along so well as the other.

I think the most effective way to treat a case is this. For instance, you have a large number of cases to treat, as most of us have. I take the bad ones, so-called, the ones that mortal mind says are bad, and I lay them together. Then I go on and treat that class of cases, give them short treatments, and then go back on to the regular list, treat a while, and come back and go through all this special list of cases again; then go back and give others treatment. In that way, before the night's work is done, I have gone through that special list as often as eight times in a night. It is the most effective way to cure that I know of.

Take a case that is considered very bad, with an acute disease, death staring you right in the face, and treat that case that way during the night, and it is not uncommon for it to be well in the morning. But I think that we have inward conscious-

ness that tells us how much we are to do and what to do, in certain cases, and it is a very safe monitor to follow. Sometimes in treating a case something seems to tell me that that case is well and I need not treat it any longer, and by and by we get word that it is "perfectly well, stop treatment."

No special rule can be laid down.

QUESTION.—*I am a Scientist and I have been troubled, for a number of years, with a so-called disease. I find no difficulty in healing others, but apparently, I can not heal myself. What is the reason for this?*

BISHOP SABIN.—The most difficult patient we always have is ourself. The second most difficult patient is the very dearest and nearest friend we have. You get over that by and by, and you get so you can treat yourself the same as you treat anybody else, but you have to get where you can deny the reality of disease in your own conscience, or in your own body. It is a matter of practice.

Last summer, in Maine, I mashed this right hand. For the first instant it took considerable argument to convince my carnal mind that it did not pain, but I do not think it was five minutes until all the pain left. I threw a handkerchief over my hand, to get that hand out of my sight and mind, then treated myself as a spiritual being. It is the realization of the allness of spirit which destroys the belief in pain, in this so-called matter. It is the Realization of this Allness of spirit; but, of course, we are all babies in this work, and it

takes longer for some to get the spiritual Realization than others. But remember, you have to apply the same rule to your own self that you do to everybody else in the healing.

QUESTION.—*Explain what is meant by "the spoken word?" Is the spoken word more effective than any other manner of healing?*

BISHOP SABIN.—The spoken word means this, as I understand it. You speak the word of healing with the Realization, in your own conscience, of the Truth of the thought you give. When you can do that, (I am only talking from my own experience), you will never fail to have a healing.

Now, the question arises, Why it is that we can not have that power all the time to speak the word? I could stand here and give you incidents of where the word was spoken and instantaneous healings resulted in a great number of cases, and I could give you other thousands of cases where we did not have the power to speak the word. The time is coming and coming fast, when we will speak the word as Jesus did, and when we do, we will have instantaneous healing. I think it will be soon that we can speak the word at will. The word can only be spoken as an inspiration from God, and when we speak with that inspiration, we will heal every time, instantaneously.

This thought is very new, very new to this world yet. I mean since its re-awakening. Read the book of Martyrs and you will see where some of those martyrs were put into lion's dens and the lions would not touch

them; they could not touch them. Then they would bring other and fiercer and more hungry beasts, but they would not touch them, because the Realization of their own power and dominion, through this God-Power, was held by the prisoners.

We are coming fast into the power and dominion that God intended we should exercise. When we were created we were given power and we were given dominion and, if we get where we can exercise this God given gift perfectly, then we will speak the word, command inharmony to depart and it will fly.

Peter and the other Apostles, going up into the temple, met a man who was begging for alms, at the side of the walk. He accosted them, asking them for alms, and Peter said: *Look on us. Silver and gold have we none, but such as we have give we unto thee. In the name of Jesus Christ, I command you to get up and walk.*" He got up and walked. There was the spoken word. It is the word of healing given with a perfect Realization.

I will give two instances, wherein the word was spoken. About three or four years ago, one afternoon, a friend of mine living in the city wanted me to come down and see some people at the Raleigh Hotel; a gentleman and some ladies, who lived in California. One of the women was a physician, highly educated, a very bright woman. I was talking with her, with this friend of mine and a couple of gentlemen, in her room. While we were there, one of the la-

dies of the company came into her room with her furs on. It was quite a cold day, and one of the ladies wanted to know where she was going. She said she was going out to take a car ride; that she had been suffering with a headache all day and she thought that, maybe, if she would get out, she could ride it off. This old lady said: "Why don't you get some of these Christian Scientists to heal it?" She said, "I wish they would." I spoke the word, "Your headache is gone." Well now, that woman did not know how she was cured. She knew nothing about Science, and she surely had no faith in it. The other lady jumped up and ran over to her and said, "How do you feel?" She thought that I had thrown some hypnotic influence over her. She said "I feel all right, but my headache is gone." Then the physician came over to me and wanted to know what I had done; I told her that I had done nothing, only spoken the word, Realized her Perfection in God. That was the thought that healed her.

Whether faith is all that is necessary is something about which I am doubtful. A little boy was run over by a milk wagon near the Baltimore & Ohio Depot, and, before another Scientist and myself could run to him, the wagon wheel ran over his left leg below the knee and made a very ugly-looking sore. The young fellow lay on the ground, howling. The word came to me, I spoke it, and he jumped right up, apparently as well as he ever was and ran after

his horses. That boy did not know the word had been spoken to him, but he knew he was cured.

I believe the same rule appertains in speaking the word that does in any other healing. No healing can be accomplished except in answer to the prayer of Faith or Understanding, whichever you call it. A person wants a healer to heal him, or pray to God that he may be healed. The healer has the Faith and the prayer is answered in response to the healer's prayer. I think that is where the Faith is. I have often thought of this. You can get a list of cases almost as long as your hand or thereabouts, that will tell you, "*According to thy Faith,*" or "*Thy Faith has made thee whole,*" etc., all along that line.

It used to be a wonder to me why we could heal people who said they did not believe in it. The first time I went to a Christian Scientist, I told her, frankly, that I did not believe in it, and that I was only testing her. The next time I went to her, I told her the same thing. She said that it was not necessary to have Faith, but that I must be willing that God should heal me. I said I was and I was healed. I had these healings time and again, before I finally commenced to believe. You can not make yourself believe anything; it is impossible. Belief comes from evidence, evidence from facts impressed on your mind, on your intellectual faculties, and when you become convinced that a thing is true that con-

viction comes down through you and you have the perfect belief; but somebody has to have the Faith. I think in the majority of cases that come to us, and it is the same with every healer who has a great many cases, the patients do not know anything about this Science; they are usually grasp-

ing at a straw; it is the last resort. The physicians have given them no hope and they take this as grabbing at a straw. If the Scientist takes it up, he has the Faith. He asks God, in Faith, and gets an answer to his prayer, and the sick one gets the benefit of that prayer.

Testimonial Meeting

Evangelical Christian Science Church, Sunday Evening, November 13, 1904.

MISS VAN VOAST.—I want to say a little of the workings of this spirit of Truth. I had a letter, about ten days ago, perhaps twelve, from a young lady in very great distress. Her friend had had an operation, but it had not been successful and the doctors wanted the second, but they were afraid she might not live through it, and were waiting, hoping she might get better. This friend wrote to me in distress, and said, "I can not have her die and you must help me." It seemed such a terrible thing, even to me, that I hesitated. I went to Colonel Sabin and he told me to go ahead. Three days ago I received a letter from the lady, saying that the doctors did not think it was necessary to have another operation, and that she was very much better. "Every time I go to see her," she said, "she has a different kind of medicine. I have been treating the doctors against the operation, and I now want the medicine stopped." Of course, I scarcely thought of the doctor, simply held the Truth that she

was God's perfect child and that she had perfect health, but it was one of the beautiful leadings of the spirit that these doctors did not want the operation.

One day last summer the doctors were trying to force a young lady friend of mine to the hospital for an operation. All the friends were crying, "Operation," and "Hospital," when I came on the scene. The mother alone stood solid. She said, "No; no hospital; no operation." When I came that made two. I held the same thought, and in about a week, the young lady took a dislike to that doctor and would not have him in the house. She refused to take his medicine and so they had to call in another doctor. Of course, I was very much interested in the second doctor, and the first visit I made, I asked the doctor what caused this trouble. He replied, "Your heavenly Father is the only one who can tell you." I did not say anything then; but I was pretty well satisfied with that answer. Then I asked him how long it would take

her to get well and he said, "You will have to depend on your Savior; I can not tell." I came away perfectly satisfied that she was going to get well rapidly, as she did, again proving that this wonderful spirit of Truth leads in such wonderful ways.

MR. EBEN F. EATON.—The sister's remark that God leads in most wonderful ways, brings to my mind how I was led into this Truth.

Some two years ago, we received a little pamphlet, at our home, on New Thought. How they got our name, I am unable to say; but in this pamphlet there was an advertisement saying that, by sending ten cents, you would be sent a number of journals on this teaching. This little pamphlet interested me, and I was anxious to see more of it, so I dropped my ten cents and to my surprise, I got a shower of New Thought literature. Some of it was excellent; some of it was not so excellent. That which I considered not so excellent was, I thought (and now I know), Hindoo teaching, or reincarnation. That was disgusting to me. In one paper that I received, there was an article against reincarnation and one for reincarnation. I thought it was an excellent chance for me to decide, and I read both of them. After I finished the two articles, I said to myself, I have enough of that.

About a year ago, a paper came to my home called THE WASHINGTON NEWS LETTER. When I got hold of this paper I found it had thoughts in it that were cheering to my soul, and I delighted in reading it, and I said

to my wife, This is something that I have been looking for; this man believes very much as I do. He believes that Jesus Christ is the Son of God. He believes more than I do, because I was not in the light just then; but, by the reading of this paper, I was led into the light, and as the light began to break I began to rejoice and became more interested and at last I began to write letters and receive answers and eventually, I was brought to the city of Washington, where I had a chance to receive a greater knowledge of this Truth and I am glad to say, this evening, that this Knowledge is one grand, glorious day of rejoicing.

MR. ROBERT WEIR.—Jesus Christ said: "*Agree with thine adversary quickly, while thou art not in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.*"

A woman who had been, afflicted, for many years, decided to try the God method of healing, and did so. During the first few days, she made rapid progress toward health; then inflammation of the intestines set in; was promptly met, and within a few hours was overcome; then again for a few days, she made progress toward recovery, when the same symptoms reappeared and again were overcome; for the third time, in the course of the next few days, these same symptoms reappeared.

Your speaker had charge of the case and was greatly puzzled concerning the matter. Looking to God for an explanation, for I was exceedingly anxious to know what had brought about that condition, this passage of Scripture was suggested, *"The thing which I greatly feared has come upon me, and that which I was afraid of has come unto me;"* the explanation seemed plain. When questioned, concerning the matter the woman said she had suffered with inflammation of the intestines twice during a period of two or three years; and that her physician had cautioned her to be exceedingly careful, for if it should occur again it was more than likely to take her away; and that, before deciding to take treatment, it had occurred to her, What would I do, should I be taken with that disease while under treatment, and could not take medicine?

The lesson is plain: *"Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap."*

MR. WINIFRED WHITMAN.—The brother speaking of fear, puts me in mind of a case that happened to me not long ago. A lady came to me with toothache. The toothache was very bad, and she wanted me to treat her. I treated her and it left. In about five minutes it came back on her again; and, I treated her again and it went away. The next time I saw her she said that the tooth hurt her so bad she had to have it taken out, and just as soon as it was out, it did not hurt her any more. I could

not understand how it was that that toothache should come back on her, and afterwards I found out that she had read an account of Mrs. Eddy going to the dentist and having a tooth taken out, and she said she knew that if Mrs. Eddy had to have a tooth taken out, she would have to have hers taken out, too.

What I started to tell about was a case of a lady troubled with heart disease. There was a great deal of fear around her, everybody that was around her was full of fear. I treated against the fear, and the erysipelas and dropsy, which she also had, and the heart trouble left her, and in about two weeks and a half she was out of bed. All her diseases had left her, although I had not treated especially against them; simply treated against fear.

A gentleman was suffering from tuberculosis of both legs. I treated against fear, because to me there is no such thing as tuberculosis, and a treatment of five minutes cured him.

I used to think, when I first came into Christian Science, that, if I could only have one good healing, I would be the happiest person on earth, and I am now. I am healing all the time; and it makes me happy to think that cases which I used to think were so terrible are easily healed, through this method.

ALONZO B. EATON.—I hardly ever treat a case without treating against fear, especially where I know that the people have been having the same physician for a long time. He is sure to be greatly respected by all the

family and his opinion is held to be right. In such cases I never fail to treat very strongly against fear, created by his diagnosis.

I know a case where a gentleman was taken sick, and the family physician who was called in, said that the patient had appendicitis and that he must have an operation. It was three days, the pain was running, before I commenced treating him. The pain diminished, but the physician still insisted that it was appendicitis and that an operation must be had. I found that I was not making much headway in the case, so I concluded to get another doctor, that is, have a consultation; so just before the time for the consultation, I treated that the other doctor would have sense enough not to say "appendicitis. The consultation was had, and the very next day that pain left the patient. But the old family doctor was so determined that it was appendicitis that he said it was chronic appendicitis and liable to come back any time, and that the patient would be subject to it continuously.

That began to bother my patient, and the doctor said to him, "Now, while you are in good health, you had better have your appendix removed; you are a good, strong man now, and it won't go near so hard with you." I finally had to take that doctor through a regular course of work to get that thought out of his mind.

BISHOP SABIN.—The testimonies given here to-night have been very interesting, and will do good. The world at large is grasping for some-

thing that they have not got. They do not know what it is. Religion, so to speak, is almost dead; it is becoming a species of ceremony, and the people are being tied up in ecclesiastical dogmas. The world is grasping for something new. That ecclesiasticism that is killing the vitality, or the spirituality of the church, is being wiped out gradually. Were it not for this blessed knowledge of God healing that has come to us, the world would be in a bad condition, but it is awakening. Why there are myriads of us; we are not only in the city of Washington, but there are thousands in Philadelphia, New York, Boston, Chicago, Buffalo, Indianapolis, San Francisco, and the remotest places on the face of the earth, who are being awakened to the thought, to the Truth, that God Almighty does, through man, heal the sick; who Realize that He, not only heals the sick, but that God is an ever present help in time of need, or time of trouble, and that all we have to do is to reach out our hand and grasp hold of the eternal Truth of the Omnipotent, loving Father, and He takes us with Him. He supplies us, He heals us, He comforts us, and He rains down His blessings upon us in every avenue and department of life. And, yet, when we look at the world, we see people dying here and there, others suffering in sorrow and in distress of mentality and the hell of misery, so to call it, spread out over them; and they are simply suffering, passing on for the lack and want of this blessed Truth. It should never

be so, and every one of us should buckle on our armor and come out and work for God. Let us throw out the lifeline to our brothers and sisters, wherever they are, and be one of the means of bringing them into the fold. Sow the seed, and, by and by, the reaping time will come, and the reaping comes all the while. I can see in the seed that I have sown that the harvests are being reaped all over the world and thousands and thousands are being brought into the Truth that makes them free. Let us all do this, and sow the seed more broadly and the more will be the blessings that will come to us.

I think one of the happiest thoughts

of my life is that I have been the means of bringing hope to some, and enlightening their minds, destroying inharmony, healing the sick and doing any of these beautiful things that come along our pathway. That is one of the most beautiful things to me in all the world, and I want to say to you right here, Sow the seed, but nobody can come to the Truth without study. You have to bring it to them, they are to be taught through the reading of books and otherwise. They have to Understand this spiritual healing, this God healing work, or else they can not do it. You have to give them this Truth and you have to teach them.

WORKERS! WORKERS!!

The UNIVERSAL EVANGELICAL CHRISTIAN SCIENCE CHURCH ASSOCIATION, of Washington, D. C., wants all the workers, both men and women, that can be had, who understand this work of teaching and healing the sick, to go forth, preach the Gospel, heal the sick, and organize churches. We want workers in every part of the world. The time is ready for a great reawakening along religious lines, and only such a church can succeed as combines CHRISTIANITY with HUMANITY; in other words, members must practice the science of the PHILOSOPHY AND PHILANTHROPY OF DIVINE HUMANITY.

Those who are not fitted for this work, now, should come to Washing-

ton, and take a course in the INTERNATIONAL METAPHYSICAL UNIVERSITY, and learn how to heal the sick and to teach this Gospel and go forth devoting their entire lives to this work.

The great patriot and martyr, Abraham Lincoln, once said that a church which combined DIVINITY WITH HUMANITY, or the LOVE OF GOD and the LOVE OF YOUR NEIGHBOR, was such a church, when organized, as would sweep the earth. The UNIVERSAL EVANGELICAL CHRISTIAN SCIENCE CHURCH ASSOCIATION makes the practice of those principles the object and aim of all its work.

Those who wish to enter the ministry, should read the article, in this magazine, headed "Wanted Workers."

As the Days Go By

BY JANE W. YARNALL.

The constant changing of scenes and events has brought us to the second day of December, 1904, the very first real winter day of the season, with snow falling fast and drifting with a fierce Northwest wind, causing many a thought for the poor who are unprovided with comforts with which to keep warm, as well as ignorant of their own powers to provide the comforts of life.

Thanksgiving is past, but we need not fail to be thankful for the blessings we enjoy, because a certain day has been appointed for a general thanksgiving; and we sometimes wonder how many or how few have been thankful for the beautiful, long continued Indian Summer, we have been having? There is much to be gained by praise and thanksgiving for the good that comes into our lives; not that anything is evil in reality, but appearances often remind us of things we do not like, or of circumstances we do not enjoy, and the seeming is evil, and yet if we are faithful to our Philosophy we shall find a blessing in every event, and in every appearance, whether the seeming is pleasing or otherwise.

How many of us who claim to be convinced of our dominion over all evil, and the effects of cold and storm, are really willing to help those who

do not know anything of our Philosophy? Can we utterly forget that there was a time when we did not know anything at all of these glorious conceptions of being? Can we utterly forget that we thought we *knew* that they were the vaporings of enthusiasts; that the claim of Divine origin was a myth, a delusion? But when repeated demonstrations were made that we witnessed, we began to see that we were not so wise as we thought we were.

We began to see that the one power, the *only power* in the universe, could be proven to be Omnipotent, and Omnipresent, and for every soul on this green earth to use; and whether he used it in righteousness or perverted it to some unrighteous end was left for him to choose. It was left for men to accept or reject; and if they would open their spiritual eyes, and their spiritual ears, and be willing to allow mortal views to be silent and learn of the spirit, they would soon see the Truth.

There have been, for several years, ways open to every one who really desires to know the Truth for Truth's sake. There have been various teachers in every city. Some of them have taught the way of Life so beautifully that no one could conscientiously criticise the teaching, which might

very properly be called the very bread of heaven to those who listened with the windows of the soul wide open. Other teachers have taught what they considered Truth, but with less of blessedness following their work. At the same time we can not say that anyone has taught without some blessing following the teaching.

Eighteen years ago there was no great variety of books as there is now. In fact there was but *one book*, "*Science and Health*," which, to read *understandingly*, one must be very patient in tracing the principles that were so mixed with egotism and error, (I speak of the early copies), consequently very few obtained the Truth

without a teacher; but the book contained the Truth in its broken way.

Since that time, hundreds have added to the literature on the subject. Some of it is very good, excellent; some of it is passable, and none of it is devoid of Truth, for which let us be thankful. Let us be thankful for the many ways open by which the good work may go on. In fact, *all* who truly desire the Knowledge of Truth will find it by perseverance. "*Seek, and ye shall find; knock, and it shall be opened unto you.*"

Wishing a Merry Christmas to all readers of the NEWS LETTER, as well as a Happy New Year.

THE POOR ARE WELCOME.

Some people say that they dislike to go to the Evangelical Christian Science Church, because of their extreme poverty, that they are not able to pay their part of what the salaries of the healers cost, and thus obtain their treatment free. We reply to that by saying such talk is error. None of God's children are poor. If you want the manifestation of God's bounty, place yourself in touch where God will hear your prayers. There is no such thing as poverty except as we educate ourselves to such belief. We are God's heirs, and therefore have all that God has. This can be made manifest only through prayer given with

the spirit and with the Understanding.

If you want to enter the ministry and work for God, read the article "Wanted Workers" in this paper.

TO PROSECUTE DRUGGISTS.

A dispatch says: Out of 139 decoy prescriptions sent out by the state board of pharmacy to Chicago druggists to be filled, twenty-three contained no trace of the drug called for, sixty-three were thirty per cent impure, ten were twenty per cent impure, and only thirty-one were pure. As a result the board will prosecute 100 druggists for selling impure drugs.

Mollie Midget Stories

THIRD SERIES—NUMBER FOUR.

MOLLIE MIDGET STORIES.

NO. 22 CRYSTAL DELL, MERRY LAND.

To Fathers and Mothers,
In every clime:
We greet you with Love
At this "Holy Time."

May ministering Angels
Wait upon you,
And bring to you health,
And prosperity, too.
(M.) MOLLIE MIDGET.

THE MOTHER AND CHILD.

Icicles, icicles,
Icicles bright;
Icicles shining
By day and by night.
Icicles hanging
All over the tree,
Icicles, darling,
For you and for me.

Christmas tree, Christmas tree,
Oh! what a sight!
Christmas trees sparkling
With candles so bright.
Each bough is bending,
Dear "Love Gifts" I see,
Christmas tree offerings
For you and for me.
(M.) M. M.

THE OLD, OLD STORY.

LITTLE ONES:—As I wish you one
and all a Merry, Merry Christmas and
a Glad New Year, I want to ask each
child who reads this story *once*, to
read it again, and then once more, at

least three times, so you will remem-
ber it as long as you live.

Your mother, your grandmother,
and your great-great-grandmother
all read it when they were little tots.
You just ask them if this is not true.
No two persons tell it exactly alike,
but it all has the same meaning. I'll
call it—

"THE SWEETEST STORY EVER TOLD."

Many years ago, there was a trav-
eler who journeyed in a far country.
One day he arrived at a little town;
as he walked along, he looked away to
the hills and saw what he believed
was snow upon them, but as he came
nearer these hills, what was his sur-
prise to find that "*the snow*" was
only a flock of sheep. He asked the
shepherd if he did not love these
sheep, and the man in rough clothing
answered: "Sir, I would gladly die
for my sheep. Often when a weak one
strays from the fold, I must go over
rough and rocky roads and down dan-
gerous places to find it and bring it
back again. This is hard work, sir,
but when I think of the 'Great Shep-
herd King,' who was born in a stable,
then I feel that I ought to do a great
deal more, for my little flock. Down
under those hills, sir," continued the
man, pointing to the town of Bethle-
hem, "is where Jesus was born. They

say around here that a little boy invited the good Mary, the mother of our Lord, to come and rest in his father's barn. It happened like this:

"The little lad was playing, when he met a great company of people, who were coming to pay their taxes. Among them was a lovely woman riding on a donkey. When she passed the boy she smiled at him, and asked if there was room in his mother's house for her to sleep. The boy ran to the house, where he met his father, and asked permission for these people to sleep in the barn, for he saw at once that the house was too crowded for any more to go in; so he went back and told the woman and her husband that they could sleep in the barn, because all the animals had been driven out the week before to make room for travelers. These good people were grateful and not only thanked the little fellow, but blessed him also.

"Upon his return to his father he was told he could go to the sheep-fold with the men. This good news so pleased him that he just clapped his hands and shouted 'Goodie! goodie! now I am almost a man!' The shepherds slept out on the ground while one of them kept watch to see that no lion or wild beast came to devour the sheep. The boy lay close beside his father, and shut his eyes, but no sleep would come. He saw the stars come out one by one, they all seemed to be winking at him. Just as he was closing his eyes for the last time he heard a sound which opened them wider than ever, and looking up he

saw the biggest and brightest star imaginable. It came flying along, but stopped right over the boy's head. A 'Great Light' suddenly burst forth from the star. At this the boy called his father, who shook with fear at the wonderful sight. By this time all the shepherds were wide awake. The hillside was lit up in glory. The shepherds all trembled with fright, when they saw an angel appear, who said: '*Fear not.*' The angel told them the meaning of this Heavenly vision. It was because a Babe was born who was to be their Savior forever. A host of angels now appeared and sang 'Glory to God in the Highest; on Earth, Peace, Good Will Toward Men.' Then the angel told the shepherds to go to Bethlehem and they would find '*the Child*' lying in a manger. Then, all was still. The angels disappeared. The shepherds ran down the hillside and knocked at the gate to get into the town of Bethlehem. The gatekeeper was asked if he could tell them where to find the barn. But the man said he knew nothing about it, and had not seen the Light or the angels. Just then three Wise Men came up riding on donkeys. They asked the gatekeeper the same question, but, as no one knew where the baby was born, the little boy spoke up and said, 'Father dear, maybe the baby is in our barn, with the good woman who asked if she might sleep in our house.' The men then hastened toward this shepherd's stable and there, sure enough! lying in the manger was the beautiful Christ-child!

"These three men had brought the baby costly presents. As they unwrapped them the first Wise Man said: 'This gold means: He is our King. The Frankincense means: He is our Prayer. The Myrrh means: He is our Healer.' 'Amen' murmured the shepherds.

"The second Wise Man said: 'It is more blessed to give than to receive.'

"The third Wise Man said: 'It is more blessed for a man to *Forgive*, than to give.'

"The mother of the Wonderful Babe, seeing the lad who had so kindly led them to the barn, told the father and all the others, what a good little boy he was to be so kind to strangers." This ends the old, old story.

Do you not think it sweet?

THE NEW, NEW STORY.

You, dear children, have seen your baby brothers try to kiss the "baby in the glass" or in the water pail, have you not? Well, let me tell you a bit of a story about a wee boy who not only "cried for the moon," but actually screamed when he could not get hold of his own shadow. Every night when the gas was lighted baby boy would laugh and crow over the shadow pictures on the wall. But he would cry and cry when he found he could not take hold of them. As he grew older he used to talk to his own shadow; after a while he played a game of tag with it, but he found the "shadow boy" would run only when he did. When he grew to be a man he laughed at the idea of "playing with shadows." Now dear little

tots, I wish you to have a glad and happy New Year. Let me tell you how to be happy yourselves and make others so. Forgive and forget all the bad and sad things which happened last year; they are bad shadows; do not play with them—it's silly. Let every one of us—

"Put off the old, put on the New,"
And always be gentle, kind and true.

Good bye, dears—

Many Happy Years.

(M.) MOLLIE MIDGWT.

MONEY WANTED.

The UNIVERSAL EVANGELICAL CHRISTIAN SCIENCE CHURCH ASSOCIATION, of Washington, D. C., wants a great deal of money for the purpose of employing Evangelists to teach the Healing Truth, in every part of the world and for the purpose of broadcasting the literature and writings along these lines, which will give to the people of the world the Knowledge of this great work.

The Editor of the NEWS LETTER sends out every year, all his means will permit of the books, periodicals, leaflets, etc., published by the church. This work alone has given more prominence to the Truth which makes us free than almost any other agency in the world, if not the greatest; but the efforts are feeble to what they should be, because of lack of money to make them greater.

This church has now adopted a new plan of work, which includes the propagation of establishing and organizing churches in all parts of the

world. The cry is for help from everywhere. We receive letters from almost every part of the world, including almost every city in our own country, for help, helpers and workers. The people everywhere are crying and thirsting for this great Truth and we want workers, **MORE WORKERS.**

The command is to preach the Gospel and heal the sick. If you are so situated that you can not give your time to the active preaching, you can give your money and your money will work for you with as much potency as the individual efforts of any human being. More so, because money will go further and reach more people and is more permanent, in its effects, because it sends forth books, periodicals and the church publications in permanent form.

Those of you who wish to help and aid in sowing the seed, can address the General Secretary of the church, P. A. Beckman, 1329 M Street, Northwest, Washington, D. C., U. S. A.

SPECIAL NOTICE!

We have met with such wonderful success in increasing the circulation of the **NEWS LETTER** and selling the books, that we have concluded to continue until further notice the offers in the following numbers, from one to six.

OLIVER C. SABIN, JR.,
Business Manager.

OFFER NO. 1.

News Letter, one year.....	\$1.00
Christology	1.00
Divine Healing50

Total	<u>\$2.25</u>
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Until further notice	<u>\$1.60</u>
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OFFER NO. 2.

News Letter, one year.....	\$1.00
Lesson Course	2.00
Divine Healing50

Total	<u>\$3.50</u>
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Until further notice	<u>\$2.35</u>
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OFFER NO. 3.

News Letter, one year.....	\$1.00
Sacred Science	2.00
Divine Healing50

Total	<u>\$3.50</u>
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Until further notice	<u>\$2.35</u>
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OFFER NO. 4.

News Letter, one year.....	\$1.00
Christology	1.00
Lesson Course	2.00
Divine Healing50

Total	<u>\$4.50</u>
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Until further notice	<u>\$3.10</u>
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OFFER NO. 5.

News Letter, one year.....	\$1.00
Lesson Course	2.00
Sacred Science	2.00
Divine Healing50

Total	<u>\$5.50</u>
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Until further notice	<u>\$3.65</u>
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OFFER NO. 6.

News Letter, one year.....	\$1.00
Christology	1.00
Lesson Course	2.00
Sacred Science	2.00
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Total	<u>\$6.50</u>
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THE CHURCH OF THE FUTURE.

EVANGELICAL CHRISTIAN SCIENCE CHURCH TO THE FOREFRONT.

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The signs of the times are ripe for a great reawakening. The churches of the past have to come to the front and adopt the Truth, that God does, through man, in the name of Jesus Christ, heal the sick, destroy poverty, and give to His children the comforts of life here and now.

The churches of the world have to wake up to the idea that "the Kingdom of God is within you," IT IS HERE AND NOW, and that one does not have to wait until he has passed beyond before he can receive God's blessings. Those churches which do not accept and practice this Truth, will surely go out of existence because there is no place for them. The Evangelical Christian Science Church is the leader in this work, it is the first to practice the whole Truth since the days of the immediate followers of Jesus Christ. It makes its practice conform with CHRISTIANITY AND HUMANITY. We call this practice the PHILOSOPHY OF DIVINE HUMANITY. That is our practice, and these are our watchwords. It means that we take our membership into our affections,

our Love; we care for them, we watch over them, and we see that each and every one is cared for and God's blessing is invoked and all are blessed. God hears the prayers of those who ask in Faith and with the Understanding. Those who come to God with the spirit and with the understanding are sure of replies. There can be no failures. There are none, for God's promises are sure.

We want our churches and church societies, throughout the world, to reorganize immediately along these new lines and wherever there are five or more that can be gotten together, who will practice along these lines, we want them to organize a church society; write to these headquarters for instructions how to proceed and we will give each and every one full particulars as to procedure and how to protect themselves against all evil of every kind and character. Address, P. A. Beckman, General Secretary, 1329 M Street, N. W., Washington, D. C., U. S. A., Lock Box 374.

The little girl's father was away from home and her mother, who usually said grace in his absence, said to her little daughter: "You may ask the blessing this time." "What shall I say, mamma?" "Oh, say what you often hear me say." "Very well, mamma," and the head, with its fair curls, bent reverently over the little clasped hands. "Where in heaven's name do all my pins go to is a mystery to me," piped the baby voice. "Amen," she added.

"MERRY CHRISTMAS!"

A. ADELAIDE EIGHMY.

Bells, bells, sweetly toned bells,
Are chiming their festive lay;
And carols echo in musical swells,
Christ's birthday has named the
day.

We'll travel in thought to the holy
land

As the "Wise Men of the East;"
'Neath the guiding "star of Bethle-
hem"

And our eyes on the Infant feast.

We'll find the babe in "swaddling
clothes,"

Within the manger lying;
In Mary's arms, in sweet repose—
While on her breast reclining.

A halo of light will about her shine,
As the heavenly hosts are gazing;
And this will be the holy "sign"
'Tis the SAVIOR they are praising.

Bells, bells, deeply toned bells—
Peal "Glory to God on high,"
"Good will toward men," in heavenly
swells,
With a Love that will never die.

May the mistletoe hang in many a
hall,
And we be blithe and gay,
And the holly-branch shine on every
wall,
In keeping with "Xmas" day.

Bring cedars and twine them with
the pines,
In wreaths, and mottoes above
The doorways, with beautiful vines
Bespeaking "God is Love."

Bells! bells, in harmonic chime,
Voice with the angels, "Peace on
earth"—

Rejoice in praise of the Divine
AS THE ONE CHRIST BY BIRTH.

A LETTER.

Seattle, Washington, Dec. 8, 1904.

BISHOP OLIVER C. SABIN:—

DEAR SIR.—What I expected and
knew would happen has come to pass
after five years of honest endeavors to
get the churches to take up this Christ
religion. You have cut loose and
turned your attention to the world at
large, and will furnish a home for all
who will accept this Christ Truth, and
you will see it go forward by leaps and
bounds.

You did just right in appealing to
the churches first, and their refusal to
accept gives you the liberty to press
forward and convert the world, and
God will bless you. I am respectfull-
ly your brother and well-wisher.

(Signed) ———.

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I have written and had translated
by an accomplished German scholar, a
book upon the subject of Christology,
giving briefly a short history of this
Science and Bible authority therefor,
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which will be found invaluable to any
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tice this God-Healing. Price 25 cts.
Address orders to Oliver C. Sabin,
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QUERY.

 ABBIE WALKER GOULD.

Were He here to teach the people,
 Were He here to heal and bless,
 Would He find His true disciples
 Would they still their love confess?
 Were He here amid the mighty,
 With their palaces and gold
 Would they pass unheeding by Him
 As they did in days of old?

Look around, and read your answer,
 He is here in every street,
 And the Soul that's moving onward
 Hears the marching of His feet;
 O'er His head waves Love's fair banner

With its magic word of "Peace,"
 Still the Nations thunder 'round Him
 War and carnage do not cease.

Christos of the olden city,
 Christos of the world to-day,
 Still unchanging, still believing,
 Lo! the clouds must pass away;
 In the Brotherhood of Nations
 Man to man shall see Thy face,
 And the Ideal Thou hast left us
 Bring salvation to the race.

Never say that you are in poverty.
 You are Spirit, and spirit has bound-
 less supply. What you say and
 think about yourself, you will express
 in the body. One that is constantly
 growing, spiritually, is always happy.

There is but one God—Love.
 There is but one Law—Love.
 There is but one Commandment—
 Love.

Are you serving Love? Then you
 are serving God.

Are you obeying Love? Then you
 are obeying the Law.

Two girls were talking one day.
 They were young and eager and am-
 bitious, and their talk was of people
 who had succeeded. Finally, one of
 them exclaimed, enthusiastically:

"Oh, is there anything in the world
 finer than a cultivated brain?"

Her friend was silent for a mo-
 ment, then she answered, slowly:

"Yes, one thing—a cultivated
 heart!"

We sometimes hear the remark that
 "he has a great good soul, but he hides
 it from others."

There is the trouble—in the hiding.
 Why do people hide their "great good
 souls." What is the use of having the
 nature of an angel, and displaying
 one something like a bear?

We are in receipt of a booklet of
 136 pages from "The Absolute Press,"
 Box 155, Brooklyn, N. Y., written by
 Mrs. Annie Rix Militiz; subject, "Ser-
 mon on the Mount." Price 50 cents.

Like all the writings of Mrs. Milli-
 tiz, this booklet shows a very wide de-
 gree of Knowledge along metaphys-
 ical lines.

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Tear off here.

FROM.....

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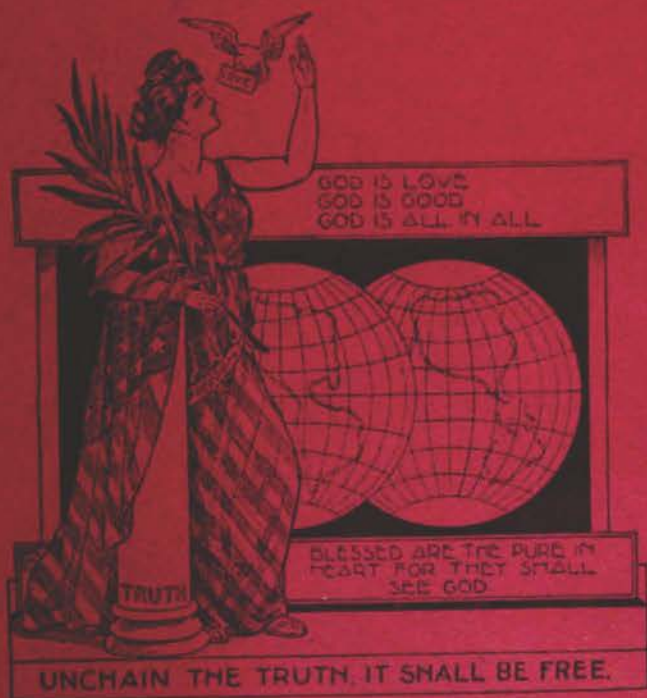
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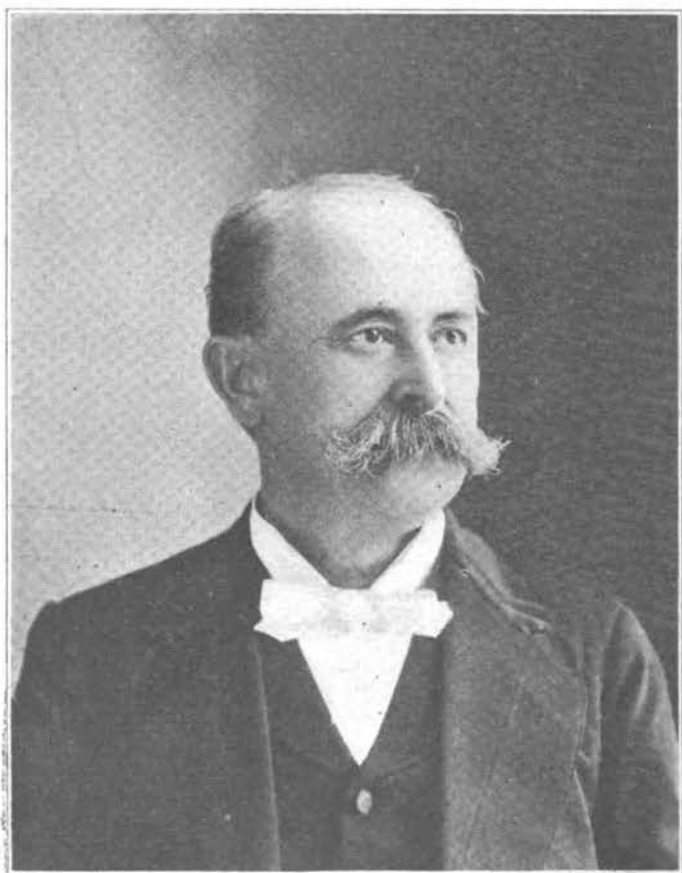
WASHINGTON NEWS LETTER



The
Way
The
Truth
and the
Life
Our Savior

A MONTHLY MAGAZINE
OF
DIVINE HEALING





COLONEL OLIVER C. SABIN.

Washington News Letter

VOL. X.

WASHINGTON, D. C. FEBRUARY, 1905.

No. 5.

Lecture—Teaching Lesson No. 9.

BY BISHOP OLIVER C. SABIN

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
November 27, 1904.

The subject of the lecture to-day is a continuation of that part of our prayer which we term **THE DENIALS**. In a general way we must Deny everything that we do not want. Carnal mind, malicious animal magnetism, and all similar evil thoughts are assertive; they assert their power, they assert their supposed rights, and they come at you in every conceivable way. Our Savior was taken upon the mountain to be tempted and was shown all the world by this carnal mind. The devil spoke to Him and said, "You can have all the world you see; the people of this world are all worshippers of me, they are worshippers of carnal mind, of evil, and you can have all if you will do as the others do, fall down and worship me." You must always have the same answer on your lips which our Savior had. He, when tempted by carnal mind in any conceivable way, said "*Get thee behind me, Satan; for it is written thou shalt love the Lord, thy God, and Him only shalt thou serve.*"

I will tell you some incidents along that line to show you how effective this prayer to God Almighty is. Once, while I was studying in Science, I

think it was along about two o'clock in the morning, after I had finished my night's work, and was getting ready to retire, I sat thinking and it seemed as though a strong man had taken hold of me with his left hand by my throat and the right hand seizing my heart, and it felt as though he was squeezing the very life out of me. It was the first experience I had ever had of the kind, and I never dreamed that such things were possible, but the thought came to me, "It is the devil," and I got onto my knees and asked God to drive that devil out and I asked Him in the name of Jesus Christ. It went out, as quick as I spoke the word.

About three months ago, I received a letter from a person in Australia, who had been afflicted that way and in similar ways for forty years. They wrote for treatment, and I knew at once what the symptoms were, and what the cause was, I immediately sent them my book "**Christology**," with the **Vibrating Treatment** in it, and wrote them how to take the treatment, and commenced to treat him against malicious animal magnetism, this universal evil that goes every-

This series of lectures commenced in the November number of the News Letter.

where, that is nothing but wickedness. As Solomon tells us, man is as prone to evil as the sparks to fly upward, meaning this carnal mind, this malicious animal magnetism. I received a letter yesterday from the wife in Australia, stating that, after the treatments commenced, the man had been perfectly well. I now read a portion of the letter which was received last night:

"My husband has improved wonderfully and may every blessing be yours. He can now read fairly well and has only had a couple of slight attacks since treatment commenced, which were soon conquered. He said the Vibrating Treatment, as given in your book, has made a great change in him. In every way there has been a great change for the better with him. He has been working ever since the treatment commenced. Oh! what joy and comfort it has brought to me. This blessed Truth has set me free! I shall never forget the tidal wave, as it seemed to come to me from over the sea, when you were treating. I used to see it in my mind, coming like a great sheet of water, in the air, right into our house, and for hours afterwards, the lovely influence made it seem as if I was in a lovely garden of sweet scented roses. This is the nearest I can describe it to you. I do not know if you have ever heard of or had an experience like this before.

"I can not tell you, in words, how grateful we are to you. I now must tell you how bad my husband has been. He has been ill for forty years, and was given up in England, before he left there, and the doctors have been battling with death ever since, with him. He came to Australia and tried everything but was finally told there was no hope for him. He heard of this Truth, which he loved so much, and we used to pray to God to send a helper and sure enough your little booklet, Divine Healing, came along, sent by somebody, and it caused me to write to you. I do not think he could

have lived another month, if we had not written at once to you.

"He seemed about ready to pass on, and was losing all hope. I told him, after your treatment commenced, that I could see the mighty waves of pure thought coming from you, which gave him courage and new life, going to battle, which he did with God's help through your instrumentality."

There is a lady in this town, whom I have in mind, who was affected in the same way. She came to me, and she said it seemed as though she was choking to death; something seemed to be choking her heart out. I treated against this animal magnetism, this universal evil that is traveling everywhere, and in fifteen minutes she was relieved, and perfect, so far as I know, and she has been perfect ever since.

Now, mind you, this is given out by no human personality; I am talking about malicious animal magnetism. It is something that comes up and fights you, when you try to do good. Persons have come to me and said, when we held our meetings in the afternoons, "Well, I was coming Sunday afternoon, but I went to sleep and slept clear through the service," or "It seemed as though I could not come there, a thousand and one things held me."

People have come here and listened to lectures and then have been driven away by this universal thought of evil that fights Truth. If a person gets drunk and swears at everything that is good, pretending he is a man, of course he is all right for the devil, and the devil is not saying a word, but pats him on the head, and says: "You are all right, go along and sneer at these good people who are working in Truth; and say what you can against them, and then everybody will know you belong to me, the devil;" and if you do that, the devil is very much convinced that you belong to him, and you do not have any trouble. Or, if you go out and have a good time with the boys, drink whiskey

and do everything that is mean, it is all right, but let a person stand on his integrity, determined to fight evil in every shape, form and manner, and what is the result? These people who are always cheating, swindling and drinking, and doing everything mean, hate that class of people. Then this universal evil, this unseen enemy, fights you at every conceivable step. Mark you, the remedy for that is: *"Get thee behind me, Satan; for it is written thou shalt love the Lord thy God and Him only shalt thou serve."* Let that prayer go down into your heart and all the cohorts of the devil can not have any effect on you, not a particle. It makes no difference what shape it may come up against you in, it can not have any power or effect over you. Why? Because you deny and denounce its potency.

Remember this, that God Almighty is your strength and your life, and your all. Therefore, in your Denials, deny everything that is evil, deny all and everything that you do not want and deny it in the name of Jesus Christ; deny its power and deny its existence, and you will see it will pass away. When you are attacked with a pain, deny its potency, and see how soon it will vanish.

That is the experience of every Scientist. It occurs with every one of us time and again. The first time I was told to deny pain, I thought it was a very strange thing that I should deny something that was downing me for years, periodically almost, and made me take morphine and go to bed and stay there for a week to get rid of it, an awful pain caused by indigestion. When I was told to deny it, it looked to me like the very perfection of absurdity. I said that I could not do that, because I knew I had it. The healer whom I was employing, told me to deny it anyway. "You do not understand" she said, "but mind me and you just deny it anyway, and do it because I tell you to and see its effects." I did it and, directly after I denied as di-

rected, these pains kept going away, and I could feel them leaving me. I kept on denying them, saying, "You are a lie, a lie, a lie," and by and by they would pass away.

I do not suppose you will understand me, that is, all of you, but I am going to tell you why we can deny these thoughts and tell the Truth. You remember that we taught you that God was spirit, and that man is His image and likeness. Therefore, if God is spirit, man being His image and likeness is a spiritual being, and we have instructed you in the lectures that have been given, to this effect. Now, when you come to the Realization that you are a spiritual being, you can realize further that a spiritual being can not have a pain; therefore, when carnal mind says to you that this manifestation called pain is real, you ask What it is? I answer it is nothing. It is nothing but carnal mind and the effect of the five senses, it is very much something in your carnal senses as we all know. It is very much something, for the time being, but if you will hold to the thought that you can not have a pain, because you are a spiritual being, that this pain is nothing more or less than carnal mind, deny it and denounce it, as the devil was discomfited by the Savior upon the mountain of temptation, so our pains will be discomfited by that denial. The Denials with this Realization will destroy it. That is the way to prove this Science. That is the way to prove what I say to be true. It is the proof of the proposition and it is only proved by actual results. Now try it and then you will understand it. Those of you who do not understand, complain of our teaching, because we say there is no reality in matter, no pain, no disease, more than they do at any other one point; they do not understand us. To the carnal mind, the five senses, it is very real, and if it is not destroyed by the Truth, it will destroy the body, pass it out. In reality, when you

come to the bottom facts, it is nothing, because God is all, and God is good; man is His image and likeness, the reflection of God, and can be nothing

but spiritual. The real spiritual man is perfect and the realization of that Truth is the Truth that destroys all error.

Lecture—Teaching Lesson, No. 10.

BY BISHOP OLIVER C. SABIN

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
December 4, 1904.

The lecture to-day is a continuation of the subject of Prayer, and for the information of the stranger that is with us, I will say that this is the fourth lecture on the subject of Prayer, and that in our previous lectures, we have divided Prayer into four parts, first, the Introductory, second, the Denials, third, the Affirmations, and fourth, the Praises.

The subject for consideration to-day is AFFIRMATION, that is, the commencement of that division of Prayer.

We told you, in the introductory part of this subject of Prayer, that it mattered not how you approached God, if you approached Him with the Spirit and with the Understanding, but the difficulty with all ordinary prayers of Faith is that those who pray have not sufficient Faith to give their prayers any vitality. Millions of prayers will be offered to-day, which will have no vitality in them at all, because those who ask them do not understand why they ask.

God, as we have told you, is an unchangeable being; He changes not on account of your petition or the lack of your petition. He changes not for this one's wants or that one's lack, but works through and by universal, fixed principles. The sun shines for all, but if you are to get the benefit of the sunshine, you must be where it can touch you and where you can come within its influence. All of us can stand in a row and each one of us receive the sunshine, receive all

there is, yet there is no lack for your neighbor, and after we have had all we can get, all we can absorb, we have not exhausted one iota of the sunshine. So it is with God's answering prayer. We have to be in line, we have to be in a receptive condition, we have to seek, ask and knock. We have to place ourselves in position where we will get the sunshine, so to speak, or else it passes by us and our prayer is worthless.

God, as we have told you heretofore, is Omnipresent. God is everywhere. Suppose this room was the existence of all; or, in other words, suppose this room constituted the entire universe. Suppose one could travel to the east, with the velocity of light, estimated to be 180,000 miles a second, and travel for all the millions and billions of years that could be expressed in figures, and then go to the west and the north and the south, in like manner, and then stop, the traveler would be no nearer the end of infinity than when he set out. There is absolutely no limit to space; everywhere is all Infinity. God is everywhere; wherever we can go, there is God for God is everywhere.

I will read you just a word from the prophet Jeremiah, 23rd verse, and 23rd chapter:

"Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places, that I shall not see him? saith the

*Lord. Do not I fill heaven and earth?
saith the Lord."*

Also I will read from Psalm 139, 7th to 11th verses:

*"Whither shall I go from thy spirit?
Or whither shall I fly from thy pres-
ence? If I ascend up into heaven,
thou art there: if I make my bed in
hell, behold thou art there. If I take
the wings of the morning and dwell
in the uttermost parts of the sea;
Even there shall thy hand lead me
and thy right hand shall hold me."*

Now, going back to this illustration, suppose this room is the universe; God is in every part of it. God is spirit. What spirit is, I can not tell you, but we know that God is Omnipresent, everywhere, Life everywhere, Love everywhere, Good. He fills this entire space; there is not a crevice in this entire space but that God is there and fills it. We live, move, and have our beings in God. Why? Because we live in this universe; we can not get out of it, if we want to; we can not go away from the presence of God, because it is everywhere.

We affirm certain things in our prayers. Why do we affirm? Then we go right straight back and ask who we are. I am the child that God made, He created me in His image and likeness and in that creation He gave me power and dominion. Now, mark you, in giving me power and dominion, He gave me certain rights, my charter privileges, among which is the right to control everything that is before me, and around and about me, but He did not give man dominion over man. That is one part of dominion that God did not give us. Each one of God's children is created with the same rights. I have no right to dominate your thought, and you have no right to dominate mine.

It is as much a crime, in my judgment, for me to try to control your thoughts as it is to steal the horses from your barn, and where we find these people all over the world, as I am sorry to say we find them, ever-

lastingly wanting to throw their thoughts upon somebody in order to control them, they are committing a sin. My mind is my castle, and nobody has a right to enter it without my request or my consent. I suppose that I am treated by perhaps as many people as anybody else in the world, but I have sent out word, through my writings, that I am glad to have all good people treat me for good. You can not send me too many good thoughts, and I give the people of the world, wherever they may be, full privilege to treat me for good; and I now say to my students, wherever they may be, that, if they are praying for me, they are only doing that which they have the right to do. But, if I treat a person who has not requested me to pray for him and try and control his mind through this metaphysical thought, I am simply entering his mentality and am doing a greivous sin.

I want my students to understand that this indiscriminate treating of Tom, Dick, and Harry, because you want somebody to do something your way, is all wrong; it is wicked and you must not do it; you must stop it. If you do not, it will rebound, will come back upon you. You have no right to do so. Suppose I were in one of the Government Departments and wanted a promotion. I would not treat the chief of the division, but I would treat myself. I would say that God does give me a promotion. I have the right to do that. God works in His own way. You have brought yourself in line, you are in the line and you are entitled to an answer.

Now, we will suppose that I am going to treat myself for affluence; suppose I want money. We are shaping this series of lectures along that particular thought more closely than any I have ever given before. I will suppose now this treatment is to be for me, and that I want money for my affairs, for the necessities and comforts of life. What do I do? In the first place, I realize who I am. Well, what

am I? I am God's child, I am God's heir. I live, move, and have my being in God, right in this universal room, that I talked to you about. Then I am in God, because God fills every place, God fills every niche and space. I live, move, and have my being in God; I am in God and God is in me. If you believe the Bible, you have to believe what I tell you. I am God's heir. What does that mean? It means that what God has I am entitled to. Ordinarily, you have to wait for a person to die before you can get his estate, but you can not wait for God to die, because God never dies; there is no such thing as death with God. In metaphysics, therefore, all is now. There never was a future and never was a past. In the beginning creation is to-day, and creation is going on right along all the time. I am God's heir. Now, do I have to wait until I die before I can get that? Have they reversed the rule of law, and instead of the testator dying and his property going on to the next heir at law, are we going to reverse the law, and wait until the beneficiary dies before he gets anything? How is that? What good would it do me if I had to wait until I died before I got anything? Suppose some kind friend of yours owned this fine block of buildings to the south of this hall and was going to give them to you, and he said: "I give to my beloved brother," naming him, "to have and to hold"—after he is dead and gone. Do you think that you would sit up nights rejoicing over that kind of a will. I think you would sooner have fifty cents to-day than all the town of Washington willed you after you were dead. There is no sense in any such idea.

They asked our Savior, when the kingdom of heaven would appear. He answered them that it did not come by observation, you can not say lo! here it is, or, lo! there it is, but the kingdom of God is within you.

It is a condition of mind. You are either in heaven or hell to-day. This

thing called death has nothing to do with it, one way or the other. Death is sin, which, when man becomes properly educated, will be overcome. God never created it God created everything in His image and likeness, and He created everything in eternal life, because He is eternal life, and man through his own misconduct has been permitted or has brought this thing called death upon himself.

I am talking about this prayer. Say, for example, I am treating myself for affluence, for money. I affirm that God does give me money, I have money, and I have property, and I have everything I need. Now, what did our Savior say? He said, when you ask, believe that you have that for which you ask before you ask.

Don't you see, you have everything; I have everything before I ask. I know I am God's heir, living in God and all I have to do is to reach out and take. I am right here in this presence of God, living in Him, His heir, and the property He has is mine; I am entitled to all I can use, and all I have to do is to claim my rights. I have money; God gives me money, and He gives it to me in abundance, not only for my wants and the wants of my family, but to pay my debts and take care of me, and give me the comforts of life. You do not have to live in a log cabin, or a dugout, or live on crusts and starve yourself or anything of that kind. Everything, with God, is perfect. In His creation, throughout the entire universe, everything that God made is beautiful. Take the leaf from the tree and examine it microscopically and you will find it most beautiful. Look at the flowers, the lilies and everything that God ever made, see how inexpressibly beautiful His creations are. Man, with the highest state of art and ability to copy, can only make it with a semblance of the perfection of the original. Therefore, I am entitled to everything that is good. I am entitled to all good, and I demand it, and I say I have it; God gives it to

me. Now I am demanding. Don't you see, I am right here in it; it is mine, and all I have to do is to reach out and demand and God will manifest an answer to my prayer.

Say, here is a table spread across this room, filled with all the good things of life. I am one of God's children. That is my table, I go to it and eat. Here is another one of God's children, who sits back and says: "Yes, I am hungry, and would like to eat, but then that is not for me." That person is waiting until he starves to death here in this life, so that he can get the good things in the sweet by and by when he doesn't need them. He does not get those good things here, because he denies it himself. The thing with which I have less patience with than any other thing I can imagine, is when one of my students says he can't do this, or can't do that. A student hardly ever says it to me more than once, because it causes such a repulsion to come over me that I make a period in his talk and it stops. How absolutely absurd it is to say "I can't, it is not for me." Did not God create you and did not God give you power and dominion? Aren't you His child? Then why do you say I can not do this or I can not do that? when God Almighty has given me the power? We know we can do it because we do it. Those who say they can't, should be compared to some of those persons that used to go to class-meeting, some particular pious ones who would tell that they were worms of the dust, not fit to live in God's back yard, not fit to curry the horses in the barn. The meaner such a one could make himself, the more he took it for righteousness. Don't you see he was just simply glackguarding the image and likeness of God? That is what He was doing. There was no Christianity in it. Mind, I do not say that such people are not good people; I know they are very good from their standpoint, and as good as they can be, but they are simply talking against the image

and likeness of God, their Father, in saying that they are scoundrels, not fit for anything. If they say—that, God made them wrong. Don't you see how absurd it is?

You must understand what you are. You have power and you have dominion, you have God and God is in you, you are in Him. Therefore you have property, you have money and God gives it to you, and He gives you abundance. That is the prayer. Then, you have these things, and you have them now. Why? You are in the universe, God owns all and you are His heir, then haven't you got them? You may say, "Well, I have not anything in my pocketbook." Let your pocketbook alone, do not touch it or think about it, God Almighty will take care of you and send you money. If this was not demonstrated every day of the world, I might doubt it, but it is being demonstrated right straight along, everywhere.

I am going to take up another thought. Suppose it is sickness that I am demonstrating against. I want every one to go away from here able to heal the sick. I live, move, and have my being in God, I can not get out of that, can not get away from that. Something comes up and says, "I am fever." Now, what do you do, in order to destroy the belief of that fever? Don't you see, it all comes back to one thought? I am God's child, I live, move, and have my being in God; God is eternal life, eternal health, eternal good; I am His image and likeness. Can I have fever? No. Why? Because I am the image and likeness of spirit, my life is a spiritual life, a spiritual being. Make that Realization, in your mind, and let your fever, so-called, go to the background; do not think of it. What is the result? When you make that Realization, in your consciousness, the so-called fever is killed. It is the same thought that you should realize in the so-called poverty treatment. Poverty is destroyed, and God Almighty takes care of you; you have

nothing to do with the details, all you have to do is to realize your perfection here, that you live in eternal life.

One time a man was reading along this line. He had had epilepsy for forty years. The Truth dawned on him that He was the son of God, living, moving and having His being in God, and in perfection and that He could not be anything but perfect. He commenced to shout, glory to God Almighty for the Truth that made him free. The result was that he never heard tell of the epilepsy any more. You can not fail, if you have the perfect Realization.

Everything must be done by the spoken word, to be done properly. The time will come when all healing will be instantaneous and we will heal as Jesus healed. But if a person makes this Realization, as best he can, and will read the book, "Christology," which contains a great many so-called treatments, and follow the lines substantially given there, he can heal the sick. Why? Because he has put himself in line, he has stood out where the sun can shine on him and he has the sunshine.

If you will take this thought, right here and now, and understand your rights in God, your sonship and heirship, and that you, being in God, live, move, and have your being in God, and that you have power and dominion, and hold these thoughts in your consciousness, and then ask what you will, God will give it to you. There is no question about that.

This idea that God does not answer prayer any more is absurd. The Christian world quite generally dropped it out about the fourth century and since that time until within the last fifty years, it has been held in abeyance, very largely, but there always has been at all times, somewhere, somebody, who had held the Truth, the Truth that healed and the Truth that makes free. But now, the Renaissance is here, everywhere coming up, the whole world is being

set on fire with the idea and with the knowledge of this blessed Truth that redeems, that makes us free, and soon we will all live, move and have our beings in God Almighty with the perfect knowledge that we have, and perfect Realization of what we are, and the very moment we get there, we can not be sick. Do you suppose a person can be sick who Realizes that he lives, moves and has his being in God? It is impossible. Why? Because in God, all is Good, all is Life, all is Health, there can not be anything else in Him but perfection, there is no room for sickness. Sickness is nothing but the creation of carnal mind, it is a belief that gets into the mind. That belief, if it is not confronted with the Truth and destroyed, will destroy this so-called body and carry it over the dam of death. But, with the perfect Realization of your perfection in God, life eternal is yours, and you walk up the ladder instead of down the hill. You climb to eternal Truth and eternal Knowledge, instead of going down with the word "can't" on your lips. How absurd that one of God's children should be going around saying, "I can't." How absurd. God Almighty gave you power and dominion, and you have not the honesty or the uprightness or Godliness to claim what God Almighty has for you. Don't you see you are a set of unbelievers? So long as you are holding that thought, your prayers are not worth anything, and God hears no such prayers. He hears no prayers except those in line with His eternal fixed principles that He has given to man. Man was created by Him and given power and dominion and when you ask with the spirit and with the understanding, ask knowing that you are the spiritual creation of God, that is the prayer. That is what you ask.

I was reading what Dr. Adam Clarke, one of the noted commentators on the Bible, said on the subject of Prayer with the spirit and with the Understanding. He said it meant,

in substance, that when you pray you must get your mind on the spiritual, and that "with the understanding," meant that you must pray that those who heard you, around you would understand what you were saying. Now, I am committing no libel on that man, you can see it for yourself. If any one had told me that such a possible interpretation of Scripture could have been made by a man who is held up by the churches as one of the most noted authorities, I would not have believed it. I could not believe that a man of so much so-called wisdom was so utterly lacking in spiritual knowledge. But that is the way all the world is, with here and there an exception. They are

bowing down to the belief that there is life, truth, substance, intelligence, in this matter, so-called, whereas there is no matter. All is spirit and spiritual manifestation and when we say that there is no matter, we mean exactly what we say. God is spirit, and we are His creation, created in His image and likeness, spiritual beings, and our bodies, as well as everything else, is passing on, a constant panorama, and in the beginning creation is making more and more all the time. Everything in creation is passing on, everywhere, everything in creation is being re-created new and "in the beginning creation" is being made.

Those of you who will do as I tell you to do, can heal the sick.

Lecture—Teaching Lesson No. 11.

BY BISHOP OLIVER C. SABIN

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
December 11, 1904.

The subject of the lecture, this morning, is a continuation of the subject of PRAYER. The especial division of Prayer, which we have for consideration now, is termed Affirmation.

There are two ways to affirm. The first I am going to give you is something that I have never given in any lecture, or printed in any book that I remember, although I have taught it in my private classes, and if I can make it plain enough it will do good to give it.

All healing is done through the Realization of Truth, which is the Realization that ALL is GOOD. It is absolutely the denial and annihilation of every thought of evil. All is God and God is good, for if God is All, there is nothing else, and, therefore, God being Good, there is nothing but Good.

We heal the sick by that Realiza-

tion. The so-called evil before us, that we see with our objective minds, is unreal, in the sense that it is not eternal. The fire, in the forest, or in the house, or anywhere else, exhausts itself. It can be destroyed in two ways. One is to let it alone and it will destroy itself, burn up, until there is nothing to burn, or you can destroy it by artificial means. Therefore, the fire, you see, is unreal. It has all the effects of reality, so long as it is burning and unless it is destroyed by artificial means, it burns up everything.

This thing called evil is as real as the fire, but it can be destroyed only in two ways. One is to let it go and it will destroy the object it is burning. Thus it destroys itself, and the place that knew it knows it no more. The second way is to destroy it by artificial means, or we may say by

pouring upon it the waters of Truth. We deluge every evil with the waters of Truth and thus destroy them. When we make this Realization THAT ALL IS GOOD, we make it with the Understanding that there is nothing else but Good, and that this so-called evil is but temporary, transient; that it passes on and is no more.

The first way to affirm is this. Seat yourself, if that is more convenient than any other way, and go into your own consciousness and there make the Realization that all is Good. Let each one of you in this audience shut your eyes and I will see if I can picture it for you: "GOD IS ALL AND GOD IS GOOD, therefore, ALL IS GOOD. That being true, there is nothing but Good. Therefore, this person, for whom I am praying is nothing but Good, and in that I Realize the Allness of Good and the total absence of evil, and I do it in the name of Jesus Christ."

There is the Realization that you have made. In the making of that Realization you create an atmosphere around you, and every person that passes through that atmosphere will come within this thought of the ALLNESS OF GOOD. When they come in contact with this ALLNESS OF GOOD atmosphere, good takes hold of them, and, if they are diseased, the evil is destroyed because this thought of Good and the Realization of the ALLNESS OF GOOD heals the sick and this is the water of Truth. The only thing that heals disease is Truth. Mark you, nothing in the world but Truth. God's Truth is the only thing that heals disease. For instance, here is a story that comes to us. It has all the appearance of Truth and it has all the force and effect of Truth, so long as it is believed; but bring the Truth and confront error with this light of Truth, and this error, this untruth is annihilated.

Here is a person who we will say has the manifestation of an ailment of some kind. Your Realization that such a one is in the presence of God,

heals him. We have taught you, in these lectures, that God is Omnipresent, present everywhere, and that God is spirit and that God is Love. God is Life, God is Truth, and we live, move, and have our being in Life, Health, and Harmony. We live in God and don't you see you can not have any disease, for in all good there can be no error. That is the thought that destroys the belief of sickness or evil. You affirm, first, that all is Good, that there is nothing but Good, that there can be nothing but Good and all who come within the range of these vibrations of all Good are healed of all so-called evil, because evil is false and unreal.

I think you could take a person and charge him full of this perfect Realization of all Good and let hundreds of persons pass before him and they would all be healed. The operator need not know their names or speak a word to them or look at them; he holds to the perfect Truth THAT ALL IS GOOD, that all Good is Health, and that all is harmony, and I have no doubt that every one, or a great majority of the people who thus pass through this atmosphere, will be healed. I have no doubt of it. This power of Truth is something wonderful. But we do not always heal, even when we make the perfect Realization, because the patients' environments hold them back. Sometimes, you are surrounded by carnal mind—that is, people who do not believe in this Truth at all. Our Savior, when He went down into His own country, the Bible says, could not do many mighty works, because of their unbelief. In such cases, the way to do is to hold the thought that there is nothing but Good, and that this so-called evil is nothing, because all is Good. Affirm all to be Good.

I hope I have given this explanation in such a way that my students, here and elsewhere, will understand it. Jesus, in His pilgrimage, passed by great rows of people and they were healed as He walked along. One

touched the hem of His garment and was healed. It was the universal thought which He held, ALL IS GOOD, the perfect ALLNESS OF GOOD, that made the healing. He said that we should do the same works that He did, and even greater, because He will go to the Father. There, He is our advocate, but we do our work and must do it in the same way that He did His, because it is God's way and there can be none but God's way.

The other way to affirm is, when you are treating yourself or your patient, to hold the same thought that all is Good. If I am treating a person, we will call him John Smith, for belief of headache or fever, or whatever it may be, I realize, in my consciousness, this, that John Smith is the image and likeness of God; therefore, God being spirit he is a spiritual being, and that being true, John Smith can have nothing called material disease, because he is a spiritual being. God is All and God is Spirit. Therefore there is nothing opposite, there can be nothing different. When you take all of a thing, you take all. You have to either believe the Bible, or throw it out of the window.

We know we are right, because it has been proven by the signs that follow.

John Smith, being a spiritual being living in God, you affirm what? You affirm this: John Smith, you have perfect health, you are in the enjoyment of perfect Harmony, you have perfect oneness with God and you are perfect.

In practical treatment, we then come on to the work of denials, so we say to this person, "You have no headache; such a belief is false, unreal and untrue because it cannot be true, for the reason that (you are affirming again) you are a spiritual being, living in spirit, a perfect being, living in perfection, and you cannot be sick. All manifestation of sickness is but the manifestation of so-called evil, and is false, unreal and untrue."

That treatment, that affirmation, with the perfect Realization, destroys all manifestation called disease. You can apply this same rule to all kinds of ailments. If you are suffering from poverty, which is a very common disease in mortal mind, hold to the thought that you are the heir of God, His image and likeness, a spiritual being, living in spirit, and affirm, "I am God's child, I am His heir, I have what He has and I have everything I want and it comes from God and I thank Him and I praise Him for it." If you make that prayer, with the Realization that you are God's child living in God, poverty cannot touch you any more than a headache or any other evil, because all diseases are killed by one and the same principle by the Realization of the allness of Good and you so affirm it. Suppose you are environed by sorrow or sickness in your family, and the dark clouds come up in front of you, as though they would engulf you in the whirlwind of the storm. What do you do? Go into yourself, again make the Realization of what you are; that you are God's child, that God is love; that you live, move and have your being in love. Let that thought dominate you, and then make your affirmation. "Love covers me, God Almighty's love is my habitation and I live, move and have my being in it, and this thing called trouble cannot come near me, because God is my helper; God shields me, and I live in His perfect happiness, perfect love and perfect joy." Your sorrows will pass away, unless, after you get through your treatment, you turn in and hug them all the harder.

If you have a burden that seems so heavy you cannot carry it, affirm this perfection of love that covers you and when you get through thank God Almighty that it is true, and then let God carry your burden; then you are perfect and you are relieved from that burden.

But, suppose for instance, I should go on asking God for a certain thing

—the healing, say of one of my children for example—and, after I had asked Him, I should go on, in my consciousness, and worry and cry and keep my mind on the afflicted one all the time. What would be the result of such thoughts? I would destroy every possible effect for good that ought to come from my Realization of all Good, and the one that I am feeling so bad about, I am sinking deeper and deeper, with all the force of what intelligence I have, and with all the force of thought I am sinking him deeper and deeper. Don't you see your ill-advised sympathy is nothing more than infidelity to God's promises? It is wicked, and destroys everybody that touches it.

I can remember the time when I had great sympathy for everybody that was sick. I had sympathy in the sense that I would worry about it, I would feel anxious over it, and I would feel bad about it, and I could hardly express how bad I felt about it. The result was that I had a doctor in my family nearly all the time, hired a physician by the year for years and years, and if a cold or anything else struck one of my children, the medicine chest was opened, the doctor was called on and that child, or whoever it was, was deluged with physic. What was the result? I always had disease in my house; we always had misery and we always had worries. But we had worlds of sympathy, such beautiful sympathy that we kept somebody in bed nearly all the time. Now, don't you see how silly it is? Why is it silly? Let us have some common sense. Realize this Truth; here is God omnipotent in power; you cannot measure His power, there is no curtailing it; it is simply all power, omnipotent. He can do anything and He will do everything that we ask, in the spirit and with the understanding. But here this sympathy comes up. After we have asked God, we keep on worrying, do not trust Him a particle. We pray to Him to save this one

or that one—and then go on fearing he will die. Such prayers as that are not worth the snap of your finger. They are simply worthless. They remind one of the old lady that prayed for the hill to go away, and the next morning she said, "Just as I expected, it is there yet." That is the way with all such prayers, they are worthless because of their doubt.

When you affirm that God is All and God is Good, and God is Love, and that God has promised you these things, as was read to you from the New Testament this morning, know whereof you speak. Then take God at His word, throw away this so-called sympathy, this worry, this doubt, this sin, this sorrow, and realize your oneness with God Almighty, and the result will be that the patient will come up like a sponge that has been dipped in the water when dry. It will bring them right up, bring them forth in life. When people are surrounded, as a great many are, by this intense mortal mind that says they have a disease that cannot be cured and that they are going to die, the result is that it takes an immense amount of work to destroy that kind of disease because of this outside mind pressing down.

You have to understand, as you will understand and I hope you will understand before these lectures are closed, the power of thought. A thought is a thing. It is as much an entity as any personage in this house, and when thought is sent into the vibrations, it is sent like a cannon ball, right straight, and if it does not find lodgment where sent it returns to the sender. If I send the thought to any person that he is laboring under what is called disease, that brings forth death, I send the disease to him, and, if he is not protected by the holy Truth, it lodges and that thought is in the consciousness, in the body of the sick one, and helps drag him down to death. But, if he is protected, the thought cannot

hurt him, but will revert; it can not touch him.

I know what I am talking about. I have illustrated this more than a thousand times. It is as true as Holy Writ. It is along the line of perfect law, perfect Truth.

When application is made to me to treat some one, I rarely ever tell anybody about it, except the very immediate ones in the family. People write to me that, if I will heal this one or that one, they will praise my work and tell it all over the country. I always write back to them to tell no man, to go to God Almighty and give Him thanks, and give God the glory, and tell no one that they are being treated. I have never yet, with perhaps two or three exceptions, allowed a doctor to know that we were treating a case while he was treating it. Mind, do not think I bring an indictment against the medical fraternity, for I do not. I know the majority of them are honorable, high-toned gentlemen. Yet I know there are some doctors who would a great deal sooner have their patients die, than have them healed by any other method than theirs. So, I give them all the benefit of the doubt, and do not tell any of them that is my practice.

Another thing that destroys the patient perhaps quicker than anything else, is the so-called medical examinations by the medical fraternity. A gentleman, last spring, was taken with what is called consumption. His was a very critical case. He was supposed to be in the last stages. We gave him strong work, and the young man, in the course of a week or two, commenced to respond and got up and walked around. Then some of his friends concluded that it would be an excellent idea for him to spend the summer in Arizona among the mountains, where it was dry and high. He went there and did admirably, rode horse back thirty or forty miles a day, and became a vigorous man, but, in an evil hour, he concluded he would have a physician

examine him. Fortunately for him the first physician said that he had only one sore spot on one lung and that would not amount to much, but would soon go away. He wrote me, and he was in fine spirit. I wrote to him that I was glad that the doctors had said it, but I told him to stay away from the doctor. "If you want to take their stuff, and feel as though you have to do it, take it, but do not allow them ever to tell you what is the matter with you." I wrote him this. He did not believe what I said, and he went to another doctor and in the course of a few weeks, he wrote me that the second doctor told him that one lung was entirely gone and only part of the other was left. It knocked him out completely. He went to bed and telegraphed for his father. His father went for him and brought him home to die. They telegraphed us and we gave the strongest treatment we could. I finally wrote him, "I am willing for you to take the doctor's stuff, if you are bound to take it, but unless you stop going to those doctors, I will not have anything more to do with your case." They only tended to fasten it on him. Well, he would not have more of the doctors' examinations. The young fellow got well through God's Truth and we stopped treating him. But, the fact that the doctor had told him he had but a piece of a lung left, was too much for him. It nearly killed him on the spot.

You have no idea, unless you have experienced it, the effect of this terrible fear that is brought down over you by such talk. It is a terrible fear; fear of disease, and the effects of it will destroy.

The trouble is such persons do not believe God's promises. If God says He will provide for you, and you say, "Yes, I will take God's promises, if I have not a cent on earth or a crust, and as Job says. Even though they slay me, yet will I maintain my integrity, and I will hold to that thought. What is the result? Harmony,

health, wealth and happiness are the result.

Look at this man who carried on a number of hospitals with never a cent, with never an agent, never asking a human being for a cent. The most pitiable object on the face of the earth is to see one of God's children. His image and likeness, going around begging for the necessities of life, when the whole universe is open to him and God stands ready to give him all; even more willing to give than we are to receive. Then, trust

Him, as I tell you. There is not a human being on the face of the earth that I would go to and ask for a cent. Why? Because God Almighty has all, and I know my answer will be affirmative and He likes to give it to me, and, furthermore, it is mine and I realize it and I thank God for it. But, as long as you shut your eyes to this universal Good, in any department of metaphysics you deny to yourself the blessings that are there in store for you in untold quantities.

Lecture--Teaching Lesson No. 12

BY BISHOP OLIVER C. SABIN

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
December 18, 1904.

We come to-day to the last division of the subject of Prayer, the part of PRAISE. The effectiveness of this division of Prayer, like all the others, depends upon the Spiritual Realization of the one making the prayer. A prayer without the Spiritual Realization and Understanding is worthless, simply because he who prays does not know what he is saying. The fatal defect, with so many prayers that are offered and not answered, is the utter lack of Understanding of the one who prays. We must pray IN THE SPIRIT AND WITH THE UNDERSTANDING, in order that the prayer may be effective. How many of you understand what praying in the spirit and with the understanding means? Let us discuss this a moment. God is spirit, OMNIPRESENT. That means He is everywhere. Then Spirit is everywhere. Suppose this room was the universe, without limit and without boundary. God being Omnipresent, covers this entire room, that would be this entire universe. You therefore live in the

spirit, for you move and have your being in God, and God is spirit and you live there, you dwell there; you dwell in Him. Now, if, when you pray, you have the Understanding, that you are in the spirit and pray with that Understanding uppermost, you have what the Bible terms, praying with the Spirit and with the Understanding.

You live in spirit, and you Understand that you live in spirit, and then you pray to God with the Understanding of who you are and to whom you pray.

All prayers which are offered with the proper Understanding are answered, and all prayers which are not thus offered are not answered. God works by inexorable, unchangeable, and forever fixed law. God does not change His law to answer your prayer or my prayer. It is we, who are brought in contact; in harmony, in line, where God answers our prayers through His fixed principle and fixed law.

Persons who need sunshine for their perfect health can not receive that sunshine, unless they get where the sunshine reaches them. How often have I told you this. If a person wishes to receive an answer to prayer, he must pray with the spirit and with the understanding and when he does that perfectly, the answer is just as sure as the sunshine; it never will fail.

You may pray for somebody who is not in condition to receive the blessings of God Almighty and your prayer may not be answered. For instance, I have known people that we have been praying for that they might be saved from the demon of drink, whilst these persons, themselves, would be protesting that they did not want to stop. Here we would be praying and praying with no more effect, as the saying is, than pouring water on a duck's back. We found that the asking for assistance had been given against their consent and their will, and that they did not want to stop drinking. You can not heal such a person as that any more than you can heal over a raw sore with a healthy piece of skin. It is utterly impossible. The person who is to receive these blessings from God Almighty must be willing to receive them. He must be willing and anxious, and then he will receive.

We, being created in the image and likeness of God, have the right to say that we will walk in the path to the right or to the left and we are responsible, ourselves to ourselves, for the path in which we walk. If we go along the right hand path and sow seeds of kindness and of Love, Righteousness, Holiness, it is a constant, Godly walk, a Godly life, and the crop is Heaven, Harmony, Contentment, Peace, Joy, and Happiness here on earth. But, if, on the other hand, we go down the broad path so-called, on the left hand and sow the seeds of sickness, and debauchery, wickedness, and all kinds of rascality known in the catalogue of so-called crime, we

will reap death here on earth and what we reap in the by and by remains for God to develop later to us. But that man is advanced one step toward heaven by passing through this thing called death, is not true. Death neither advances nor retards one's advancement along the line of the Truth, as we walk toward eternal happiness. Harmony, heaven, is here; it is within you, it is a condition of mind. You can be in heaven to-day as well as anywhere and at any time, and you are in as much heaven to-day as you ever will be, at any time, if your mind is in Harmony with God Almighty, but if it is not, you dwell in hell right here.

MAN HIS OWN ARCHITECT.

And ye shall know the Truth, and the Truth shall make you free.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness?

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

So speak ye, and so do, as they shall be judged by the law of liberty.

All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

But the path of the just is as the shining light; that shineth more and more unto the perfect day.

Herein is My Father glorified, that ye bear much fruit; so shall ye be my disciples.

Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you?

And besides this, giving all diligence, add to your Faith, Virtue; and to Virtue, Knowledge;

And to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness;

And to Godliness, Brotherly kindness; and to Brotherly kindness, Charity.

For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the Knowledge of our Lord, Jesus Christ.

But rather seek ye the Kingdom of God; and all these things shall be added unto you.

And let us not be weary in well doing: for in due season we shall reap— if we faint not.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord promised to them that Love Him.

There are a great many who take on more hell than there is any use for, and they who reap the crop are those that nestle this morsel under their tongues and call it sweet; that love it; love to be in hell and eternally in hell and keep everybody else in hell around them. Do you think that kind of a person has advanced, after he goes through death? Not a particle. Banish this thing out of your consciousness, and look up to God Almighty and praise Him, and then you are in harmony, and when you are in harmony, you are in heaven.

Now, when you pray, you must come back to the first principle, as I have told you. You must Realize who you are and what you are and where you live, and in whom you live, and whom you ask, and then you have to Realize what you ask. You have to know why you ask. Suppose I am praying for health. I look into my consciousness, and I Realize that I

am living in God, a spiritual being, living in this universal spirit, a spiritual being created in the image and likeness of spirit, and therefore am spiritual. I make that Realization in my consciousness. Then what is to hinder me from getting the answer to my prayer when I ask for health? Can a spiritual being, living in spirit, living in God Almighty, be sick? Can he? I ask you if that being can be sick. It is as utterly impossible as it is for a sunbeam to give forth a streak of darkness. It can not be. It is impossible.

Then persons come to you and say, "A great objection I have to you Scientists is that you make disease a non-reality," not knowing, at the same time, what is meant by the non-reality of disease, and not knowing, at the same time, if we did make it real, the impotency that would surround us.

Is disease real? I am going to confine you to this point right here, for a moment, and I am thanking God I have perfect health. Here is a person who we will say has the fever. Do I go to that person, or in my consciousness, recognize that fever as real? If I do I can not heal him, because I have recognized the reality of disease, and we have the world all before us. Well, do they heal? They can not heal them, not at all. Why? Because they do recognize evil and make it one of the things that they say they know exists.

Now, I should think, as Jesus said, if you can not believe Him, believe Him for the very works' sake. I assert that there is no such thing as wickedness. We make that Realization in our consciousness and this thing called sickness, vanishes, is gone. You touch it with the Truth and it is gone—it vanishes.

I wonder how plain I can make this non-reality of fever. For instance, we see before us a patient who has what we term fever. The thermometer says the degrees of heat run up to 105, or 106, or 107. I think the limit fixed by *materia medica* is that if the heat

runs above 106 the patient can not get well. I have had a great many cases telegraphed to us with fever above 107, and yet they got well. We put our hands upon the patient's pulse and it runs 120 to 160, difficult breathing, consciousness has left, and to all appearances he is burning up with what is termed fever. That looks very real and it is real so far as these five senses go, perfectly real, but the five senses, themselves, are unreal.

What do we mean by being unreal?

Here is a fire, we will say in this room, or in this house, and while it is burning it looks very real. It is just tearing everything up, cracking, going up in smoke, and blazing. Now, if you let the fire alone, what is the result? It burns itself out, burns up everything and the great flame goes out—is gone. The fire is gone. It did not go anywhere, it simply went out, it was nothing and went out. Or you can put it out in another way. You can put this water, as we term it, on the fire and it utterly destroys it. There is this fever, we were talking about, it looks as real as the fire, and it is just the same. How do we put it out? We can do it in two ways. Let it alone, and either it dies or the person that has it will pass out. It will be destroyed. Where does it go? It does not go anywhere. It is nothing and did not go anywhere. Or, you can put it out by pouring on it the waters of Truth. That is the Realization of its nothingness. You Realize that this spiritual being can not have fever. I will try to illustrate that, in this way, as I have done before. Say these two books represent what is usually termed the man, the two together as man. I think it is the generally recognized definition of man that he is a physical and a spiritual being. That is the thought in the so-called Sciences. Now, I am going to treat this man, in this way, and show you how we look at it from a Scientific point:

Here are the two constituting the

being called man, a spiritual and a physical being, and I am going to treat man for fever. What do I do? We will call the book in the right hand the spiritual being, the one in the left hand we say represents the physical. When we treat this case properly, we do not treat the physical at all, we just lay that physical fellow away. Why do I do that? Because all is spiritual, ALL IS SPIRIT AND SPIRITUAL MANIFESTATION. God is spirit and we are His image and likeness; therefore, we are spiritual, a spiritual creation, and this so-called materiality is nothing more than spirituality. Therefore, we eliminate the subject of matter from this question entirely, and we realize the Truth that spirit can not have fever. Why? Because it is the image and likeness of God; lives, moves and has its being in God, is perfect as God is perfect and can have nothing but perfection in it. That destroys this so-called manifestation in the body. You make that Realization—it is the waters of Truth—and that destroys the manifestation of fever before you.

You can sit down in the patient's presence, if you like, or you can do it absent just as well. Make that Realization for one hour's time, hold right to that thought and you will destroy the fever. It has left—gone. It does not go anywhere, but is simply annihilated. It was nothing. The waters of Truth placed upon that error destroyed the manifestation. That Realization does the work.

I want the students who hear and those who read, to thoroughly understand what is meant when we talk about the Realization. This whole subject is as plain as a, b, c, when you once obtain the Realization.

If you talk to a lawyer, he will tell you that in a lawsuit rarely ever more than one or two points are required to bring the whole subject at law into a nut shell. It is so with this Science, and with every other Science, and it is so with all Truth. When we get right down to the lone

facts, in a nut shell, this whole Science, which now takes fifteen lectures to illustrate, can be written on the page of an ordinary sized book.

First, you must know what God is, so far as God has permitted us to know. God is spirit, God is Love, God is Good, and we live, move and have our beings in that Love, Life, Goodness. We are the children of God, created in His image and likeness; we are God's heirs. We have everything that God has, and we must Realize who we are and then the language used between the Father and the child and how we can approach our Father in heaven and receive an answer.

Suppose I am treating a person against poverty. What do I do?

You do not have to wait until you are hungry and destitute before you can ask God for money. Not at all. You are God's heir, and you have the whole universe. The whole universe belongs to you and belongs to you as the sunshine does, and God's supply is as inexhaustible as the sunshine. If a thousand of us were to stand in the sunshine and each get all he wanted, the sunshine is not diminished, not a particle, and it is so with this universal reservoir of good. When we get all we want, all we can use, it is not diminished as much as one iota. Then you Realize that you are God's heir, joint heir with Jesus Christ, and what is the result? Your supply is sure to come. You are entitled to everything, and you have not to wait until you die. You have not to wait until you die to get this property, and you have not to wait until God dies, because God never dies. Then you are his heir now. You have not to wait until you die to get that which is left for you. Whoever heard of such a law as that? You are God's heir, and everything is there for you now, if you will only accept of it and ask, as you should ask, knowing that you have that for which you ask before you ask. If it is money or whatever it is you want, you know the sup-

ply is inexhaustible. You know, furthermore, that God is willing and anxious to give, more anxious than you are to receive. You know God Loves you, that God is Love, and He Loves you and He will answer your prayer, the very moment you bring yourself in contact or in line with these blessed promises. When you ask, then, you know you are going to get it.

Suppose you want to protect your house against burglars. Pray God to throw His protection over it, and if burglars come into your house they can not steal anything, can not harm you, nobody can harm you and nothing but Love can come near you. Why? Because you live in Love, you Realize that and you Love God and Love your brother and you throw out these vibrations of Love, and what is the result? Love comes back and settles in your heart and you are filled with it. All the world is filled with love for you, nothing but Love can come near you and nothing but Love can touch you.

Remember, as I close this topic of Prayer, that you must pray with the Spirit and with the Understanding, knowing what God is and what man is and the language between the two. Go to God with a pure heart, with nothing but Love dominating your feelings toward everybody on the face of the earth. You can not have hatred in your mind for this one or that one, and then bushels of Love for the rest. You can not say you Love all, but make an exception of this one. Remember, that you must have a clean heart, and you are measured by the lowest thought, so to speak. If you Love all the world and hate one, your heart is filled with hate and you are measured by hate and you get no answer. You must have a perfectly clean bill of health, so to speak. Your body and your mind must be clean, full of Love, forgiveness, and blessings for everybody that comes in contact with you. Let your life be a benediction to all that come in touch

with you, and everybody loves you and God Almighty showers down on you the full blessings more and more until finally you will have everything.

All remember this—those who read and those who hear. It is this that gives you an answer to your prayers. If you pray with a pure heart, and pray with the Spirit and with the Understanding, you will receive an answer.

FOR GOD IS MAN'S SUPPLY.

Let all those that seek Thee rejoice and be glad in Thee: let such as Love Thy salvation say continually, The Lord be magnified.

But I am poor and needy; yet the Lord thinketh upon me: Thou art my help and my deliverer; make no tarrying before him: all nations shall serve Him.

For He shall deliver the needy

when he crieth; the poor also, and him that hath no helper.

He shall spare the poor and needy, and shall save the souls of the needy.

He shall redeem their soul from deceit and violence: and precious shall their blood be in His sight.

When the poor and needy shall seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.

I will open the rivers in high places and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

But my God shall supply all your needs according to His riches in glory by Christ Jesus.

Now unto God and our Father be glory for ever and ever. Amen.

Lecture--Teaching Lesson No. 13.

BY BISHOP OLIVER C. SABIN

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
December 25, 1904.

The subject of our lecture to-day, in continuation of our teaching, will be THOUGHT. We can only hope, in the three succeeding lectures to give you scraps of the information that you ought to have to properly understand this Science. By the study of the previous lectures, the student will have understood how to obtain, and what it is, the Realization which heals the sick. It is all as simple as a, b, c.

First it is necessary to know what God is, so far as He has vouchsafed to give information to man; second, to know what man is, what are his rights, and, third, the language of communication, or means of communication, between the Father and the child. With these ideas plainly

before you, you then, at once, realize who you are and what you are and the subject regarding which you are praying is before you with the perfect realization of the real Truth.

We must always bear in mind THAT THE THOUGHT OF A THING IS THE PROPHECY OF ITS FULFILLMENT. The world is filled with thinkers; everything that exists is but the fulfillment of thought. Take the most intricate machinery, the finest building, the greatest display of architectural ability, or whatever else it may be that exists, it is but carrying out what Thought conceived before it was placed in actuality. The architect has a perfect panorama of the whole building in his mind before he places it upon the blue sheets, and it

is so in all the branches of learning. The historian, the writer, the essayist, the philosopher, all are but carrying out, in their various departments, the thoughts which they think. These persons who are everlastingly thinking that they are going to be overcome by poverty, or sickness, or sorrow, or distress, or catastrophe, do not know, when they are thinking thus, that their thoughts are bringing to them that which they are thinking of, and which they are trying to avoid. They can say later on with Job, "That which I feared has come upon me." Certainly.

I have a person in my mind who always said that she was going to die with a certain disease. She was in perfect health, perfectly free from all disease, but in the course of a few years, that constant thought created the very disease which she feared and it took her life within a year of the time she said she would die.

I am told, by those who practice it, that if you think that there is a pain, say in your big toe, or any part of your body, and keep thinking that the pain exists, by and by the pain will come. Now, whether this is true or not, I do not know. I have never tried it.

The world is but the picture of its thinking. On the flaming handbills and advertisements given out in the great metropolitan papers the very diseases are pictured by the adroit writers much better than the fellow can depict them who has the disease, and when a sufferer reads the statement made regarding the disease, he finds a responsive chord in his system and such persons will say right away, "Yes, I have that disease," and will send right off and get a bottle of the medicine. And so it is in all lines of disease. A person that is always worrying, has fear of a cold, fear of sickness, is sure to have those sicknesses upon him by the recurrence of the circumstances which he seeks to avoid, because he has created

disease by thinking it and it is bound to come.

In this series of lectures, as I have told you, we are laying more stress upon the financial thought than in any others we have ever published, and I want to impress one thought along that line while talking upon this subject of Thought. Take a person who is always fearing for the future, when he is walking down the path of life. He scrapes and scrimps and saves for same time, somewhere, under some circumstances, when God will go back on him and by his saying that he might have money enough to live on in spite of Divine providence. That is what it means. What is the result of such thinking on almost all of that class of people? Some of them get through and have enough money, but the majority of them die in want.

I was a lawyer for a great many years, familiar with the affairs of life, and I have found almost universally this to be true, that those people who scrimp, save and hoard for the future, die in want. That is, die in conditions of poverty. The hobgoblin that many of them fear is that they will be a charge upon their children and nearly every one of them die, after they have been fed by their children for years. That which they feared came upon them; they made their own circumstances by their own thoughts. Now remember this, that, in this act of thinking, you can think yourself up or you can think yourself down. Solomon says, "As a man thinketh in his heart, so is he," and never were truer words spoken by human tongue. You think and as you think, you build the circumstances and you have them and your thoughts are realized. If you think of health, happiness, plenty, harmony, goodness, and life, your pathway is strewn with the blessings of God Almighty, your every care is wiped away, your every thought is harmonious and bright, and the beautiful flowers of contentment bloom.

along your pathway. But, on the contrary, you take that poor soul who is always doubting, always fearing, fearing God Almighty, fearing that sometime He will go back on him, fearing that some time God will be in want, fearing that some time disaster will overtake him and his affairs that some time some catastrophe will come to him or his children or his environments, and the crop that such a one reaps is along the lines that he feared, because his thoughts have been a prophesy against him from the very first time that evil commenced, until it has developed. It has developed and will develop in every instance. With rare exceptions, such are certain to get the fruit of that which they sow.

We should remember this, and remember also, when we are overtaken by misfortune of any kind or character, not to blame it on to God, because God knows nothing but good, God cannot force you to get into line, unless you want to. There is the road to the right hand. Follow it and what is the result? There is the road to the left hand. Follow it and what is the result? You reap as you sow; you get that for which you strive. God cannot force you. You are free, you are created in His image and likeness, you are not an automaton. If God had the power to make you walk in a certain line, and you failed to walk there, that would make God the author of your sin, but you are created free, in His image and likeness, and it is for you to say what you want and you are responsible for the choice you make. As you think in your heart, so you are. You cannot dodge it. Therefore do not blame God; for if you go a long way down this path, pinching, hoarding, stingy, mean, lying, thieving, and blaspheming, and along the pathway of evil, the crop you reap is death. That is what you are to reap and you will reap simply what you sow. God knows nothing about it. God knows nothing but good, because God is

Good and God is All. You, the image and likeness of God can do as you please. You can allow this carnal mind to control you if you so wish, or you can allow yourself to be controlled with the God within, the spiritual man. You can go up this ladder of knowledge to eternal happiness and eternal peace. It is for you to decide.

A kindred thought, along this line, is that of FEAR. It is another sphere of THOUGHT, but it is something that you have to meet. Blackstone, the great law writer, divides all of the conditions of mankind into what he terms their WANTS and their FEARS. We want everything that is good. We do not say that we fear everything that is evil, but we denounce everything that is evil, so-called, and say, *"Get thee behind me, Satan, for it is written thou shalt worship the Lord thy God and Him only shalt thou serve."*

Of course, we do not recognize the reality of evil, in that it is permanent as Good is permanent. That is what is sweeping the world into the vortex called death. We call it evil. Sin, sickness and death are the three great enemies which are destroying the people of the earth. The last of these, our Savior says, to be overcome will be death. All is Good, for God is All. But here is this manifestation called evil.

We illustrate this in various ways. Suppose we come into this room and it is so dark, as the saying is, that we can almost feel it. That darkness seems real, but it is not real. Turn on an electric button and the whole room is full of light. Now, where did that darkness go? It did not go anywhere, because it was nothing, it was simply the absence of light. All is light and there is no darkness, but when the light is absent, when the earth rolls on its axis over and over, and hides the great luminary called the sun, we are in the absence of light, and, when it goes on a little farther, then the great luminary,

over the other side of the earth to us comes up again and destroys this thought of darkness. So with all evil, it is but the thought of it which makes it real. Take two persons, for example, if you possibly could, say take a person like myself for one and a person who knows nothing about this science for the other—and if you could give one fever, so-called, and give me fever, what would be the different result? The person out of this science would go to bed, send for the doctors, and the doctors would pronounce his case one of fever and it would likely run on for weeks, changing, as they have their rules, every seven days, usually changing from bad to worse, until finally the time would come when the climax would be reached, and the patient pass out into this vortex called death, a believer in the reality of fever. Suppose on the other hand, it tackles me or some person who is in this thought, who has the Realization of who he is. What is the result? Do I say this, "Yes, I have this fever," and go to bed? Not by any means. What do I do? I realize, in my consciousness, that I am the image and likeness of God Almighty. God being spirit, I therefore am spiritual and, that being true, it is impossible for me to have fever or any so-called material disease. Why? Because I am a spiritual being, living in the Father, and that realization, in my consciousness, destroys this manifestation called fever, or any so-called material disease, and I go forth free. In other words, I have denounced it, overcome it, and destroyed it by pouring on it the waters of Truth.

You can illustrate this in another way. Here is a fire. It is burning up a building, we will say. Now there are two ways to destroy that fire. It can either be destroyed by artificial means or else we can let it alone, and it will destroy itself. The usual way in cities like this, is to call out the fire companies. They come and pour water on the fire and it

is destroyed. It sometime happens that the fire gets into the crevices, over and around and in hard places to get at, but they keep on deluging it with the water until it is destroyed.

So it is with this practice of healing. When we are surrounded by what is termed disease or any other inharmony, what do we do? We deluge it with the waters of Truth and we keep on deluging until the fire is destroyed. Sometimes a bucket of water will put it out, and at other times we have to have oceans of it. But, in all the conceptions of thought, everywhere, when you confront the thought of evil, let it assume whatever form it may, with the Truth, it simply annihilates the evil thought. Mind, you do not send it anywhere, because it was nothing, and had no place to go to. Take a person who is a believer in a story that is not true, which has been told him, and then tell him the truth. What is the result? The Truth annihilates the first story. It does not send it anywhere, or put it anywhere, but it simply annihilates it. It is so with us in the practice of healing the sick. Say the manifestation of so-called sickness comes before you. Put the Truth on it, deluge the thought with the Truth, and if the evil does not at once go away continue to deluge it, pour on the waters of Truth, and sooner or later you will see the manifestation of perfect harmony restored and the fact stands out that all is good, for God is All.

There can be no failure, and there is no failure, where conditions are perfect. It is as natural and the law is as inexorable as the rule that water seeks the level of the sea.

Now, in treating diseases, whether you are treating yourself or anybody else, never fail to treat the conditions surrounding your patient, against fear. Suppose you are treating a child under ten years of age, or even older. Always treat the child through the mother or the one in

charge of the child, and be especially careful to treat against fear. I know a Scientist in this city, who was called upon to treat a little boy who has a sore throat, something like tonsillitis. He did not treat the boy in any other way than to treat the grandfather and grandmother of the child that they could not have any fear, that all such thoughts of diseases were carnal mind, and they could not even affect the child. As soon as their thought was lifted off, the child manifested perfect health. Time and again, in our experience, it has happened that people are excessively fearful about their children. The little ones get sick, and the parents are full of fear. We simply go to work and treat that fear out of the parents and in every instance, the destruction of fear in the parent destroys this so-called disease.

There is no disease in reality. It is nothing but a creation of carnal mind. It does not belong to God Almighty. God created all that was created, and He created everything good. There is no such thing as evil except as we make it real in this so-called carnal mind, and that is unreal for All is God and God is all the Mind that is; and yet it sometimes happens to us along this plane of so-called materiality that, unless we destroy this thought of fear, it will make our lives here perfect misery.

Of course, it would not be sensible for me, or anybody else, to say that there is no such thing as manifestation called sickness, which causes misery to the human family. That would simply be a lie on its face, because we see that Manifestation everywhere. Our Savior saw it. He went forth healing the sick wherever He went, but He had to take the manifestations that were before Him as we do. We do not recognize this reality of evil, in the slightest degree; neither did He, but we recognize it enough to know that it is nothing and thereby this Realization destroys it.

You want to know how I know I am right.

Well, I am going to tell you. Our Savior said, "If you do not believe me, believe me for the very works' sake." Now, for instance, we have a case come to us, say of fever, or any disease. We sit down and we treat that patient, as we term scientifically, by praying scientifically, and how is that done? We, in our consciousness, realize the Truth that that patient is the image and likeness of God, a spiritual being living in spirit, and that he lives, moves and has his being in God. We realize that God is Omnipresent Life, Omnipresent Health. This room, as we have illustrated before, is the universe. God fills every crevice in it. Notwithstanding that it is boundless on the right hand, on the left hand, in the front and in the back. There is no end anywhere, but God fills it everywhere and therefore everywhere is life. Everywhere life is there is health. God is through you and in you, and you live in Him, you breathe in Him, you work in Him, and He is All in All and All in All to you. You make that Realization perfectly, in favor of your patient, or in favor of yourself, and you see there can not be any fever there. The result is that the fever is killed. The waters of truth have destroyed the fires of evil.

I knew a young boy who, not very long ago, had a very bad sore throat, and, as usual in accordance with mortal mind, in the morning his fever was very high. A Scientist worked upon that fever, treated it for thirty-eight minutes, and at the end of that time, there was not a particle of fever or sore throat; the manifestation had gone away through the realization of the perfect Truth, that child was God Almighty's child and lived in Him and was perfect.

We know that we are right, because the work proves itself, and it will prove itself for you and it will prove itself for me and every reader

and every one who hears, if you will only go to God and study and follow the rules. When you first commence to heal, if you are like the most of us, you will rejoice that God does hear you, and it will be such a wonderful thing to you that you will clap your hands with joy, and think it miraculous. Suppose your baby falls down, and a great bruise comes on its head. You give him a thought, the bruise goes away, and you say how wonderful it is. It is so in every department of healing. It is all done by the same thought, the Realization.

When our Savior was prophesied of, they said His name should be called Wonderful. I think it is one of the sweetest things in all the world to have the realization that God is your Father, that you can go to Him and ask Him for what you want and He gives it to you and He gives it to you now. I think it is one of the sweetest things to know that, whatever you want, you do not have to go

and call on cold-blooded mortal mind but go to God direct. Do not go to anybody else. Go to God, ask, seek, and knock, and you will get what you ask. Pray according to the rules we have given you in the last five lectures and you will never fail. What a blessed thing it is to know that you have God, the Father, and the realizing sense that we belong to Him; that He is our Savior, and we are His children and His heirs and that all is ours and that what He has is absolutely inexhaustible.

I will say, in conclusion, be careful how you think in this subject of Thought. Teach your students how to think, teach your patients how to think, and destroy all thought of the reality of carnal mind, annihilate it. Let the great underlying fact that God is All and God is Good be the mainspring that moves your every action; and let God control your every act, thought and deed, and all will be well, all will be harmonious.

TREATMENT.

GIVEN CHRISTMAS DAY.

We thank Thee, our Father, and our God, that we are alive to-day and that we can look back along the annals of time and see the Babe of Bethlehem, cradled in the manger, surrounded by the wise men, heralded by the angels of light, singing "Peace on earth, good will to men."

Father, we thank Thee that we have that blessed child in His matured form as our Leader. We thank Thee that we follow in the footsteps which He trod, take Him as our teacher, as our guide, and realize that He is the way, the truth and the life. Father, we thank Thee for His teaching and we thank Thee for what He has done for us, and we thank Thee for what is He doing for us all the time; for Thou, Father, art our Father, and His Father, and He is our brother and He is our Advocate, and He does help us along the pathway in coming to Thee. He has brought

us back to God with the realizing Truth that God, the Father, is all and that Jesus Christ is His Son and that we are Thy children.

Bless each and every one who reads or hears us during the coming year, and surround the hearthstone of every one in this audience and of all who read, with Love, love from Thee our Father. Let each Realize that Thou, God, are Love, and that Love permeates all the universe, and that we live, move, and have our beings in Love, and Love comes over us and surrounds us and covers us, as the waters cover the fishes in the sea. Let Love be the guiding thought that shall lead us along this pathway of eternal knowledge and eternal light to eternal glory.

Do Thou, Father, bless each and every one of us to-day, give us the realizing sense that in Thee, through Jesus Christ our Savior, we are saved,

and saved forever, and give us abundantly the knowledge of the Truth which makes us free.

Keep us and direct us in all of our work, bless our Church and bless the Truth propaganda that starts from here; let it go throughout all the world, let churches be multiplied by the hundreds and by the thousands, and do Thou, Father, uphold us and

give us money and means to send forth workers, and carry out this blessed propaganda of Truth.

Give us freedom from every fear, freedom from every thought of evil, and the realizing sense that all is God and all is Good.

We ask everything in and through the name of Jesus Christ, our blessed Savior. Amen.

SOMETHING WRONG.

The medical practitioner is no longer able to deny that there is something radically wrong with the profession. The following statements coming from representative doctors are in evidence:

Sir Astley Cooper, once physician extraordinary to Queen Victoria, made the sweeping statement: "The science of medicine is founded upon conjecture."

Prof. Alonzo Clark, of the New York College of Physicians and Surgeons says: "All of our curative agents are poisons, and as a consequence every dose diminishes the patient's vitality."

Prof. St. John, of the New York School of Medicine says: "All medicines are poisonous."

Prof. Magendie, of Paris, once remarked to his class, after an extended experiment in his hospital: "Gentlemen, medicine is a great humbug."

Prof. Clark says: "Physicians have hurried thousands to their graves who would have recovered if left to Nature."

Prof. Wood, of Jefferson College, Philadelphia, says: "Efforts have

been made to reach the elements of disease, but not very successfully, because we have not yet learned the essential nature of the healthy actions, and cannot understand their derangements."

RULE OF THREE.

Three things to govern: Temper, Tongue and Conduct.

Three things to love: Courage, Gentleness, and Affection.

Three things to avoid: Cruelty, Arrogance, and Ingratitude.

Three things to delight in: Frankness, Freedom, and Beauty.

Three things to wish for: Health, Friends, and a Cheerful Spirit.

Three things to respect: Honor, Country, and Home.

What are termed miracles, instead of being violations of the laws of nature, are, if rightly understood, visible confirmations of those laws in their deepest depths controlled by a spiritual force which the wisest scientists have not yet unveiled. To admit the material manifestation and deny the spiritual force behind it is but to assert an effect without a cause—motion without a motor.

Lecture—The Mission of Our Church

BY BISHOP OLIVER C. SABIN

Delivered Before the Evangelical Christian Science Church, Sunday Evening,
December 11, 1904.

The subject of the lecture, to-night, is "The Mission of our Church." Religion is not new. So far back as we have any record of the history of the human family, we have found them religious. There was always some being, somewhere, held in mind as an object of worship; and, as civilization has advanced, the people have become enlightened and educated, and this being of Worship has increased in intelligence, and in magnitude, in accordance with the advancement of the human family.

Here is a singular fact, which historians will understand, that all people have always been measured in their conditions as they themselves measured God, or this Supreme being of Worship. This, you will find, is true throughout all the history of the world. We, in this enlightened age of the twentieth century, have our estimation of what God is. It is true we do not have the same thought now that we had when we were children. We thought then that God was some being sitting on a throne, somewhere, who would ultimately reward those who obeyed His commands with eternal life and condemn those who disobeyed to eternal damnation. God was a personality, a personal being, created in the form and shape of a man, and could be measured. It is true that some thought He was larger than others. That is not our idea of God. God is different from that.

When we learn to Understand the Scriptures, we are told that God is Omnipresent; we are told that God is Life, that God is Good, that God is

Power, God is Wisdom, that God is Love, that God is the Creator of all, and that we live, move, and have our beings in God; and our religion gives us one thing which no other religion has ever given to the world. It gives us God as our Father. Since the days of Jesus Christ, we have been enabled to look up to God and know that He is our Father, and that we are His children. God fills all space. You may travel to the eastward, to the northward, to the southward, and to the westward for millions and billions of years, with the velocity of light, and when you stop at the end of that time, you are no nearer the end of Infinity than when you started. In all this vast space, God is there and in all this vast space we find God manifest, for everywhere there is Life. Take the worlds, in their circlings around their orbits and on their axes, and everywhere, everything is in perpetual and continuous motion. Everything is upward and onward. God is Life, everywhere God is, there is Life, and God is everywhere; therefore Life is everywhere.

God created everything in His image and likeness, because it would be impossible for Him to do otherwise. He could not make His opposite, no more than you could pull a streak of darkness from a sunbeam. Therefore, all is as God is. We were created in His image and likeness and so was the earth and everything in it, and when they ask you, Will God be there and will we be there? Why certainly

God is there, and we are His image and likeness, and we will be there.

A lady asked me, to-day, what I thought of the future; would we know one another after we passed through this life, so-called? Certainly, I told her, we will be known there as we are known here. Jesus Christ is always our way, our example, and He has not left us in darkness. He passed through death, and, after His resurrection, He had a spiritualized body, perfect, visible or invisible at His will, and when He wished, the clouds swept Him from sight.

And so it will be with every perfect child of God. We will not appear, in the next life in our decrepid conditions, but we will be there, perfect; we will be there in the perfection of beauty as God intended we should be, and as we were created, because these so-called evils will not come there. We will be in the perfection of God's created children, and we will there continue our lessons as we are working here, onward and upward forever and forever, and by and by we will know as God knows, because He will be our Teacher. He is our Teacher here; God not only teaches us, but He directs our every act and our every move and every thought, if we but ask, seek and knock.

Our religion teaches us that man is absolutely the architect, you may say of his own condition. In other words man is that which he makes himself. A person who goes through life without prayer, without asking, seeking, and knocking, has no part or parcel with God, but a person who goes through life with the understanding that God is his Father and that everything he asks for he will receive, can make himself just what he wants to be, if you want to be good, and that is what all of us want. He can fill his life with acts of Kindness, and of Love, a brotherly love, and he will reap the crop, "*Well done, thou good and faithful servant.*" He can build himself up along lines of material

prosperity and intellectuality and advanced civilization, if he will seek and knock, for as we sow we reap.

The person who sows a crop of hatred, malice, vindictiveness, dishonesty, rascality, hypocrisy, reaps the crop of misery and death. I do not care if he has all the money in the world, such seed brings forth a reaping of misery, and it can not be otherwise, for as sure as the needle is true to the pole, so is this law as you sow you reap. You can not avoid it. In our church, we try to sow the seeds of Love, we try to bring ourselves in touch with God and Love Him, and we try to bring ourselves in touch in Love with our brothers, and go out into the byways and the highways and look after them and when they are suffering, in want, or misery, extend the helping hand, and bring them into the field and lift them up and build them up.

Jesus has taught us how to overcome the so-called ills of life; He has taught us how to heal the sick, and destroy error and how to overcome poverty. A person has no more right to be poor than he has to be sick. I have no more right to be sick than I have to commit any other sin. You may ask me then, "Do you say being sick is a sin?" I say yes, it is always the result of sin, but not always the result of the sin of the person who is sick. We are told that the sins of the fathers are visited upon the children for generations and generations. God made man and gave him eternal life, eternal health, eternal harmony, but by virtue of his right of self selection, man followed the wrong road and he sinned, and he bowed down to the belief that there is life, truth, intelligence and substance in matter, so-called, and the day he ate thereof he commenced to die and he has been going ever since; that is, the life of man has been curtailed, until to-day, instead of man living for all eternity, it was a thousand years, then less, until the average has now got down to about thirty-four years, and were it

not for this re-awakening that has come within the last century, it would have been so shortened that, in a few centuries more, he would have passed out, and would have had no life. Now the longevity has commenced to increase, for the reason that people have commenced to know the Truth which makes them free. Take a person in this thought, who is well founded and grounded in his belief and in his Understanding, and it is almost impossible to make him sick. I have no doubt that there are persons living to-day who can not be made sick. I used to be sick all the time and hardly knew what a well day was. Now I do not know what it is to be sick. It is the Truth that makes you free. Jesus Christ tells us it is the Truth that makes us free. You shall know the Truth and the Truth shall make you free.

It is not this so-called "feeling" religion. For instance, in my boyhood there would be for example, a young man in our neighborhood who was wild and out of the church. Our hearts went toward him and we wanted to save him from everlasting hell. We would have our little protracted meetings, and would center our thoughts upon that young man, unconsciously, all of us doing the same thing.

He would feel these thoughts. He thus would be made to think that he was going to the devil. We would think, "Oh, if he would join this church and be saved." He would feel these thoughts, and he would know, in his consciousness, pretty soon that he was on the high road to the devil and he would feel as though he was surely going that way. By and by, these thoughts would become so strong that he would break for the mourners' bench, get down on his knees, and all at once the thoughts of being a lost soul would be lifted off him. We would all say in our hearts, "Thank God, John Smith has joined the church and he is saved." Instead of having these depressing thoughts

upon him, everybody's thoughts were on him for good and it would not be ten minutes before he would say, "Thank God, I am saved, for I feel it right here in my heart."

Such a conversion has nothing more to do with religion than any other kind of animal magnetism practice. Religion is a matter of Knowledge, you shall know the Truth and the Truth shall make you free, and, if you come into the Knowledge of this Truth, then you can thank God Almighty and your life is but a continuous song of thanks to God Almighty for His blessings; but, until you come into this perfect Understanding of this Truth, the knowledge of which makes you free, you can not in any other way be blessed.

For example, we will say, here is a person before us we want to heal of a fever. Can we heal this person by saying, "John Smith, you have a fever and a bad fever" and keep up such thoughts? Is that giving help? That is the way to nail the lid on the coffin. Go back into your consciousness and Realize who you are, as we have taught you in these lectures, and you there and then Realize that John Smith is the child of God, living, moving and having his being in God; a Spiritual being, living in spirit, and he can have no such thing as fever. This manifestation before us is but carnal mind and is false, unreal and untrue. Such a Realization destroys that so-called fever upon him. There is no sentiment about it, in the sense that you are exhilarated, in the sense that you get at these protracted meetings, but it is a matter of cold reasoning, cold knowledge, perfect Understanding, and when you have that, you Realize that you are the master of your own self, you are the master of your own circumstances and instead of letting circumstances lead you, you take them by the foretop and you lead them and command them.

This religion, instead of making us the creature to be kicked here and there, gives us command of the situa-

tion and of our affairs and everything that comes in contact with us, and we know, because we are in the exercise of the power and dominion that God Almighty gave us at creation. God said: "*Let us make man in our image and likeness,*" and He did make and give him dominion and power. God never created one child different from any other. All of us have this dominion and this power, and if we do not use it it is because of our own ignorance. The person that says he can not do this or that, simply builds a stone wall in front of him which he can not get over.

There is no such word as can't. You remember that beautiful passage in the play where Richelieu was sending a page upon some dangerous business, and he promised him great rewards, if he succeeded; and after the old cardinal got through promising, the youngster said: "And father, if I fail?" The old man, who was in a recumbent position arose slowly, until he became as straight as an arrow, and with his hand pointed to the heaven, to the youth said, "In the bright lexicon of youth, there is no such word as fail." So it is in this. He only fails who is a coward at heart. There is nothing that man can not do, if he will, because God Almighty has given him power and dominion, but it is only those who seek, and study and work, and apply their intelligence along these lines who succeed.

This religion gives us an Understanding how to pray. The whole system of intercourse with God is as simple as a, b, c. First, we have God the Father; next we have man, the child; and third, we have the means of communication, or the language between the two. If you understand what God is, and what man is and the language to use, you have mastered the problem, for all else will be added unto you. You have been taught, in our teaching, how to pray, that you must come to God with a pure heart, filled with Love, Love for

your brother the same as you have for yourself. If, when you come to the altar and there find you have aught against your brother, lay your gift down and go and be reconciled with your brother. Do what is right, make reconciliation, or, in other words, if your brother is away from you, go into your own consciousness, forgive in your heart and throw out the vibrations of Love; affirm that you Love him, that God Loves him and God forgives you for that he has against you. Clean up the inside man and come to God with a pure heart and, when you do that, you ask for that which you want and you receive what you ask for.

Another beautiful thought about our religion is it teaches us how to Love—to Love God. In my letters, day in and day out, as they come from all parts of the world, you will see statements like this: "I have never known before to Love until I came into this beautiful thought; this beautiful religion. I never knew how to Love God, never knew how to Love my brother as I do myself, but, since I have come into this Science, it has taught me how to Love."

The only power there is is Love. God works through and by Love, for God is Love and there is no power but Love. Suppose I have a vindictive enemy, that wanted to do me harm, and I would go to him and quarrel with him. What would be the result? I would not bring him any nearer to my way of thinking and, if we did not come to actual blows, we would be as far apart as we ever were; but if I give him the vibrations of Love, sit down and in my consciousness, affirm to God Almighty and before God Almighty that I Love this man and that God's Love goes out to him and affirm that I Love him, I Love him, I Love him, instead of continuing to be my enemy, he becomes my friend. If you want to conquer a vicious beast, Love it. You can do what you like.

Continued on Page 291.

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Unchain the Truth.

During the past month, a number of new church charters have been applied for, both in this and other countries and the good work, seemingly, is taking hold, in the affections of the people. The combining of religion and humanity, in other words, making professions of Love, mean something practical, is the only basis upon which a church ought to stand and the only one which churches can stand much longer. A church organi-

zation is nothing more than the association of persons who desire to accomplish their desires along certain lines. All who believe in these churches ought to be of like mind to work. The old idea that a person must belong to a church, in order to save their souls, from hell, of course, has no standing in our theology. The church never saved anyone and cannot be the means of any one being lost; either for it or the lack of it. Churches are good schools wherein those who join can learn, and after being taught can teach others and that is the aim and object of them, to push the good, to push the Truth and that is what we want in this church. We want to urge upon every person who reads this, to go to work and get up five or more persons who are of like thinking, and will go in together and sow the good seed. Such should write for a charter. If you send for some of the leaflets, we will send them to you for ten cents a pound, that is a fraction over the postage that it costs to send them to you. How long we can keep this up, of course, I cannot say, but the supply now is abundant and will be for some time. These leaflets scattered around the community with the understanding that certain persons who desire to take an interest in the New Thought, are invited to meet with

certain others who are already in this thought, at a certain place, will soon build up a little Church, in every community. You can call them societies, if you choose. Get yourselves together and meet regularly, read the Bible, read the lectures on this subject in the various books published, and teach one another first how to heal the sick. Those of you that can already heal, commence to heal the members of your church free, and by-and-by when the church gets strong enough, as the church in Washington is, then employ healers. You will employ them and give them a regular salary for their work and let each member of the church do their part; and thus let your religion mean something.

The twentieth thousand of the little book "DIVINE HEALING" is now published and being distributed. The book has been enlarged and is better printed and more handsome than any one of those we have ever had before. Many have written for it, during the past four weeks, and we were unable to supply them, because the printer allowed us to get out and the supply that he did print was spoiled by poor printing, hence this delay. The new edition will be sent out until further notice, at ten cents a copy. That is a little less than cost and postage. We are willing to do our part, you do yours, get up a list of names

of those in your neighborhood that you think ought to have the book and send in the name and pay for them, and we will send to the parties whose names and addresses you give us, and thus you will be preaching the gospel, sending it out, and sowing the seed, throwing out the lifeline, and God will bless you for such sowing.

The NEWS LETTER, in its new dress and beautiful covers, is taking and is being subscribed for more rapidly than at any time within five years, building up and becoming stronger. Now, let this good work go on. Look at the discounts that we give in connection with the NEWS LETTER and our books. Buy what books you need with the NEWS LETTER, and those of you who are disposed to send in names with two cents each, we will send sample copies of the NEWS LETTER to such persons as you wish.

The International Metaphysical University is now holding its sessions monthly, and those who want to be fitted for this work, to make it a life's work, should make their preparations to go through this Teaching Course and become thoroughly equipped. We want workers everywhere. The harvest is ripe and the laborers are few. The wants of humanity call for all to come and help. A person should not go into this work as an Evangelist or Bishop Evangelists before they become thor-

oughly versed in the Knowledge of healing the sick. To send a person out who can not heal the sick would be to send out a sign board which could only point the way, but could not go. Every one going through the college is supposed to learn how to heal the sick and to come out healers, thus fitting themselves for work in the field.

The new book, "CHRISTIAN SCIENCE MADE PLAIN" will be ready to issue to our patrons about the time that this paper goes into the mail. It was given into the hands of the printer on the 16th of January and I have no doubt but that it will be ready for distribution as soon as this magazine goes out. This book consists of 144 pages, embracing sixteen lectures and about ten pages of formulas for treatment, together with other useful information necessary for the students to understand. It enters very largely into the department of finance, teaching every one how to dem-

onstrate over poverty and want, as well as sickness.

Through the munificence of a friend, who desired to help push this Truth, we are enabled to put this book before the public at almost a nominal price, as such financial help has been given that we are enabled to do this. The price of the book, in cloth binding, will be 50 cents and the price in the paper cover will be 25 cents, or five books for \$1.00.

Every reader of the NEWS LETTER ought to have a copy of it, and those who wish and have the money, should spend as much as they can in sending these books out, as well as "DIVINE HEALING." "DIVINE HEALING" is a cheaper book, but the new book is more exhaustive, but both are good to attract the attention of those who do not understand. Persons subscribing for the NEWS LETTER for the next three months and sending \$1.00 can have the NEWS LETTER and the new book, "CHRISTIAN SCIENCE MADE PLAIN."

Lovingly Yours,

Oliver E. Sabier

BISHOP.

Continued from page 287.

Some months ago, somebody put a mouse trap in our house, and I saw a little mouse choked to death in the trap. I felt so bad about it I threw the trap away. I treated the mice and they went away. That must have been perhaps a year ago, and this year, again, a little mother mouse got into the house and had a litter. I would see the little ones in my study, when I was working and I treated. I was afraid some one would hurt them and I said: "I Love you, and I do not want you to be hurt, now go to your home," and they never have been seen around since.

One time there was a great army of ants going along in such a place as I knew they would be trampled upon. I treated those ants and told them to go home, that they would get hurt where they were and it was not but a few minutes until they had all gone and I have never seen them since.

Now, I am not talking nonsense to

you, for you can prove this work by doing it yourself. You are absolutely invincible if you Love, but without Love you are as impotent as the fellow who builds his house upon the shifting sands.

Now you try this. Jesus said they would know His disciples because they Loved one another. He came teaching the doctrine of Love. Love God and Love your fellow. Throw out the vibrations of Love. When you give your treatment in the morning, you should in every instance, look to the east and say, "I give to the world and to the people of the East my Love, and I send this Love in vibrations," and the same to the south and the west and the north and when you do that you have given a benediction that brings you in harmony with all the world and the blessings of Love will protect you in your daily walk.

Little children Love one another. The mission of our church is to teach all how to Love.

When man shall once come to his own, when he shall recognize his power as spirit and live in sweet communion with the "Over Soul," when he shall walk, as Enoch did, with God, and know all the beautiful possibilities of the Now—ah! who is to tell what life shall be then? This is the vision that haunts us with sweet persistence—the ideal ever before us—to which we shall some day attain; for God does not mock us with impossibilities. That we can dream of these things is His pledge of their reality. They only await our awakening in the night of spirit to fulfill them. There is no such thing as failure for him who truly

lives, for all the strength and wisdom and love of God are his to work with. He can not fail. Arouse ye, then, ye people, and help to bring the Kingdom of God "on earth as it is in heaven."

"Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought 'Twas sweet to live;"

Somebody said, 'I'm glad to give;
Somebody fought a valiant fight;
Somebody lived to shield the right.

Was that somebody you?"



MRS. MARY C. SABIN.

Proper Thinking

BY MARY C. SABIN.

We are told, in Proverbs, "That as a man thinketh in his heart, so is he." Never was greater Truth spoken. It is possible for us, by proper thinking, to build up our mental, moral, spiritual, and physical beings into condition of perfect harmony by proper thinking, and the reverse can be created and will be created by improper thinking. If we wish health, prosperity, happiness and harmony, we must think it, know and realize that in God there can be nothing but Perfection, and realize further, that God is Omnipresent, everywhere existant, and that we live, move, and have our beings in Him, and therefore nothing but perfect good and perfect harmony can surround us. If so-called trouble, or manifestation of any kind of evil, comes up before us, Realize the Allness of Good, denounce this manifestation of evil and think thoughts of perfect harmony and the so-called evil can find no lodgment with you.

This proper thinking is as useful, in the every-day affairs of life, as in any other department of human effort. Let the housewife who is burdened with cares, at times seemingly

insurmountable,—the worry of the children, the multiplicity of work, the ingratitude and disobedience of servants,—let all such bring to their aid the thought that God is Omnipotent and that He will control all, restoring perfect harmony and that these apparent manifestations of inharmonious conditions, are unreal, untrue and can not be true, because all is Good and all is Harmony, for God controls all. This thought will restore Harmony to the household, happiness to the heart and will drive from the home the wolf that is clamoring at the door.

Let the husband and the father, who is bothered with business, financial embarrassments and inharmonious conditions surrounding his business affairs, bring to his aid the beautiful Thought of perfect harmony, with the Understanding and perfect Knowledge that God controls all, giving all his affairs into God's hands, and then trust in God and not worry, and soon Harmony, Beautiful Harmony will respond; his troubles will disappear and the conditions which

caused him trouble, will pass away and plenty and happiness and perfection will surround him and his work.

"Think beautiful thoughts" and your mind will be made beautiful, your body harmonious and all your surroundings will be as they should be, and you will be as they should be, and you will live in heaven here and now.

If we enter into any department of life, either domestic or public, and take with us the thought of harmony, the good thoughts, the beautiful thoughts, and let those thoughts dominate our mind, the result will be Harmony prosperity and success, for as a man thinketh in his heart, so is he.

A source of much anxiety and misery, with the people of the world at large, is financial trouble, not so much the troubles now existant, apparently, at hand, as those that are expected in the future days; a constant scramble, so to speak, a constant worry for the possession of the almighty dollar that causes the people of the world to lose their happiness and become destroyed mentally and physically, more than any other one ailment in existence. All of these thoughts are the creator, so to speak, of the very conditions which you would like to avoid. If one is always thinking of calamity, or disaster, or forthcoming poverty, they are certain

to realize those thoughts as the very conditions of thier own thinking, thus making the conditions which they so much dreaded. The thought of a thing brings forth the very thing of which one thinks. A person who is worried about poverty, almost invariably is overcome with poverty, if not in reality, their mind becomes poor, grasping, and they have nothing but misery, because of their thoughts.

Often, in the experience of life, we see persons of independent means, who are grasping for money to hoard, to build up a fortune, making themselves poor, simply by their minds becoming impoverished by this poverty thought. Take the miser who loves his money, and worships his money, he starves himself, he thinks so much of his money that he is not enabled to enjoy it, because he will not part with it; he keep it, worships it and hoards it, until he becomes impoverished by this kind of thinking and dies in want, even when surrounded by unlimited means.

I would like to impress upon all mothers, this one thing, that in the handling of your children, you should think only of them, and about them such thoughts as you want to see realized. If you want them to be good, think that they are and will be good, know in your thinking that they will be good, know that God controls them; if you want them to be heal-

thy, think health, think of them as the perfect children of God, and that they can not be sick, and that God protects them from all so-called sickness and annihilates it and destroys it. If you want them to be good, think of them as the perfect children of God, living, moving, and having their beings in God and that they can not be bad. Remember that, with all your thinking, never forget to think of the thinker—YOURSELF. Think happiness into your own heart, Love into your own heart, and all

these other thoughts will become more Harmonious and more real and results more easily obtainable. Thus thinking, the results will be perfect.

Remember that every ill, that we meet along the common walks of life, is created in our own mind, by our own thoughts, which, if properly controlled, would annihilate all of these inharmonious conditions and give happiness, contentment, peace and rest, all in God, for you are His children, living and moving and having your beings in Him.

Christian Science Made Plain

We are ready to deliver the book, "Christian Science Made Plain." This book consists of 144 pages, printed with fine, new type upon number one book paper, 5½ by 7½ inches. The price of the book, bound in cloth, is \$1.00, and bound in paper, 50c, but owing to the fact that the first edition of 5,000, has been one-half paid for by a friend, who donated the money for that purpose, we are going to discount the price of this book one-half, until this donation is exhausted. That will make the book, cloth bound 50 cents; paper bound 25 cents.

To those who wish to give this book away, for the purpose of teaching others how to heal the sick, we will make this additional deduction. Per-

sons ordering ten of the paper bound books at a time, can have them for \$2.00, and for the cloth bound books, six books at a time can have them for \$2.00. These prices are not made with the view of fixing the price of the book at that permanently, as they can not be adhered to unless aided by additional donations. Those who wish the books, should order as soon as possible, to obtain the discount.

The book, in a comprehensive manner, teaches the philosophy and principles underlying the subject of God's intercourse with man, teaching all how to overcome poverty, as well as how to heal the sick. This subject is exhaustively treated in sixteen lectures.

Next is given ten different treatments how to pray for subjects, covering most of the wants of man, including a treatment against poverty, worry, sickness, of every kind and character, sorrow, the alcoholic habit, the morphine habit and the tobacco habit, together with rules and instructions how to pray and what to pray for.

The trade is notified that they **can** have the benefit of this reduced **offer**, as long as the supply holds out, **then** it, in common with all others, **will** have to pay more money.

This book is the result of the **personal** experience of Bishop Sabin, **the** author, and is thoroughly reliable **and** will prove itself to be true to all **who** honestly test it.

APHORISMS.

Work out your own salvation.

Be cheerful! be thankful! don't worry, and prosperity is yours.

When you don't know what to do, don't do it.

If any circumstances be not to thy mind, suit thy mind to thy circumstances.

Heaven never helps a man who will not act.

God gives us much that we may make it more.

Obey Divine law and you will always be in the current of progress and prosperity.

The more we are in ourselves the more we may mean to God.

God's law understood and obeyed brings peace.

Ability brings responsibility. Ability is abused when not used.

Sweetness is strength, and strength is sweetness.

Make friends with circumstances; never quarrel with fate.

Life is given to be glad in. Joy is for all men.

A cheerful heart doeth good to everybody.

Only the true is good, and only the good is true.

Seek only the good, and only the good will come to you.

Read Isaiah xxvi, 3, 4.

Patience and perseverance accomplish all righteous desires.

Patience is not a virtue when it whines.

God makes our sunshine, we make our own clouds.

They who hunt for peace and happiness generally find it.

They who hunt for trouble soon find it.

Bring yourself into harmony with your surroundings.

Talk happiness! The world is sad enough without our woes.

Be strong with the strength of the Spirit.

There is no place too lowly for the display of high qualities.

Testimonial Meeting

Evangelical Christian Science Church, Sunday
Evening, December 4, 1904.

BISHOP SABIN.—Here is a Truth that is as old as God, because it is from God and of God.

Seven years ago last spring was the first I ever heard of it. At that time I was sick and diseased almost from the crown of my head to the soles of my feet, emaciated, poor and run down. When I first heard of it, I did not believe anything in it and I was stupefied, almost, with wonder because one of my employees claimed he had been healed of the morphine habit, an extremely bad case. I was rather interested and came to this very hall, heard more of it, became interested still more and then commenced to study. By and by, as one of the brothers has said here to-night, after I studied, it came to me. I learned that God, through man, healed the sick, and my knowledge went beyond guess, for I knew I learned that certain conditions would bring forth certain results, just as sure as two and two make four. They can not fail. The result of this Knowledge was that I was made strong, made healthy, made vigorous, and instead of weighing 120 to 135 pounds, I weigh 170 to 180. I have muscles as hard and strong as a blacksmith's;

am in absolute and perfect health in every particle of my body. More than that, I know the Truth which prevents sickness. Before I came into this Truth, my wife had been a person for whom I hired the physician by the year. I think it is not exaggeration to say that, for ten years before she came into this Truth, I rarely ever let her out of my sight or out of the sight of some person who was watching her, to prevent her from injuring her own self, she was in such a miserable condition of health. While I was studying this Truth, she took it up, unbeknown to me. I did not believe in it and was simply studying to find out how they had healed this young friend of mine. My wife studied in the afternoon, I would study at night, and by and by a beautiful, Godly smile came into her face, her ailments commenced to pass away, harmony came around in the family and love and happiness surrounded the hearthstone. Harmony from God Almighty went into the hearts of all my family, and we love one another as we never have been able to before. From that small beginning, it has grown up until now every child I have believes in this blessed Truth; all are healthy and happy.

Testimonial Meeting

Evangelical Christian Science Church Sunday Evening, November 27, 1904.

BISHOP SABIN.—We have a religion or science, whatever you may call it, that teaches man how to approach God, the Father, and receive an answer to his prayers. That is all this healing is—an answer to prayer. On every side and everywhere, in every land and under every flag, we see humanity going down the road to death, suffering from sickness, from sin, from sorrow, and death. And in addition to that we find them groveling in want, struggling for existence, all because they do not know how to approach the Father. It is true that God does not require us to approach Him in any specific way, except that we must go to Him with a heart that is filled with perfect Love, perfect Righteousness, and we must have the Understanding that we will get an answer to that which we ask. If you have these, I do not care what your mode of approach may be, God will answer our prayers.

I know an incident of healing which was done yesterday by a lady of this church. A person complained of suffering for some time from a certain so-called disease. The healer at once made the Realization in her own mind, denounced and denied the potency of the so-called disease, and the person was instantly healed.

The so-called disease was one that *materia medica* would have looked upon with much gravity, and it is one which carries off a great many people through this thing we call death.

I was asked, by a gentleman, not long ago, if we could heal everything. Now if God is the healer, there can be no measuring of His power; His power is simply unlimited. We have healed the worst kind of cases through prayer to God. God has healed them through us, in answer to our prayer, not only here in the city of Washington, but in every city in the United States, and almost every country in the world. God has healed cases of the most violent and serious character, and yet, sometimes, a person will come to you afflicted with an apparently simple disease, and with all the prayers that can be offered for that person, there is no visible effect. That is not in the system of treatment; it is not in the healer; it is in the person, himself.

In most cases,—in cases where they work as we do, as I in my practice do, having a large number of workers on every given case,—people are almost raised from the dead, in various parts of the world. Of course, all these healers could not be “off” in their mentality or in their purity of

thought or lacking in Faith. Our Savior, you remember, when He went down into His own country, was surrounded with a wall of unbelief, and Mark tells us, He could not do many mighty works because of that unbelief. If a person is determined to shut his eyes and his soul and his heart, against this Truth, I do not think we can heal him. We have to go to God as a little child, and, in order to be healed, whether you believe in it or not, you must want to be healed, you must be willing for God to heal you. You must show your willingness, receptivity and desire. That is as much as a person could ask. I remember, the first time I ever asked any person to heal me, I frankly told the person that I did not believe in the healing, but I told them "I was willing to be made whole," and I was relieved. And after I had been relieved a number of times of various ailments, then I commenced to believe, and by and by I was made perfectly whole, and now I know. It has passed beyond belief. Instead of having a broken-down, diseased body, I have a perfect body and perfect health; and, instead of being a decrepid, bent-over, old man, as I was seven years ago, I am, to-day, in the possession of the vigor and health of a man of thirty-five years, can outrun a boy, and I am without the least symptom of disease.

The time was when I would not run across the street to catch a street car for all the money in the Treasury, hardly. Now I can run and catch a street car when it is going full gait,

as it goes on our streets, and think nothing of it. The Truth has destroyed all this error. It is the Truth that builds us up. This idea that man must become old, and must protect himself and care for himself because he is getting old, is paving the way for the undertaker. Ten years ago, I used to be told, "You are getting old, and you have to take care of yourself." I would bundle up to avoid disease and I was taking medicine daily and the result was, I was sick all the time. Since that hobgoblin of age has been driven out of my consciousness, I have no fear of old age, I have no fear of sickness, I have no fear of any kind of inharmony. God Almighty blesses me and takes care of me, in every department of life, because I simply trust Him in everything I do and in every step I take.

MISS M. E. VAN VOAST.—I just want to give one little case. When Bishop Sabin talked of Denials, this morning, it brought to mind a case which came to me last year. About the first of January, my niece came to me from New York. She had a good sized bag full of medicine. She had a very bad case of eczema, and she came loaded down with medicines. The doctor had told her that in three years' time she might look for a little relief, but surely not before that time. She made fun of Christian Science, and made fun of me, but she was very much worried about the eczema, and she did not like the medicine. I began denying it, and, every time anybody mentioned three years or three minutes, I simply denied it. and I

generally gave her a treatment, every night, and at the end of two weeks she threw away her medicine, and at the end of three weeks there was not a particle of eczema left.

I did not dare to talk about this, because I was a little afraid to talk, it seemed such a remarkable cure; and after a while, my niece said to me: "Do you suppose Christian Science cured me?" I told her I did not even ask the question, she was cured and that was all that was necessary.

That is one cure I absolutely know of, and I was just a beginner in the work.

One other case which came to me not long ago. I was in one of the stores, where I have a little friend, and I went up to her and spoke to her and she said, "Oh, I have such an awful headache; it is terrific." I simply denied it, and kept on denying it for a little while and went away.

I went back a few days ago, and she threw her arms around me and hugged me and said: "Oh, I did not have a bit of headache after you left; it was perfectly well and I am so glad."

MRS. CLARA EATON.—I should like to say a few words of testimony in favor of Christian Science.

I have only quite recently come into this thought, therefore, I can not say very much; but, before I came to Washington. I knew of a lady who suffered in the night very severe trouble of the heart and she did not know what to do, not having any doctor, and she was a little bit alarmed. Her husband happened to think of the

book Christology; they could not seem to think of anything else. He got the book and a treatment was read to her once or twice and she said "Help me into bed, and I think I will be all right and can lie down." He helped her into bed and the trouble went away. She could feel it going and, in five minutes' time, the trouble had all gone and she went to sleep.

Before I came here, in the summer sometime, I sent in the names of three friends to have the book *Divine Healing* sent them. One lady wrote me, afterwards, about the book. She was very thankful for it, it did her so much good, and she could not get over the effects of it. She thought it was very fine, and just what she had been wanting. Another lady wrote that she was overjoyed; she did not know what to do or think about it. It was just the thing she had been looking for for years. She knew it was from me, because she knew I was in Washington, as I had sent her a souvenir postal, and she wrote me thanking me for the book. I have not heard from the other lady yet, and I do not know what she thinks, but I know she is very much interested and very much in favor of Christian Science. I have been corresponding with her and she wrote me not long ago that my letters were a very great joy to her, that they did her so much good, spiritually, and that they were perfect heaven to her, so I think she is accepting the teachings of Christian Science.

Last week, one day, my husband mislaid his umbrella and he could not

think where he left it. He hunted everywhere but the umbrella was gone. It occurred to me then to make use of the teaching that I had been receiving and I held the thought that his umbrella could not be lost, that nothing could be lost in Divine mind, and I felt sure the umbrella would be restored, but it could not be found, and I did not think of it any more. All of a sudden, however, my husband laid down his book and said: "I know where that umbrella is now; it has just come to me," and he went right there and brought the umbrella home.

So, I think that Christian Science is doing wonderful things, and, although I am just new in the faith, I feel very much encouraged, very much delighted and I feel like going on and doing more and more and having more demonstrations in my life.

EBEN F. EATON.—The greatest surprise to me was that I could get an answer to my prayers. I had been a Christian a great many years but when I prayed I felt my prayers were like when I was a boy on the farm. I used to "holler" and I would hear the echo, nothing coming back but my voice. That is the way I felt about my prayers. Now, however, my prayers are answered. I have only been in Science a short time, but wonderful things have happened. I could tell you some wonderful things that have happened with me.

When I came to the city, I had a sort of tetter in my ears, and it annoyed me a very great deal. I had it for probably a year and a half, and it was a great annoyance to me. I had

forgotten all about it, and the other day I put my hand to my ears, and it was gone. I had asked the Lord to drive that terrible thing out of my ears and He did it, and I had forgotten all about it until I discovered it was gone, and so it is with a great many other ailments; sore throat also. Whenever I would come to the Realization of my unity with God that sore throat would leave, just like a breeze. Many other things have happened in this very short time that I have been in Christian Science, that are wonderful.

MR. E. WARD.—I would like to speak of an experience that I had when I was in the old thought, before I knew anything about Christian Science at all. I have mentioned this before, but I think it is worth telling again.

I had been troubled with rheumatism so that the right knee was about one inch larger than the left. I prayed then as a new beginner plays on the piano; just striking all over, everywhere, and sometimes striking a chord and sometimes not. I was struggling with prayer. Sometimes I struck the right chord and sometimes I did not; sometimes I got an answer to my prayer and sometimes I did not. But this case was something that astonished me, and I could not account for it. I was taking medicine, and took every medicine everybody told me to, to take away this rheumatism. Finally I went to a drug store and the man gave me a medicine which he said would surely kill the rheumatism, and if it did not

cure it, I would get my money back. He emphasized it very strongly. It would surely cure it, he said, and he never knew a case where it did not, so, upon his recommendation, I took that bottle of medicine, and the first thing I knew that pain left my knee, and before I got home it was all right. I did not know what to think of it. I had only taken one dose and I knew the medicine had not had time to work, and yet the pain had entirely gone. I could not account for it, why the medicine should cure be so quickly of a pain that had been hanging on me for years, but since I have come into this Science and know how to pray under scientific principles, I can understand it all; how the rheumatism left and everything. As Christ said: *"And all things whatsoever ye shall ask in prayer, believing, ye shall receive."*

This Faith is purely suggestion. It is not suggestion to the conscious mind. If we understand what that is, it is the intuitive mind that does things intuitively, without reasoning. Now I believe that man's suggestion touched my sub-conscious mind just right and the work was immediately done. Now the Faith that heals is the Faith that touches the heart. It is not merely a belief, but a Faith that touches the heart, touches the sub-conscious mind and as soon as we reach that the disease leaves. The reason why some people are not cured and wonder why they are not cured, is simply that they have not belief in their hearts.

MR. N. GRANT CURRIE.—About a

year ago I was under the doctor's care for stomach trouble. About the middle of January I became afraid to eat anything, and along in February I had to stop work, but about the first of April, the change came. I had been praying all the time. I had not heard much of Christian Science, but to a certain extent I had been in favor of it, and when the change came to me, it seemed as though I had new life in my mind and body. I threw away the medicine and have not touched a bit since. Shortly after, I got hold of Christology. I read it through and demonstrated on myself, and it came all right. I am well now from top to toe, pretty nearly. I have some troubles yet, but they are going, and I never felt better in my life, and never felt happier. I have no trouble or fear.

W. S. WHITMAN.—I used to think that praying was talking to yourself and that of all religions Christian Science was the worst. The first time I attended a lecture on Christian Science, the lecture was on the subject of prayer, and when it was said that you could have an immediate answer to prayer, that was enough for me; it seemed miraculous. That was my starting point in Christian Science, and now I am glad to say that I can pray to God and get an answer right away and every time.

The difference between religion and spirituality is that the former prescribes faith, and the latter works.

Mollie Midget Stories

THIRD SERIES—NUMBER FIVE.

NO. 22 CRYSTAL DELL MERRY LAND.
MOTHERS, CO-WORKERS, AND FRIENDS:

To you, who are seeking to have the *Imaginative Faculty* King over your child, I submit the following stories, with great Love; realizing fully, that the mind of the child being plastic, will retain the indelible impressions made upon it during this early stage. I thank you, therefore, one and all, for allowing me to enter that sacred chamber, the Heart, and hope, throughout the coming year, that "the Fire of Love" will glow with a more fervent heat as you read some word penned by the hand of—

"The Children's Friend,"

(M.) MOLLIE MIDGET.

TO A HERO

Washington! Washington! George
Washington—

A boy who was good—— and a boy
who liked fun;

He grew and he grew like a big
"cherry-tree,"

When a man he wore trousers short
to the knee;

And his hair it hung down like a
Chinese cue,

It rolled from his forehead, as pom-
padours do.

And his coat was made with a "swal-
low-tail back,"

His hat was pinned up with a won-
derful knack;

Of ribbons and laces he wore not a
few,

While great buckles of silver shone
from his shoe.

He led in the dance, and he liked to
be merry—

But he did not like boys who were
contrary.

He liked girls and boys who would
tell him the truth:

You know, "George would not tell a
lie in his youth."

And he lived till his hair was hoary
and gray,

And his good deeds will live forever
and aye.

He is known to each little lassie and
lad

"As the boy who was good"—and
made others glad.

For he always obeyed and loved his
mother.

Now he is gone—we will search for
another:

We want a boy—who is honest and
true—

Just like Washington—Is that little
boy you?

A FEBRUARY LETTER TO MY LITTLE BOYS AND GIRLS.

Can any of you children name four
great and good men whose birthdays
come in this month? If not, let me
tell you who they are: George Wash-

ington, Abraham Lincoln, Henry W. Longfellow and Thomas Edison.

Listen, while I tell you some things about Master George Washington. When he was about your age he used to go driving with his mother. He would ask about the different parts of the carriage, and found that the wheels, the tongue, the axle, and many other parts all worked together, giving strength and motion to the vehicle. His mother seeing George so anxious to learn, taught him all about himself. She told him his body was like a house: that his hands, feet and tongue were like little soldiers—they had to be trained to do right, and that the General over them was his Mind. Whatever the Mind told the hands to do, they had to obey and do it. If they moved slowly at first, they must be told over and over again until they became obedient. Master George used to hold the fingers of both hands up, and play they were soldiers in line. The thumb he called Thumbkins, the first finger Pointer, the second, Tallman, the next Feebleman (because it cannot stand alone), and the last, Littleman. Then he would let the General, Mr. Mind, tell some to fall down—his mother and all his friends always laughed, and said they knew George would be a great soldier. But George found one member of his household hard to manage—that was his tongue—sometimes words would come out of his mouth just like red pepper. He learned that his tongue was like a little sword, and it could wound people, so he determined to conquer

it. This he did little by little. He learned this Bible verse and practiced it: "Be swift to hear, slow to repeat, and slow to wrath." When he grew to manhood his words were spoken slowly, and were full of wisdom. Then the people of the United States, seeing how well the man governed himself, chose him for their first President.

MORE ABOUT WASHINGTON.

DEAR LITTLE FRIENDS: I went with Miss Mollie Midget to Alexandria, and the first place we visited was "Christ Church," where George Washington used to worship. We saw the first Bible they used, and also sat in the pew he occupied, and while in the pew we offered a prayer for the people that worship there, the minister, and one for ourselves.

Your friend,

ADELE OTT, age 11 years.

THE STORY OF AN AX.

Long years ago, there lived an old Prophet named Elisha. He and some other prophets wanted to build a place in the woods to live and worship in; so Elisha and his servants went to cut down some trees. But just as one servant was about to deal a blow, the ax-head flew off into the water. The man cried out, "Alas, Master! for it was borrowed." Then Elisha, the man of God, seeing the man's trouble, asked him where it fell. When the man showed him the place, Elisha cut a stick and throwing it into the water, prayed that his servant would find the ax. And lo!

the man reached out his hand and the iron did swim toward him. He was very thankful to this great and good man, Elisha. Now, my children, as you all know the "cherry-tree story," what think you of this one about the ax?

It is the man who has no fear.
That finds God's help is ever near;
So trust in Him and read His Book,
You'll find "this story"—if you look.

(M) MOLLIE MIDGET.

OUR CORRESPONDENCE.

NEW ENGLAND'S NEW YEAR GREETING!

BOSTON, MASS., DEC. 28, 1904.

BELoved BISHOP SABIN,

NOBLE BROTHER AND CHERISHED
FRIEND:—

Joyously, with great reverence pervading our humble hearts, we, one and all, hail the approaching advent of a New Year, a New Church, and a New Humanity—*All Supremely Divine*—as God's glorious giving for the Healing of Nations and the Harmonizing of Mankind.

"True Thoughts," the inspiration of Heavenly Wisdom, is destined, ere long, to revolutionize the entire world. The people of all climes, all nations and all conditions are to be speedily emancipated from the galling thralldom and deep darkness of irrational dogmatism into the glowing light of a rational, humanitarian religion, which reverently recognizes the Supremacy of Deity.

To you, Beloved Bishop, sturdy pio-

neer, zealous champion and able exponent of the glorious cause of Divine Philosophy and Christian Philanthropy, we, your steadfast friends, ardent admirers and faithful followers, dwelling in the land of the Pilgrim and the Puritan, now send our cordial greetings to you, your parent church organization and its rapidly spreading branches, with the assurance of ever-abiding confidence in your noble efforts exerted on behalf of the glorious cause which you so earnestly and so eloquently champion at the beautiful Capitol of the American Nation.

YOUR OLD NEW ENGLAND FRIENDS.

GANS, PA., DEC. 29, 1904.

MR. OLIVER C. SABIN,

WASHINGTON, D. C.

DEAR SIR:—I have been reading your literature for some time; also have been taking treatment from a healer. I am 54 years in this world, and was getting very nearly the passing over point. I had stomach trouble and a complication of other diseases (among them piles.) My skin was dry and harsh, but thanks to God, He has not only anointed my head with oil, but my entire body, and I am so much improved in health that I feel like another person.

I am well pleased with the books and the NEWS LETTER. There are a few thoughts that I do not exactly approve of, but on the whole morally, as well as physically, I have been much benefitted. I very much love the way you give God, through our Savior, Jesus Christ, the praise for all heal-

ing. I have the honor of being a member of the Evangelical Lutheran Church and I do not see any principles in your book that I can not carry into my church and practice there. Especially do I like the Love—Love to God and Love to man as set forth in the Holy Scriptures. Also I Love the God-Healing of soul and body. I often wondered why our pastors or ministers could not or did not heal the sick. I personally have been for a long time a believer in the power of prayer, yet I could not or did not believe that I had the Faith that would "remove mountains," or heal the sick. But God, even our God, has increased my Faith wonderfully and now the wonder to me is how quickly God does hear and answer my prayers. May the good work go on and may God bless us all, is my prayer to God, through our Savior, Jesus Christ.

Yours truly,

(Signed,) _____.

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SABIN.

HEALING TAUGHT BY MAIL.

Price \$2.

Eleven lectures by Oliver C. Sabin, presenting in concise form the fundamental principles underlying the philosophy of Healing the Sick and banishing the inharmonies of life. Among the contents may be mentioned:

GOD AND HIS ATTRIBUTES.—"Everything in creation is pervaded by the Omnipresent Life, and is now filled with its Perfection and Power. God

is the One Perfect Life, All Presence, All Power, and All Knowledge."

PRAYER: THE CHRISTIAN'S WORKING TOOLS.—"There is a mystery in prayer which human reason has never solved, just as it has not solved many of the occult problems of nature." "Prayer is the soul's sincere desire.

Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.
Prayer is the heaving of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near."

PRAYER CONTINUED: MAN'S DOMINION—ROAD TO AFFLUENCE—"The fear of the Lord is the beginning of Wisdom: and the knowledge of the Holy is Understanding." (Prov. ix, 10.)

"No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye can not serve God and mammon."

THOUGHT.—"No one should think of himself or herself in any manner except in such a way and manner as he or she wishes to see realized in his or her physical, mental, or material affairs."

"The thought of a thing is the prophecy of its fulfillment; therefore, think right. We must carefully guard our thinking." "Let truth and Divine Consciousness, which speak only of Good, control." "Guard the very entrance of thought; decide whether God's idea alone shall enter your thought. You can decide, for you are the thinker."

"YOU SHALL KNOW THE TRUTH WHICH GIVES WISDOM: Freedom is man's birthright; fear is slavery." (How to obtain our birthright and how to avoid destructive fear.)

PRACTICAL THOUGHT LIMITATION.—
"'Prove me now,' saith the Lord, 'if I will not open the windows of heaven and pour out a blessing that there shall not be room enough.'"

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JESUS CHRIST THE CORNER STONE.—
 "All healing is done in and through His blessed name. The knowledge of God and man's relation to God; the right Understanding of these will break the bonds of our captivity and give us the consciousness of Eternal Life. Jesus said knowing the Truth makes us free, also knowing God is Eternal Life—two most precious boons."

"We think that heaven will not shut forevermore,
 Without a knocker left outside the door;

Lest some belated wanderer should come,

Heart-broken, asking just to be at home,

So that the Father will at last forgive
 And looking on his face, that soul shall live."

THOUGHT TRANSFERENCE.—(Practically exemplified.)

A REVIEW—A BENEDICTION—"When all have one Mind, one Intelligence, and that the Mind of Christ or Truth,

we shall see but one kind of Body, perfect and pure."

THE MONEY QUESTION—How to DEMONSTRATE.—*"Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet Are ye not much better than they?"*

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 tific;" "Man's Dominion: Relation-
 ship to the Natural Elements and
 Harmony Existing with Fellow Be-
 ings, Love the Key that Conquers;"
 "Early Healing: How it was Prac-
 ticed Among the Jews and the Primi-
 tive Christians."

"Truth crushed to earth will rise
 again,

The eternal years of God are hers,
 But error, wounded, writhes in pain,
 And dies amid her worshippers."

"Divine Principle: Man Reflects the
 Infinite Attributes of His Creator as
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 of God: Not Bounded by Lines of
 Portraiture, but by Attributes, Life,
 Truth, Intelligence, etc.;" "The Con-
 clusions: A Great Boon to Mankind

in alleviating Discords and Distress."

"Think beautiful thoughts and set
 them adrift

On eternity's boundless sea!

Let their burden be pure, let their
 white sails lift,

And bear away from you the comfort-
 ing gift

Of your heartfelt sympathy.

"For a beautiful thought is a beauti-
 ful thing;

And out on the infinite tide

May meet, and touch, and tenderly
 bring

To the sick, and the weary and sor-
 rowing

A solace so long denied."

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BRIEFLETS.

BY CLERICUS.

As we believe, so we are.
Spirit, the motor, controls matter.
Clogged brains never think clearly.
Reform marks the world's progress.
Sin has its foundation in evil-doing.

Hesitation invariably invites disaster.

Inspiration is Heaven's instrumentation.

The unseen connects closely with the seen.

Force manifests power through substance.

Morbid thoughts produce morbid ambitions.

Noble aspirations culminate in glorious deeds.

Morality and immorality blend through the Divine.

Filled with purity, no space remains for impurity.

While Knowledge is Power, Wisdom is the Perfection of Power.

The senses and the soul should always be in complete harmony.

A cheerful countenance is the best banisher of ugly face wrinkles.

Spirit is the source from which everything springs, and may be incarnate or incarnate.

Everything develops from within itself out into the eternal, thus giving expression in form.

Faith to be potential must be founded upon truism—not falsity.

Two things can not occupy the same space at the same time; hence, health and disease, being diverse qualities, can not be co-existent.

Science and religion are gradually meeting upon a common plane to broaden Christianity and humanity, until Truth shall stand forth grandly supreme.

Mankind in general is fast throwing off the galling shackles of blighting superstition to read the Book of Life in the clear light of intellectual progress and divine advancement.

Every seeming miracle is naught else than the working of a natural law which is not duly comprehended by those whom it amazes.

Jesus never failed to effect an ultimate cure, for simple as were His methods, they were scientifically formulated.

Realize the true Divinity within us and then we become receptive to the complete Love of God Almighty.

Faith without works is of little avail in bringing about desired results.

Faith, like small mustard-seed, can grow into extensive proportions.

Peace, purity and plenty are the resultant outcomes of sincere and persistent study of Christology.

Churches whose pulpits are mere altars of mammon serve men of money rather than God and the humble wayfarers.

Doubt begets disaster, but, confidence generates success.

Our very thoughts are the arbiter of our success or failure in any direction.

Man must have faith in himself ere he can expect others to have faith in him.

Fear makes cowards, and cowards lack courage to combat conditions detrimental to their personal welfare.

Christology, the divine doctrine of health and happiness, includes the whole rational science, and not its ragged edges which have been lopped off while in contact with an incoherent theology.

Keep your mind's eye constantly centered upon Good, and then evil can find no entrance place within the windows of your soul.

The exquisite statute always exists in the mind of the sculptor ere it is hewn out of the stately stone. So it is with out religion, which must be germinated inwardly ere taking outward form.

All thoughts and all acts are reflected in nature's mirror—God's great judgment book—and indelibly impressed thereon.

We must carry with us our own

spiritual lamp to light the treacherous ways of worldly darkness.

Mysteries are merely the results of misconceptions which grow out of either ignorance or prejudice.

Spiritual power resolved itself into chemical and mechanical action when employed in the creation of the world.

Our individual will can act correctly only when fully in accord with the Divine will.

There are many things in Heaven and earth which are not comprehended by the wisest of philosophers, yet the forcible truths of which can not be ignored by any well-regulated mind.

To secure real Knowledge we must feel the truth of a thing and understand it is true—know why it can not be otherwise.

Truth needs no argumentation, as it is conclusively correct in itself. It is the embodiment of correct Knowledge and Divine Wisdom.

Kind words give forth soothing vibrations, while cruel words produce discord and distress.

Sunlight in the soul is far better than dollars in the dark.

Never put off till to-morrow what you can do to-day.

Nothing is troublesome that we do willingly.

CASTOR OIL IN THE SOCIAL GLASS.

Mr. Perry was an old Southern gentleman, exceedingly polite. He would go out of his way at any time to avoid offending a neighbor or a

friend. One day a neighbor met him on the street with "Hallo, Mr. Perry, I was just going in to get a drink. Come in, and take something."

"Thank you, Mr. —, I don't care for anything," was the answer.

"But come in and take something, just for sociability's sake."

"Now, I want to be sociable, but I can't drink with you."

"All right, if you don't want to be sociable, I'll go without drinking," growled the friend, and he silently walked along in the direction in which Mr. Perry was traveling.

Presently, the pair drew near a drug store, when Mr. Perry broke out with: "Mr. —, I'm not feeling at all well to-day, and I think I'll go in this drug store and get some castor oil. Won't you join me?"

"What? a dose of castor oil?"

"Yes."

"Naw; I hate the stuff," saying which a chill went over the man as visible in its effects to Mr. Perry as if the ague had seized him on the street.

"But I want you to take a glass of oil with me just to be sociable, you know."

The friend still refused, when Mr. Perry said:

"Your sociable whiskey is just as distasteful to me as my sociable oil is to you. Don't you think I've as much reason to be offended with you as you have with me?"

The pair heartily shook hands, the dialogue was circulated in Covington, and Mr. Perry was never invited to drink again.—*Courier-Journal*.

"ACHIEVEMENT."

Dark is thy night, O! poverty!
 Then rouse thee! poverty.
 Anoint thy wounds—
 And bathe thy fevered brow.
 Drink from the potent cup
 Of thy experience.
 Drink long and deep, from
 The Sparkling Fount of Hope;
 And soothe thy heart, with—
 Invocation to "Achievement,"
 "Divine Love," will aid thee,
 And all thy pulses thrill anew.

* * * * *

M. HYACINTH LOUNT.

A WRONG IMPRESSION.

I learn, from talking with some of my students, that our patrons, in the field, are laboring under the mistaken idea that they should go through this college in Washington and pay \$100 therefor, in order to learn how to heal the sick. This is not necessary at all. The teaching lessons, which cost \$2.00, the book "Christology," \$1.00, the books "Divine Healing" and "Christian Science Made Plain," will give any one ample information to teach them how to heal the sick. These books, taken in connection with the discount with the NEWS LETTER, can be had for less than \$5.00, and the NEWS LETTER for one year.

The college course in Washington, embracing from one to three months' study, in accordance with the intelligence of the student, and his or her application to the work, is for the

purpose of teaching persons to go out as Evangelical lecturers and church organizers. These students should all understand how to heal the sick by laying on of hands, instantaneous cures, and the whole subject-matter of Divine healing, as well as how to approach people and how best to propagate this Truth. One hundred dollars is very cheap for the services, because it is a laborious teaching, and one that requires a great deal of knowledge and research as well in the study of metaphysics as in the school of human nature.

BENEFICIAL "IFS."

If Love fills our hearts, our hands will do for ourselves.

If we dwell in Peace, contentment and joy is our portion.

If we guard our tongues, our thoughts will be of good only.

If we live in Sunshine, our souls will be filled with the light of Eternal things.

If we live in Harmony, discord, strife and discouragement will vanish.

If we live in activity, success is a continuation.

If we are Truthful, we are of God.

If we rest in the All Power, we are Perfection.

If we want to know the Truth of our Being—at-one-ment with God—we must rise from our slumbers, and accept the "Ifs" of the now.

LOVE.

Love is the ideal thought or essence of the soul. Love is the highest expression of human thought or life. It is a flame that consumes as by fire all evil desires, all imperfectness, all suspiciousness, anger, hate, malice, "and every sin that doth so easily beset us on the path toward truth and right." It is a regenerator and a reorganizer—a distributor of increased good. Love is creative; it is masculine and feminine; it includes all that is good in the universe.

Love helps us to know no limitation, to become universal in thought. It helps us to radiate light and truth. Love is law; it helps man to become master over himself; it makes him wise and steadfast, hopeful, courageous, peaceful and happy to the extent he is supplied with it. God is Love—pure Love—and man is his offspring. The regenerated man is filled with pure Love; but in his mortal state he comprehends but little of that Love Divine that uplifts, spiritualizes him to find the within of himself, and to become a law unto himself.

Love redeems, saves and perfects. The Infinite storehouse is full; let us find it.

THE BIBLE.

Alone it has civilized whole nations. It is the one book that can fully lead forth the richest and deepest and sweetest things in man's nature. Read all other books—philosophy, poetry, history, fiction—but if

you would refine the judgment, fertilize the reason, wing the imagination, attain unto the finest womanhood or the sturdiest manhood, read this book, reverently and prayerfully, until its truths have dissolved like iron into the blood. If you have no time, make time and read. The book Daniel Webster placed under his pillow when dying is the book all should carry in the hand while living.
—*Newell D. Hillis.*

HATE.

I once knew a very nervous and irritable old man. His days were full of trouble, everybody could see that, it was written on his face; his grunts and groans as he pried himself out of his chair with his crutch and crept about upon his tottering legs made him pathetically ridiculous.

He was soured, that's what everybody said that knew him; a smile had not patronized his face in years. He received the cold shoulder wherever he went, he saw this and it rankled in his heart and added to his bitterness.

His spiteful expression bred contempt wherever he went; he ground his teeth in nervous excitement, but his painful emotion only excited merriment. Charitable people said he was low spirited because he carried around an environment of gloom.

He first got himself in this condition by hating people, and after awhile he hated himself, too; he managed to get away from other

people much of the time, but he couldn't get away from himself, but was forced to endure his own company, and so grew to despise and loathe himself.

Finally he died, but nobody cared; they buried his grim and ghastly remains in some obscure spot, and the next day he was forgotten.

Love begets love and hate begets hate. If you don't want to fare as this man did, you had better change your course—you that are harboring a grudge. There is nothing that does more violence to our moral natures than hate. If you have a little of it mixed up in your nature, it is sure to be seen and recognized by others, and make you offensive to them and your life wretched and unhappy.

I have also had my difficult labors, and conflicts, as well as Hercules; I have conquered pleasures, I have conquered riches, I have conquered ambition; I have studied cowardice and flattery; neither fear nor intemperance can control me; grief and anger are afraid of me, and fly away from me. These are the victories for which I am crowned, not by Eurytheneus, but as being master of myself. . . . But, oh! you unwise and unlearned; teach us first what God is, that so you may be believed in accusing me of impiety; tell us where God is. Is He shut up within the walls of temples? Is this your piety to place God in the dark, or to make Him a stone God? O you unskilled! know you not that God is not made with hands, and hath no basis or ful-

crum to stand upon, nor can He be enclosed within the walls of any temple; the whole world, variegated with plants, animals and snares, being his temple? Am I impious, O Euthycles, who know what God is? is there no God without altars? or are stones the only witnesses of Him? No, His own works give testimony to Him; and principally the Sun; night and day beareth witness to Him; the earth, bringing forth fruits, declares Him; the circle of the Moon is a Heavenly testimony of Him.—*Heracitus*, 510 B. C.

“Live for something, have a purpose,
And that purpose keep in view;
Drifting like a helpless vessel,
Thou canst ne'er to life be true.
Half the wreck's that strew life's
ocean,

If some star had been their guide,
Might have long been riding safely,
But they drifted with the tide.”

He who is truly rich can give out the last dime in hand daily, and know that he is all right, and that he will meet every obligation. Money is something that, spiritually and truthfully speaking, we all possess equally. To prove this we must first know its truth, then claim it for ourselves.

WHAT TO DO.

Mind your own business. Attend strictly to the mind of the spirit in you. Keep your hands and thoughts and tongue off of other people. Do not try to mold or fashion others;

never interfere with them, nor let them interfere with you. Anyway, whatever they do to you, let them alone.

Put away selfishness; it is the tap-root of trouble; it is the source of evil. Selfhood is brutal; there is nothing more brutal than selfishness. Mind your own affairs, but do not mind them selfishly. Be free, but be willing all others should be free, too; what we claim for ourselves, let us grant to others.—*Selected.*

WHAT'S THE USE?

What's the use of making trouble
when it's with you every day—

What's the use?

What's the use of doing things in the
most inconvenient way—

What's the use?

What's the use of hunting worry?

What's the use to fret and stew,

When there's not a ghost of reason

To believe it eases you?

What's the use?

What's the use of lamentation when
a good thing passes by—

What's the use, when you may laugh
and shout, to turn it to a cry—

What's the use?

What's the use of breeding frenzy

And indulging in a howl

When the world is not disposed to

Listen to your peevish growl?

What's the use?

What's the use of blaming others for
the fault that is your own—

What's the use?

What's the use of shifting burdens
you should carry all alone—

What's the use?

Will it make your burden lighter

If the world refuses to

Weep about the homemade troubles

That have made their home with
you?

What's the use?

—*Denver Times.*

He leadeth me, O blessed thought!

I will not go astray,

Unerring love my steps attend

In paths of wisdom's way.

No harm can come from Him to me,

No harm on land or sea;

No powers there are, but life and love,

In depths or heights that be.

I stand amid eternal ways,

And pray, *Thy* will be done;

Thy will is mine, and mine in Thine,

In Spirit we are one.

His loving care each need supplies,

And answers every prayer;

There is no lack of any good,

For He is *everywhere*.

Lift up your eyes, each sorrowing one,

And quell all anxious fear;

God's love embraces *every* soul,

And Heaven is always near.

"The hands that help are better far
than lips that pray;

Love is the ever-gleaming star that
leads the way,

That shines, not on vague realms of
bliss,

But on a paradise in this."

SPECIAL NOTICE!

We have met with such wonderful success in increasing the circulation of the NEWS LETTER and selling the books, that we have concluded to continue until further notice the offers in the following numbers, from one to six:

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The white winged Angel of Love,
That's descending like a dove,
Saying, "There can be no fall
Since we *know* God's all in all."

As but once we go through life,
Each should cease from earthly strife.
May we ne'er forget to say,
"God is Good," through every day.

Thus says the Angel of Love,
(That's within us, not above,)
"Each one should know God is Love
And Love is here—not above."

"God is All" the message's sent,
That we all may be content.
This will banish all our pain,
Love, LOVE, is the sweet refrain.

"There's never a pathway so dreary
But in it is something to love,
Some sweet little scent-laden blossom,
Some star gleaming brightly above:
Some soft, floating cloud, rich and
golden,
Some song-bird melodious and fair;
There's never a pathway so dreary
But something to cherish is there."

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WASHINGTON NEWS LETTER



A MONTHLY MAGAZINE
OF
DIVINE HEALING

VOL. X

MARCH, 1905.

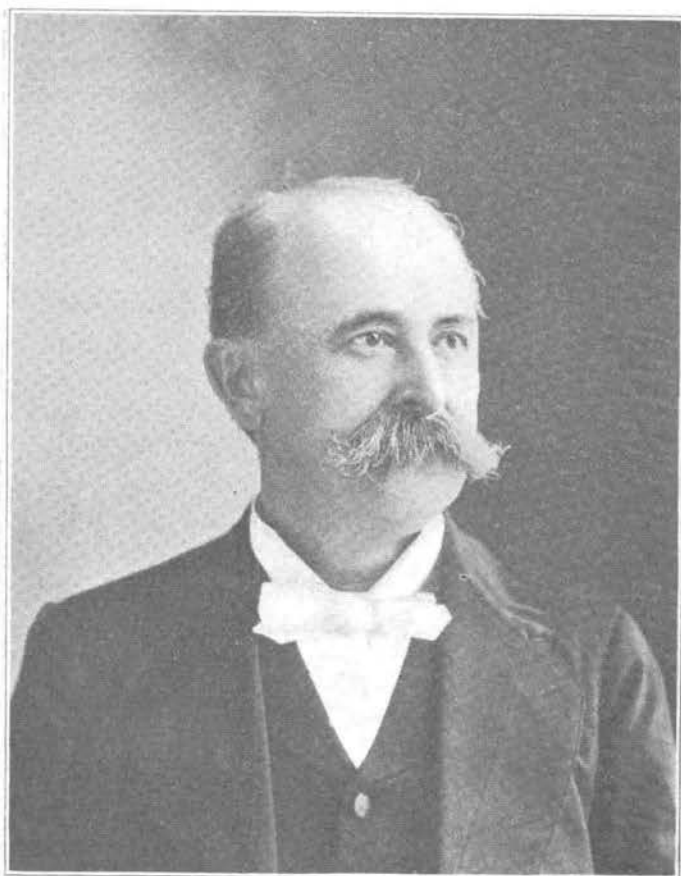
NO. 6.

I Am
The
Vine

Jesus Christ

The
Way
The
Truth
and the
Life

Our Savior



COLONEL OLIVER C. SABIN.

Washington News Letter

VOL. X.

WASHINGTON, D. C., MARCH, 1905.

No. 6.

Lecture—Teaching Lesson No. 14.

BY BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
January 1, 1905.

For the benefit of the student who has followed our lectures so far, I have concluded to give a few thoughts along the lines of such questions as come to you as practical healers.

The first one of these subjects, which I will mention, is what is termed "ABSENT TREATMENT." I remember that, when I first heard of this Science, I could conceive of the possibility of healing in the presence of the healer. I did not know by what means the healer healed, but when it came to talk about healing those who were absent, I remember the thought went over my mind, "I wish they would leave out that kind of nonsense." I was in error, as many are who will read this lecture.

In the first place, you will understand, from our former lectures, what God is, so far as He has permitted us to know. One of the peculiarities of God is that He is Omni-

present, everywhere present, and the patient, for whom you are praying, lives, moves, and has his being in God, and you, the healer, live, move, and have your being in God. Therefore, there can be no absence.

There is no such thing as space or time with God. All is here and all is now; therefore, there can be no such thing as absent treatment. If you look at it from the standpoint of the world at large, you can see that it would be no more difficult to pray for a person, and that is all a treatment is, who lives in Australia, China, or Japan, than to pray for one in this room where you are. You do not have to have your hands on a person to pray for him. That is not the practice of religionists, when they pray, and why should there be a prejudice against this system of praying, because of what is termed "absent treatment?"

This series of lectures commenced in the November number of the News Letter.

Another objection, which is made against so-called Christian Science, IS THAT THOSE WHO PRACTICE IT DO NOT AND WILL NOT TREAT WITH A DOCTOR IN A CASE. That is in accordance with the rule adopted by the Eddy Scientists, but with our rule we never make that an objection at all. The defense in favor of not having a doctor is they say that it cheats God of the glory. Now, don't you see how absurd that is? The idea that man could cheat God! Why, it is perfectly absurd, and in the next place, if we say to the sick one, You can't take any part unless you take it all, or, in other words, You must abandon every hope you ever had, before we treat you, you are practically putting up the bars of prohibition against all the world, with a very few exceptions. Suppose that, before I came into this Science, a person would have come to me and said, "I will treat your boy, but you will have to discharge your doctor." Now, all of my life and my father's and mother's for generations and generations, we have believed in *materia medica*, and in the use of physicians. Don't you see, I could not discharge my doctor? Why? Because I would, in my judgment, be giving away my last hope which, in my uneducated mind, I had. If the child should die, I would always feel as though I might have been conducive to his murder.

In our treatments in this church, the question whether there is a doctor in the case or not is one that is never thought of, unless it is brought up in some conversation. In the cases that

come to me from all over the world, I never think whether there is a physician in the case or whether there isn't, except in those cases wherein the law requires that there should be a physician in the case. For instance, in cases of smallpox, it would be my duty at once to notify the parents that a physician must be called so that he could summon the authorities and have the case protected, in order to prevent contagion. I remember a family in the Indian Territory where we had cases of smallpox. They took the family all out and quarantined them in tents in the woods. The old lady who nursed the children wrote to me, afterwards, that the doctor had come every day, but that she poured his medicine out and never used a drop of it. None of her children died, because God healed them.

Furthermore, we must learn to look at the world as we find it and be wise as serpents and harmless as doves. If we are so radical that we put up the bars against all those who do not believe as we do, we close our door of usefulness. Now, so far as I am concerned, I have no use for medicine and haven't taken any medicine for nearly seven years and a half. I have gotten to that position where, through the Realization of the Perfect Truth, I do not get sick; but these babes that come to us from everywhere we have to nurse and bring into the Realization where they can stand up and be men and women in the consciousness of the Realization of the Perfect Truth. Then they do not need medicine and they do not need doctors; in

fact, do not need anything but God Almighty's Love and everybody needs that.

Another point, wherein our church differs from some others, is OUR STAND UPON THE SUBJECT OF JESUS CHRIST. We believe that Jesus Christ is the Son of the Living God, that He was immaculately conceived, that He came to earth by direct mission from God to perform certain things which were among others, to bring man back to God from his lost state, redeeming him from his own sins; that He did perform those duties, leaving to us the WAY, the TRUTH and the LIFE. We take by the hand all Christians who teach this doctrine of Jesus Christ, and say: "Thus far thou art right," and if they do not go far enough, it is for us to try to show them the way to step on further. Wherever the religion of Jesus Christ is taught, everywhere it is practiced, it builds up and makes strong and great the nations that practice it. All over the world the leading nations of the earth to-day are those who believe in Jesus Christ, and practice that belief most literally. Take for instance, England and America. No other nations equal them, and Jesus Christ and His religion are the dominating thought in these two great countries.

We have no prejudices against churches; we take them all by the hand and help them along rather than try to tear them down.

Another question which comes before you as often as any other is, "MUST A PERSON BE A BELIEVER BEFORE HE CAN BE HEALED?" We answer,

"Certainly not." Jesus Christ said that it is the sinner that is called and not the righteous. Suppose, when I first heard of this Science, I should have been required to have believed before I was healed. Could I have done it? No; certainly not. I have not the power to say I will believe this and make myself believe anything. Belief is something that comes from testimony, from evidence, and you have no more power to make yourself believe anything than you have to make anybody else believe it. You can believe only as you are convinced through your intellect. I did not believe in Science, but the very first time I went to a healer I was healed of that of which I wanted to be healed; and after a while I was healed of a great many other things and, instead of being what we term a believer, I went one step further, for I KNEW. It is no guesswork with us, this God's Healing the sick. There is no guesswork about that, because we KNOW, and I say to those who may hear me to-day, or who may read, that if you are a skeptic, study as we study, learn as we have learned. The teaching of this book will give it to you—then you and each one of you can heal the sick, if you will follow the instructions. Then you will not have to make faces at me, or others, and say that we are practicing a fraud. If you are honest and will pray in the Spirit and with the Understanding, as you have been instructed, God will heal the sick for you and you will know, then, the

Truth. Then you in turn will be in position where the scoffer will look at you and call you a crank or a liar.

Seven years ago, this religion was not as popular as it is now, not by a great deal, and I used to think, when I would hear these people talking about this healing or that one being healed, how absurd it was. But, after a while, I commenced to believe, and after that I commenced to know, and when I was in a position where others would look to me when I said that God would heal the sick through me, I was where the unbeliever called me a fraud and a liar. That is the way mortal mind works. There are only two ways to absolutely convince the unbeliever that this Science is true, and that is, either by their being healed by it, or, studying and learning how to heal others. "The proof of the pudding is the eating of it." to use a homely expression.

Another question which will come up very frequently, is "WHY CAN'T I HEAL THE SICK?" Persons will write you and tell you that they have been in the Sunday School all their lives. Some of them are octogenarians, and they will tell you that they have served God to the best of their ability and can not understand why God will not answer their prayers. This question can be answered by the former lectures, but I will answer it here again. Such persons do not know how to pray. As we have told you heretofore, they make the disease a reality; they make a reality of what we term matter and believe that there

is life, truth, intelligence, and substance in it. They bow down to the kingdom of matter, so-called, and "*The day thou eatest thereof, that day thou shalt surely die.*" It is only when you come into this spiritual Realization that God is ALL, God is SPIRIT and all is God's creation and spiritual Manifestation, that you can demonstrate the Truth. When you come into that Realization, then you can pray not as the blind leading the blind, and all falling into the ditch, but you can pray IN THE SPIRIT AND WITH THE UNDERSTANDING, and God answers such prayers. In other words, you know, when you affirm certain conditions of facts, they are true and the Truth is Manifest before you in actuality. My advice to all such persons who do not study, is to study and learn how to pray.

Another question which comes up frequently is "CAN ALL DISEASES BE HEALED?" After I had studied Science perhaps for a year, I heard the leader of the church to which I then belonged, in this very hall, talking to a company of his students, at the rear of the room, and saying, "I tell you there are lots of diseases which this Science won't cure." To me that was the most astounding proposition I had ever heard in connection with Science. If God is the Healer, there is no measuring His ability or His power. If God is not the healer, it is all a fake and a fraud. Afterwards I found out that many so-called incurable diseases pass away just as quick as the simple fevers, coids, and the like.

I remember the first case of appendicitis we ever treated. We received a telegram from a lady in Northern Illinois, to treat her daughter against appendicitis. I thought, then, what a wonderful thing it would be if God would heal appendicitis. We received the telegram in the forenoon, and commenced to treat at once, and at dinner time the young woman was able to be up and eat dinner with the family, at the table, and stayed up until 11 o'clock that night, laughing and talking. The next day, instead of being taken to a hospital in Chicago, to be operated on, she did a big day's work.

All of these so-called incurable diseases pass away under this perfect Understanding with as much readiness as any other class of diseases, with this exception. Suppose a person has what we call consumption or cancer or some one of those diseases that the doctors have given up, saying there is no hope. Everybody's mind is centered on that class of cases, and all say they can not be cured. All the carnal mind surrounding the sick one has given recognition to the reality and the fatal effects of such diseases. Such thoughts have to be overcome by stronger thoughts of good. When our Savior went into His own country, the historian tells us, He could not do many mighty works, because of their unbelief. It was carnal mind.

Now for instance, let me explain, say I have a patient that has one of those fatal diseases. Let that patient be a person of prominence. The newspapers are reporting on it, and

the doctors in the case give out bulletins every three or four hours, saying that the patient is gradually going from bad to worse. What is the result? Everybody's mind is on the sick one. These thoughts are dragging him down to death, and it takes a great amount of work to heal such a one. That is why this system of heroic treatment, which we have adopted, is more effective than any other kind. We use that kind of treatment in all bad cases and without such extraordinary work all such cases would die. I do not know of an instance where one of those cases, which mortal mind was watching, ever got well, where the universal thought existed that it must die. It is the thought that kills. If all the world would believe as I believe, and some of you also believe, that death is unreal, that it was not God-created and that there can be no more death, there never would be another death, for all the world would believe in eternal life,—not a life you get after you pass through a hell called death, but as Jesus said, "*Those who believe on me have passed from death unto life and shall never see death.*" If all the world would believe that there never would be another death, and the millenium would be here, and we would become thoroughly spiritualized, and live and walk with God forever without these so-called material surroundings. It is that which drags the world down. If you want to build yourself up in health, intelligence and everything good, think it. Let such thoughts be within you as we

have taught you in these lectures, and you will find that "As a man thinketh in his heart so is he."

The next thought is the subject of LAYING ON OF HANDS to heal the sick. I have told this before, but I am going to tell it again to make the record complete. Once a young lady came to see me about treating a woman for defective eyesight. She was a poor girl, pale, with drawn lines along her face, showing pain. I said to her, "You look as though you needed some of this Science yourself." She said "Yes, I have been in constant pain ever since I was eleven years old." I presume she was about twenty-one or two. "I have had a pain," she said, "down the lower part of my back all of my life." "Well," I said, "if you will stand up, I will give you a treatment." Now, remember, I never had laid my hands on a patient before, in my life. The thought had never come to me to do it, but it came to me then and I was impressed or inspired, whatever you may call it, and I stroked my hands down her back perhaps for three minutes making the tip ends of each hand go down over her dress from the medulla oblongata, at the base of the brain, to the end of the spine. I continued that for about three minutes and at the end of that time the young lady was perfectly cured. She came to my house almost daily for two or three months after that, and, before she quit coming, she was rosy-checked fat, and in perfect health. While I had my hands on her, I was breathing a prayer to God ma-

king the Realization of the Allness of Spirit.

That is the only case I will now mention. I have known of hundreds of instances where it healed instantaneously and some diseases of the worst character, rheumatism, tumors, etc., go away with one treatment or a few treatments with the prayer to God. Jesus laid His hands upon the sick and every one of them recovered and He promised us among other things that we should lay hands on the sick and they would recover.

Another point, which I will mention is the BLESSING OF A HANDKERCHIEF. This is always free. I am going to repeat myself here, again, by telling the first case I ever had of that kind. There was a young lady, in this city, who came to see me in regard to her sister who was suffering with some kind of lung trouble and defective breathing. The pain was so severe that she had not been able to lie down in bed to sleep for six months. In order that she might sleep they always had to prop her up in bed with pillows. It occurred to me, while I was talking with the sister, to bless a handkerchief and send it to the sick one. I had never done such a thing before, the idea had never occurred to me. I went to my dresser and took one of my silk handkerchiefs in my hands and held it and prayed to God Almighty to send, in that handkerchief to that person, naming her, the Truth which heals, that she might be healed of all difficult breathing; that this thought of consumption, or whatever it was, might be destroyed and

that she might be restored to absolute and perfect harmony, as indeed and in truth she was. This I asked in the name of Jesus Christ. I rubbed the handkerchief a few times, in my hands, and gave it to the sister and told her to put it upon her sister's chest when she went to bed, and to take away all the pillows except those which she would ordinarily want in perfect health. The sufferer went to sleep about nine o'clock and slept until seven o'clock the next morning. That is one instance among many others.

Now, remember, that in every instance I have told you about, I have always tried to impress this thought, that you must disillusion yourself of any thought that it is I. It is not I, it is the Truth which heals. Each and every one of you can do the same work, if you learn; and you can learn, it is only a question with you whether you are willing to study. Why I hesitate to say anything about healing cases is that people will say "He is talking about himself." That is not true. Every one of you can do it. Therefore, what we have to do in order to be perfect healers is to be perfect students and to bring to the effort perfect integrity.

The subject of the VIBRATING TREATMENT is too extensive and I can not take it up here, but those of you who wish to learn of that treatment can find it in the appendix of the tenth edition of Christology. There you can read it and study it. To me, it is the key to eternal life. I do not mean eternal life after you are dead, but I

mean a life eternal from now on. I do not think it is possible for any person to die who practices it properly. I do not think it is possible for any person to have any disease who practices it properly.

The next thought is one which comes up frequently, and that is, "WHY DO SCIENTISTS CHARGE FOR THEIR HEALING?" I remember the first thought that came to me when I heard of this healing was how any scientist could charge for the healing. Later on the thought came to me, if the time would only come when I could give my time to this God blessed work, I would like to do it and I would do it free to all the world. For the two years that I was with the Eddy church, I never took a dollar, for healing, except in one instance, and in that case, a lady wrote to me from England sending me money. She was traveling and I never knew where to send the money to her, so I took it and put it into the church. But, when I left that church, I had a mighty work on me. People came to me by the hundreds to be healed, and I had to have money because my time was all I had to support my expenses and I charged for my time. Mind you, the healing is never charged for, it is the free gift of God. It is simply the time. For instance, suppose we take a case of consumption in the last stages, treat a person under our system of heroic treatment and keep the person under treatment nearly all the time. We charge for the time of the healers that are put on the cases. One has as

much right to pay for this labor in this field as for labor in any other and it is just as much your privilege to charge for your labor as it is for any one else to charge for service.

Another thing which I wish to discuss in this. Take a person who comes to you with dishonesty in his heart and says, "WELL, NOW, I WILL PAY YOU, IF YOU HELP ME, AND IF YOU DO NOT, I WILL NEVER GIVE YOU A CENT." Those people never get well, and you cannot help them at all. A person that comes for healing has to come with an honest purpose and an honest heart. You cannot come with sin, wickedness or rascality in your heart and get healed. You cannot do it, you have to come to God as a little child. You cannot take any other way. A person caught red-handed in crime you cannot heal. It is impossible. In order to get the benefit of this treatment, one must want it. God is merciful to forgive, but we cannot go to God in deviltry to get this healing. The laborer is worthy of his hire, and the time of the healer must be paid for.

I say, in conclusion as I said before, pray and study with an honest purpose, pray to God for WISDOM AND SPIRITUAL UNDERSTANDING, pray with the Spirit and with the Understanding and God Almighty will bless you and lead you up into this atmosphere of Light, of Knowledge of Truth and Understanding. Then you will walk with God, as you go up along the highway of Truth, until you will know as He knows, because you are His child.

TREATMENT.

We thank Thee, our blessed Father, upon this first day of the year, that Thou hast permitted us to come together and to talk of this beautiful, holy Truth. We see before us a world that are dying for the want of it. We see them laboring and striving and staggering under error in the belief of the reality of matter, in the reality of sickness, in the reality of sin, in the reality of death; going down the hill, going off the precipice and sinking into the gulf of death, whereas all this should be changed, and we, through Thy power and through Thy love are trying to throw out the life-line into this whole world. And when we have met them in this backward course we hold up to them, not the serpent in the wilderness but the Savior on the cross, that all who look may live in the Realization of Thy perfect Love as taught by our blessed Savior.

O God, help us and make us strong and harmonious and give us the ability to scatter this Truth broadcast throughout all the world; and let this propaganda in the City of Washington be the center from which will evolve the gospel of the Truth which heals the sick through the world. Let our church as it combines the PHILOSOPHY AND PHILANTHROPY OF DIVINE HUMANITY, sweep the earth, carrying in our hands the olive Branch of Peace—the dove of Love.

God Almighty, give us freedom and give us the Truth, help us to go forth conquering and to conquer; make us

strong in this blessed work and let every individual be strong, and let the sowing of the seeds of Truth, the work of God Almighty, be the object and aim of each and every one of us, and let us confide in Thee, because we know, dear Father, that Thou wilt be with us.

And we ask on this, the first day of the year, that this year may be one of

progress, one of prosperity, one of universal happiness and contentment for Thy children here on earth. Help us to scatter broadcast Thy Truth and to bring into the fold of Thy love the lost sheep that have strayed away.

We ask this all in and through the name of our precious Savior, Jesus Christ. Amen.

Lecture--Teaching Lesson No. 15

BY BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
January 8, 1905.

"DOES GOD THROUGH MAN HEAL THE SICK?" is the subject for the last lecture of this series. The healing of the sick was made perfect by Jesus Christ and was practiced by His apostles very generally for the first hundred years. Then persecution came up so strong that the disciples were hunted and their healing had to be done in a clandestine manner, to a very large extent. But it was continued in secret until after the Council of Nice, which was presided over by Constantine, the Great, about 325. Then the religion of Jesus Christ was made the dominant religion of the Roman Empire. Those who were members of the church and believed in the teachings of Jesus Christ were acceptable as office holders. They were the ones that were put forward and, with a very few exceptions, under Constantine's administration none others were acceptable.

Constantine had been reared by a Christian mother. He became a very noted general, conquering nations which now constitute Spain, Germany and part of England, and he had been universally victorious. During that period of the decline of the Roman Empire the generals had very large followings and, oftentimes, when they had a series of years of universal victories, their armies became attached to the general in such a way that they would obey the general in spite of all law of the Roman Senate. The generals who were back at Rome and in other parts of the Roman Empire, becoming jealous of Constantine, combined together to put him out. He heard of it, gathered the largest force he could and marched to Rome, met these Generals in battle, conquered them and became finally the conqueror of the Roman Empire and established his seat of govern-

ment upon the Bosphorus, or at what is now known as the city of Constantinople. It was named after Constantine, who was the founder of it, and when he became established upon his throne, he then enunciated by a general decree a law that the Christian religion should be and was the religion of the Empire. After that decree had been promulgated and become effective, the result was the same as it would be to-day. Everybody rushed for the church, to get the church over them so they could get off. In other words, it was the stepping-stone to ambition and the church thus lost its spirituality and the power to heal.

Constantine, in order to make the doctrines of the church more palatable to the pagan world, continued some of their paraphernalia, the worshipping of saints, etc., and to that we owe all of these spectacular scenes in the different Protestant churches to-day, as well as in the Catholic Church.

The object was to make the pagan take the Christian religion more contentedly. I do not know that there is any harm in it, I do not know but that it is all right. I am not condemning that; I am simply giving you facts of history.

As time went on, the church, as I have remarked, lost its power to heal, with here and there a true and faithful follower, whom they soon brought into persecution. The first persecution by one Christian sect against another was by a sect which had been condemned by this Council of Nice.

In regard to this one subject I will talk in plain language, so that you will all understand it. There was one part of the church that believed that the wine and the bread that is used in the Lord's Supper, after being blessed, became the real body and the real blood of Jesus Christ. The other, or Arian branch as they called themselves, believed that this bread and wine represented symbolically the body and the blood of Jesus Christ. The Council of Nice decided in favor of the former proposition and the Arians were banished to Egypt. They went to Alexandria and, by and by, one of Constantine's brothers came into power. He belonged to these Arian believers and he was determined to make the others believe as he believed. He winked at persecution, and there were several hundreds of thousands of people destroyed by the Arian branch, because they did not believe as they did. On that one instance you can measure the history of the church from that day until the Reformation, so-called, and you will find upon one side persecution for people who believed one thing, and in turn the ones who believed the opposite would get the advantage and they would persecute the others. It was a constant shuttlecock, to and fro; each side when they gained ascendancy, butchered the others. Millions of so-called Christians thus killed one another.

Now, mind you, that was not caused by religion; it was caused by the lack of the religion of Jesus Christ. Such cruelty belonged to the day and

age in which they occurred. It would be impossible, in this day of existence, to carry on a system of persecution such as was carried on through and before the Reformation. It would be impossible because the people are more intelligent and that practice has been abolished. Yet you find that nations have various different beliefs and the people of one belief have no use for those of another; but such bigotry is passing out.

I can remember when I used to think what a terrible thing it was that the Methodists, the Presbyterians, the Baptists and a great many other churches that I happened to know about were going to hell, where they would be burned forever, when they could be saved so easily by joining our church and being patrons.

I can remember that it was a source of considerable worry, in my youthful mind, to think that all the world could not see as we saw and be saved. But the world has advanced beyond that. People now believe in the perfect salvation of the whole human family. We are taught, as we have shown you in this series of lectures, that God is a God of Love; that God is Good and God is All, for God is all there is, and, therefore, these so-called evils are no more nor less than the evil that belongs to the human family, of their own creation; is unreal and untrue, and ultimately goes out as the fire goes out when it consumes that which it is burning and the people that knew it, know it no more. Jesus Christ, in His very last words to His disciples, as they

were marching up the hill with Him, some five hundred of them or more discussed, no doubt, the work that He had done, giving them advice what to do, and finally told them to preach this gospel to all the world, everywhere, the same as He had been teaching them; told them to carry it to the uttermost parts of the earth, and certain signs would follow those that believed their teaching. He did not say you would have the signs or that the signs would be of the preacher, but that those who believed would have certain signs. You can know who the believers are, because they have these signs. Among other things if they should drink any deadly poison, or if serpents bite them, it would not hurt them and among other things: *"In My name ye shall lay hands upon the sick and they shall recover."* He had told His disciples before that, Whatever you ask in MY NAME, you shall receive. To make this practical, I will read a few of these promises which he gave to His disciples along that line:

"And all things, whatsoever ye shall ask in Prayer, believing, ye shall receive."

"As soon as Jesus heard the word that was spoken, He saith unto the ruler of the synagogue, Be not afraid, only believe."

"Jesus said unto him, if thou canst believe, all things are possible to him that believeth."

"And straightway the father of the child cried out, and said with tears, Lord, I believe; help Thou mine unbelief."

"Therefore, I say unto you, What things soever ye desire, when we pray, believe that ye receive them, and ye shall have them."

I have illustrated, in the early part of these lectures, what they meant, but not as plainly as I should. I am going to discuss that just for a moment. *"Therefore, I say unto you, What things so ever ye desire, when ye pray, believe that ye receive them, and ye shall have them."* In order to understand that, you have to go back and Understand what you are. You are God's child, you are God's heir, and all that God has belongs to you; therefore, when you pray, you pray with the Realization of what you are and to what you are entitled and then you Understand, in your consciousness, that all Good is yours; and when that Realization comes to you, the manifestation is made by God Almighty. In other words, if you pray for money to take care of yourself and your family, to purchase the necessities of life, you know you are entitled to them. You know all money belongs to God, you know you are God's heir; then you pray with the Understanding that what God has is yours, and God manifests it by supplying your wants with such as you need in accordance with your prayers.

"And these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands

on the sick, and they shall recover.

"Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

"And Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.

"And whosoever liveth and believeth in Me shall never die. Believest thou this?

"Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father."

Now, I want to ask, in view of this testimony and a great deal more of like character, that is in the Bible, why is it that the Christian churches, throughout the world, denounce this God healing? We had a case in South Africa, where a woman was very suddenly and wonderfully healed of a very bad cancer, healed in one night. It took the preacher of the place three months to get up the courage to fight that healing—from June until September. In September he did come forth and denounce all this kind of American healing and told his disciples and followers to have nothing to do with it. He was only one of a class.

I went to one of the oldest, and perhaps the most intelligent, of the Methodist clergy in this city and told him that I knew God was healing the sick, and that I could take him to hundreds of cases in the city and prove it to him, and if he did not be-

lieve the testimony of these people, then he could bring his own sick folk to us and God would heal them and prove it to him so that he could not doubt. I asked him to test the Truth. Said he: "I would not believe it if I saw it with my own eyes." That is what we have to contend with. We have to contend with ecclesiastical ignorance and bigotry, instead of Christianity. I say it to all the world that those promises that Jesus made are as binding to-day as they were where He uttered them. They never have been recalled or changed one iota. The same promises exist to-day, the same power exists in man that ever did. God Almighty has never limited His power, as given in these promises, to man. Furthermore, these promises are being fulfilled and this healing work is being taught all over the world by those who believe, and those who do not believe can not heal the sick.

Then, I am asked, "Do you say that the Christian people who do not believe in God healing are not believers?" That is just exactly what I say. It is just exactly what I mean, and I mean that the world shall understand that I do say it. I do not say that they are utter unbelievers. The churches are filled with good people who believe in Jesus Christ as far as they know, but they stop short of that belief which Jesus Christ enunciated in His promises to His disciples and His followers. Any person and every person who believes as Jesus Christ said He should can heal the sick. Every person who has ever

believed from the time He enunciated those doctrines, until now could heal the sick. It is one of the inviolable promises that can not be changed. God Almighty works through eternal and fixed laws; there is no change. If there was ever a time in the history of the world when God, through man, did heal the sick, that same law exists to-day and is in force to-day. There has been no change and it never can be changed, because God Almighty's laws are fixed and unchangeable.

Now I am going to tell of some cases of healing that have been done in accordance with this work. I want to reiterate here that, when I speak of cases having been healed, in no sense am I talking personally about myself. What Jesus did He has promised that we can do. What I can do thousands and tens of thousands of His disciples throughout the world are doing, everywhere. It is the work that is being done by God Almighty through His Truth. It belongs to no personality and, when I talk of cases being healed, forget me, forget that I am the one that is talking or the one who did the work or whatever it may be; forget this and know it is the Truth that does it. Any believer of the Truth can do the work that Jesus did, or what has been done here, for our Savior gives us this promise.

The first case I am going to call your attention to is a case that was cured by SIMPLE PRAYER. A lady residing in Washington had an abdominal hernia of twenty years' standing which had grown to be very large. The doctors told her that she was in

danger of strangulated hernia, unless she was operated on. She came for treatment, and in two weeks' treatment that hernia had entirely left and all that remained was, she said, that it seemed as though a person had whipped the edges together with needle and thread. That very woman is living in this city, to-day, within two blocks of my residence, perfectly well and has been well ever since. This healing occurred three or four years ago.

The next case is that of a young lady in Galena, Ill., who had appendicitis. They were preparing to take her to Chicago to be operated on the next day. An old lady who had been treated and helped by this method got the family to telegraph to Washington for treatment. The telegram was received at about 11 o'clock in the day and by three, the woman was out of bed, perfectly well, sat at the table and ate dinner with the family that night and stayed up until 11 o'clock, and, instead of going to Chicago the next day, did a hard day's work.

The next case along that line of simple prayer was the case of a lady in Marshall, Texas, whose leg was so badly drawn up that she had to use crutches. The limb did not touch the ground by five or six inches. After twenty days' treatment she wrote to stop treatment, that she was well. She wrote that, after a few treatments, the limb straightened out so that she could walk without a crutch and that later she threw her crutches away. I have heard of her

several times since, from herself and others. She has been perfectly well of this trouble ever since.

There is another division of this so-called healing to which I want to call your attention, cures which have been affected in connection with the *laying on of hands*. The first case is that of a lady who resides in Washington. I speak of this case, because it was a notable one. She had a tumor in her left side perhaps half as large as her head. It had been taken away twice by the surgeons, the last keeping her in the hospital seven week's and the surgeons told her that every day she stayed away from the hospital, she was deliberately committing suicide. She came for treatment and she was treated perhaps for ten minutes with prayer and the laying on of hands. When she came back the next day, all painful sensation was removed and nearly, if not quite, all the tumor had left and she has been a perfectly well woman ever since. She is present in this audience here today.

The next case of the laying on of hands treatment was that of a man in Georgetown, or West Washington as it is now called, who had what was termed rheumatic gout. His feet were greatly swollen. He could not wear shoes and his feet were in cloths. When he came to my house, two men had to assist him to get up the stairway into my room. I thought that the servants were moving a piece of furniture from below upstairs, when I heard the racket, never thinking anybody was being brought up.

He came into my room, sat down on a chair and looked as wild as a fox, as though he had come right to the place where he was going to be slaughtered. I saw his fear and I was somewhat amused. Finally I gave him a treatment by laying on of hands and prayer and in ten minutes he got up and walked around the room and said that it did not hurt him a bit to walk. When he went home, he walked down the stairs without his crutches, got into his carriage without help and the next day came alone with a shoe on one foot. The other foot he said, was swollen too much to get the shoe on. That was the last time I saw him. A couple of months later one of the men who came with him said he had been perfectly well ever since.

A lady in Washington who had rheumatism all over, had pains through every limb and could not lie down. I laid my hands upon the woman and prayed to God Almighty to destroy all pain. It was perhaps twenty minutes before all the pain subsided, but it did subside and she has never been troubled since.

I am going to give you a few cases of healing which ordinarily would be deemed to require a surgical operation that, when I was with the Eddy School, the unbeliever always had a poser. If you told him about healing this or that, he would not believe that and then would say, "Can you set bones?" They had not got the faith and did not believe that was possible—that is, when I was with them they hadn't.

Since I have been in this Truth, I have had a great many cases where surgery could not do the work. Now mark you, I do not want to be misunderstood. I want every person to understand what I would do. If I had my arm broken and it was such a fracture that surgery could put it together, I would get the best surgeon I could and have him set the bone and I would pray to God Almighty to heal it. But suppose my arm was like a little boy's out in Oregon, who had been run over by one of those large mountain wagons with a tire four or five inches wide, mashing the bone. There you could see it would be impossible for a doctor to set the bone. In this case the mother telegraphed me the situation and asked me what to do. I telegraphed back to place the arm in proper position and not to cut, that God Almighty would set the bone. The doctor had advised cutting. They did as advised and the bones went together and the boy had a perfect arm in the usual time of healing. Where man cannot do, God can.

There was a lady in Milwaukee, an old lady about seventy-six or seven, who had fallen and broken a hip. The doctors made an examination and decided it was too dangerous to give the woman an anaesthetic or to attempt to set the bone because of her extreme age and extreme weakness. They told her she could not do anything but lie in bed, that by and by the hip would become set where it was and the pain would gradually leave her, but she would

have to lie in bed. They telephoned for treatment and in about eight weeks the woman's hip was perfectly well and it has been well ever since.

An old lady in Massachusetts had her hip dislocated. The doctors had given a verdict very similar to that in the case just cited. We treated her I think five or six weeks and her hip became perfect and has been perfect ever since, so far as I know.

A little boy up in central New York, who was playing and stepped on a steel rake, ran the tooth up clear through his foot about one inch and a half. The child immediately went into spasms. The mother, who was a Christian Scientist belonging to the Eddy school, telegraphed us for treatment. I do not know why she telegraphed us, but she did, and we put the baby under treatment immediately and he soon came out of the spasms, and in less than a week was well.

A lady in Washington last winter, was telling me the circumstances surrounding this case. She said that the whole neighborhood was down on the woman and threatened to have her arrested because she would not have a doctor. I did not know at the time whether they had a doctor or whether they didn't. The neighbors, even after the boy was well, held that gangrene or something else, would set in; but with all of their carnal mind they could not hurt the boy, he got well right along by God Almighty's treatment.

There is a boy right here in Georgetown who had been shot through the

hand. He had his hand over the muzzle of the shotgun and was fooling with the trigger and the gun went off, and the wad and shot and everything went through the hand. The first doctor they went to said the hand would have to be cut off. They telephoned to me, and told me what that doctor said. The fingers were hanging and I told them to turn that doctor off and to get one that was not so fond of cutting, and one that had some sense. Within two or three weeks—two I think, we treated the child and that hand grew up and the doctor, who did not know that there was any Science in it, called the attention of the family, one day when he was dressing the hand, and told them, "Now when anybody tells you that bones do not grow, I want to show you that they do. You can see now, these bones were all shot away, but they are growing, you can see it for yourself." The last time I saw the little boy his hand was perfect, except that it had a scar on the back.

Now these are cases that have come within our knowledge, and I could give a great many more. I am going to give you one more and that will be the last. My little grandson, along about April or March last, with his roller skates was fooling along back of a wagon, as boys do. They had a way of getting under the wagon so they would slip in between the wheels to be smart, and the wagon wheel ran over his little thumb. The thumb was mashed and the nail was taken away from the finger at least half an inch, and in addition to

that, at the end of the finger was a little muscle which was mashed out at least one-half inch or three-quarters of an inch, and he was scratched all along down the side. I did not know but that the child had broken other bones. I went to my telephone and called in one of the very best doctors in this city, I could give his name. The doctor came and examined the boy and found there were no other bones broken and said: "You will have to have this thumb nail brought back to the end of this thumb and have it stitched." I said, "That means chloroform, doesn't it?" "Yes." "Well," I said "you need not do it. God Almighty will stitch that thumb. You just simply do it up; that is all you have to do." I let him come and dress that thumb for three or four days. Then the young fellow went up to Maine and his finger is well and has been ever since, and the young man is in the audience to-day. God Almighty stitched it.

When they ask, "Does God Almighty set bones?" say "Yes." There is no measuring of God's Power, there is nothing God can not do. Now, mind you, all of these things have been done by God, through man, in answer to prayer in the name of Jesus Christ. Some of my students have said, "I would just as lief pray through the name of Colonel Sabin, or any other name, as Jesus Christ." I do not believe that is right. When Peter and John went up to the temple they saw a poor fellow lying at the side, asking alms and he asked them for alms. Then Peter said,

"Look on us. Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk." The early apostles did the work in the name of Jesus Christ, and Jesus Christ promises us the power in and through His name and I write my disciples everywhere and my students to work through the name of Jesus Christ. I know we are right, because the tree is known by the fruit. There is no other system in the world, wherever you go, that has had such pronounced success along such terrible cases and what work has been done by the members of this church has been done through the name of Jesus Christ.

We are told, in the Bible, that they took aprons and handkerchiefs, etc., and Paul blessed them and they were sent out.

Once a lady came to my house telling of her sister, who was affected with some kind of difficult breathing, consumption or the like. She said the sister had not been able to lie down for over six months. What induced me I do not know, but it occurred to me to bless a handkerchief and send it to that woman and have her sister put it on her chest. I went to my dresser, took out a silk handkerchief, blessed it and told the woman what to do. I told her that night when her sister's bed time came, instead of having her propped up by a great many pillows, to take out every pillow except those which were necessary for her in perfect health. They did so and put the handkerchief on her chest. She went to sleep and

slept until the next morning at seven o'clock.

I do not think it is exaggerating to say that in my letters I receive hundreds of testimonies from various parts of the world as to handkerchiefs that have been sent out that have done the work. We rarely ever have a mail that hasn't several handkerchiefs in it, to bless for somebody, somewhere. It is the Truth; God Almighty's Truth that does the work. We never charge for this part of our work.

Now, my friends, I have closed this series of lectures. I have told you that it all, in a nut shell, depended upon your Knowledge of God and your knowledge of man and the language between the two. I have told you how to pray, I have taught you how to think, I have taught you how to study. Now, as a last word, let me say that vigilance is the only thing you have to obey to succeed. You can not lie down and go to sleep upon your beat any more than any other of God's creation. Everything that God made is active, in motion. There is nothing still in all the world. Nothing succeeds but eternal and perfect work. If you pray to God for spiritual Understanding, day by day and night by night, hang right on as Jacob did with the angel, never let loose, this blessed inspiration or spiritual Understanding will come to you; you will see the light and you will see God Almighty's work before you; you will do the work and you will do it with the Spirit and with the Understanding that when you ask God you

know what you are and you know what the result will be. It is no guesswork and you do not simply kneel down and have a blank wall of darkness before you, but you ask an Intelligent Being for that which you are entitled to ask, and that Being gives you the answer, because the answer has been promised and this promise is within the power and reach of every one of God's children. You bring an honest heart to this study and pray.

All hinges upon the one great beautiful thought of Love. Love God and love your fellow. You have to reach out and bring in from the byways and the highways, from the hedges and from the thorn's, God's little ones; bring them into the fold like the sheep that have gone astray and, when you bring them in, you have to take care of them and bless them and God Almighty will bless your work wherever you go.

TREATMENT.

We thank Thee, our Father, that our lecture course is completed. We thank Thee our Father and our God that Thou hast put words into our mouth and thoughts into our minds and that we have been enabled to enunciate those thoughts in a way that our brothers and sisters may understand. Let this course of lectures go throughout all the world as a beacon light, holding up to the dying and the suffering and the sorrowful and those that are in want and destitution the Truth which makes mankind free.

Our Father strengthen our minds

and our hands and all that is connected with this propagation of the church. Send us giants to work, men and women who will go forth preaching this Truth, broadcasting these words of Love and Light to all the world; and may we follow the command of Jesus Christ, our Savior, when He said, Preach the Gospel to every creature.

We know that we are doing this and that God Almighty has been our help; He sustains us with money and with power and with wisdom to help us at our work, and we want more and more and more; we want oceans of money and myriads of workers so

that we can all stand up and go forth Christian Soldiers, fighting for the propagation of the Truth, fighting for the purpose of helping our brothers and our sisters up from the byways and highways of mortal mind, bringing them into the highways of perpetual Light, lit by the Truth of the Ever-living God. God Almighty, bless us now in this work, bless each and every one of us, go with us in all our undertakings, leading us in every thought, every act and every deed, and let Thy work manifest itself through us perfectly in everything.

We ask everything in the name of Jesus Christ. Amen.

Lecture—The Abundant Life.

Delivered Before the Evangelical Christian Science Church, Sunday Morning,

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BY REV. DR. ALLEN W. CONNETT, PS. D.

By referring to the Gospel according to St. John, the 10th chapter and the last part of the 10th verse you will find the following language: "*I am come that they might have life, and that they might have it more abundantly.*"

A great scientist, in studying both animal and human life in its various manifestations throughout the world, said that man is a religious animal, that he is the only animal that has the capacity and a disposition to worship. This certainly makes a very marked distinction between the human and the so-called lower animals. Then, if man is a religious animal, it

is very interesting for the student of humanity to endeavor to know what Religion is.

In studying the effect of religion upon mankind, it has been observed that, even from that far off time when man first began to reach out into the unknown for that Great Something, for help, there have been two kinds of religion—one, a religion of fear, and the other a religion of Love. The one taught the fear of this great, awful, unknown Power, that seemed to surround the human the other, somehow, with larger heart, caught the vibrations of Love, Goodness, and Sweetness. To-day, there are only

two religions in the world. We think of many, but there are only two—the one that is pessimistic and the other that is optimistic.

In studying the religious systems of the Orient, it is observed that their one great teacher, known by some as “the light of the world,” taught, in spite of the many good things that we have learned to love, a religion of pessimism. As he looked at life, he said, “Life is evil, and the less you have of life, the better it is for you.” As a Prince, he left a court of riches, honor and grandeur to try to find the secret of life, and as he then understood and believed, that life manifests itself in many incarnations, like that of a wheel revolving over and over again. So this led him to speak of “the whirling of the wheel of life, and death,” that when we go down into death, we come up into life again and as we pass into death, we come again into life, and the more times we are born the worse it is for us. This is the teaching of the religion that dominates a great part of the Orient, and is in marked contrast to the religion of Christ, the one that I Love. The marked difference between the religion of Buddha and that of Jesus Christ is the difference between pessimism and optimism, between hope and despair.

Jesus Christ, in the language that we have just read, intimates the great secret of life, and infers that, if we had life in abundance, it would bring to us all the things that we truly desire. It seems, that at the time when Christ came into His ministry,

He saw that there was one thing that was needed above everything else, and that was Life. He told those who marveled at His mighty works and at His strange teaching this secret: *“I am come that they might have life, and that they might have it more abundantly.”*

Now, the question arises, What is Life? We are also asked that other question “What is death? and we are told that it is the absence of life. But I do not think it would be quite satisfactory to answer this question, and say, “Life is the absence of death.” If you will study life, especially in the springtime, and see how that it comes apparently from the sunlight and from the air and from the earth; we see the tiny blades of grass springing from the earth and turning to brilliant green; we see the buds, and the flowers, and by and by, the fruit and the grain in the harvest time, all telling that something strange and wonderful and magical has touched the earth with its invisible fingers and awakened into life that which did not exist during the cold months of winter. What is it? We say it is “Life.” Can you see Life? No; you can not see life, and if you can not see it, what is it? Can you touch it? No. Not with your objective fingers. No indeed. You can not feel it as I can feel this book, or the chair. You can not feel life in that way.

Life is something very different from that. We see it manifested in the tree and grass and flowers, and fruit, and in the worm, the beast and the man. There is life in the worm,

there is life in the rock, there is life in man, but you can not see the life, it is invisible. Look at the rock; some one very beautifully said that it is sleeping life. Life is sleeping, in the rock to-day, and to-morrow it awakens in the plant and next day it crawls upon the earth as a worm, and the next day it awakens as an animal, and by and by it talks in man, and after a while we can see it climb to angel heights and then to Christ; so great is Life.

We occasionally despise some of the manifestations of life. That is the cause of the great difference of thought in the world. We look at the manifestation, and we dislike that which is not pleasant to our eyes. We have been taught to hate the snake, and the worm, and some of the animal kingdom, and even to despise some members of the human family, just because their color is not the same as ours. It is not life that we are despising, it is simply a manifestation of life.

What is life? Life is known by one of its manifestations, as Power. Something forces the molecules and atoms to leave the earth and the sunlight and the water to come into the blade of grass and the leaf to grow, and by and by to manifest itself in such beautiful forms. Nothing but Power could do that. The absence of Power, weakness as we ordinarily call it, could not force the leaves to grow; nor cause the rose, with all its beauty, to unfold so perfectly; weakness could not do that. So, let us take it

for granted that one of the definitions of Life is Power.

Then, if Life is Power, let us apply it. If Christ would say to you and to me to-day, "*I come to you that ye might have Power and that ye might have it more abundantly,*" is not that what the world is seeking for to-day? Seeking for Power. Yes. The world wants Power, but as we look abroad, and especially at the pictures of the cruel barbarous scenes that have just closed in the far away East, we see there was a manifestation of power; power was manifested by the Japanese and there was power manifested by the Russians, and there has been power manifested by man throughout all historic time, and we reason, even beyond the age of history, there was manifestation of power. Power was manifested in the most barbarous way, crushing and killing out the life of others that seemed to stand in the way of those who wanted to go in a given direction. Power alone is not what Christ meant.

Now, look again at this wonderful thing called life. You agree with me, I am sure, that life has power, that one of the definitions of life is power, but there is something more than power. When we see the marvelous coloring of the flowers, the tints on the wings of the birds and hear their songs, and see the marvelous work that comes from the hands of the human, we know there must be something more than power in a definition connected with life. What is that something that is more than

power? It is Mind. Mind! There is mind connected with life, working with power to make all of the marvelous forms of manifestations. As we look at the paintings of this great unseen artist, we see there must be mind in it. Look with me, on some starry night, and see the glorious constellations. The sun in the day, and the moon at night, and the ponderous planets seem to move with such precision and accuracy upon their mighty orbs, there must have been a mind to plan it all. We know that power is manifested there, but some mind must have caused it to take this particular form. We do not see the planets and the sun and the moon rushing against one another, as we sometimes see on the human plane; there is perfect order. We know that there is mind, and that this mind, when grown to some great height, is wisdom; life is power and life is mind and yet there is something more than that. Not only the Japanese and the Russians, and the American Indians, but all of the nations that have lived before, have caused rivers of blood to flow, and the sigh of the heartbroken is echoing and re-echoing throughout the world on every hand. Is that what Christ meant when He said "*I come that ye might have life more abundantly,*" meaning that we could have power and mind and an ability to go out and cause so much suffering in the world? There is something more in life than that, according to the thought that Christ gave us in all of His teaching.

How would you like to think that

there is good in life? Would you like to think that Love is one of the definitions of life? Life is power, life is mind, life is love; and if you would take the word Love as meaning goodness, sympathy, helpfulness, and all of the various manifestations that we may discover in the word Love, you may be satisfied. I tell you life is a trinity. All religions of the world, with the exception of a very few and those are represented by a small number of followers, hold that the great God-head, somehow, is triune in Character. We have heard many discussions and many arguments relative to the doctrine of the Trinity, and you and I may hold various beliefs in regard to its definition, but when we think of life, we must admit that it is triune in nature and that it is composed of power, of mind, and Love; and this is the principle manifestation of that which we ordinarily call God. God is life, God is power, God is mind, God is Love, and if we think of God and Life as one, it will simplify matters a great deal.

I do not know how you were taught in your childhood days, but I was taught to think of life as Nature, and that Nature and God were two, and that they were separate. I was taught that certain things were true in nature, but not true in God; that certain things were true in life and not true in religion; but as I have been thinking along these lines, and reading the thoughts of the best thinkers of the world, I am persuaded that life and God are one, and whatever God is,

life is, and whatever life is God is, and so let us think of life and God as one and inseparable, throughout the vast universe.

The old definition of God said that He was like a man, or at least He possessed the form of a man. In my childish imagination, (and I think I voice thoughts that were held by you in your childhood days), I saw God as a great man, larger than the largest man that I ever saw, sitting upon a throne, and this God was very severe-looking, possessing possibly a height of say twenty feet and He may have weighed, according to the size that He had, some 500 or 600 pounds, and that He had a long beard, and that He held a sceptre, or rod of iron in His hand, and when He made a motion with this rod an angel would fly from him to carry His message to the world and these messages were more frequently of vengeance and wrath than of Love. I wonder if any of you have ever gone through the experience of skepticism, having turned your back upon God and said, "There is no God." I have; I have said very, very many times, to my friends, when they wanted me to come to Christ and give my heart to God, I said, "No, I won't give my heart to God, because I do not believe there is any God." I wonder if you ever doubted God? I have, and I respect any woman, or any man who doubts the God of that old point of view. But a change has come to the individual mind, as well as to the mind of the race. We have been going through a marvelous change. The century that closed a

short time ago, was very severe in her trials, not only with Religion but with Science and Art; and that which could stand in the trial balance of the Nineteenth century certainly possessed some superior merit. The old system or religion was tried and it was found wanting, and since that time there has grown, into the mind of a large majority of the thinking people not only of America but of the human race, (but more especially I have found it true in our own country), a kindlier, broader and sweeter view of God than we had, even two score of years ago. We have settled the question that God is Omnipresent. God is just as much in this small hall as in the stateliest cathedral and the costliest sanctuary. God is here. The Jewish religion and some of the other religions of the Orient taught that God would come to man at stated times, that there were periods of preparation that the people made to meet God, upon this special occasion. But now we are glad to know that God is not only here, but that He is here now. We have settled this question of distance. We do not think of God as upon some throne in the far away space of the heavens, for God is a God that is ever present. Now we will think of what that means: It means that this power that builds worlds, this power that sustains the vast universe, is present in this hall and is present in your own room. It makes no difference whether your homes are palatial, or whether they are the simple cottages; God is there. Sometimes, when we look up-

on a Pope or Bishop or some great Divine, we think, of course, that God is with that man; then when we see some of the works that are performed by some of these great men, we think, of course, we even know God is with them. But poor me, I wonder if God is near to me. Oh, I am afraid, sometimes, that God is not close to me. Now, I want to tell you, that God is close to you, that He is closer than feeling. Were you ever in the dark when a little child, and felt fearful and papa or mamma just a little distance away? If you would reach out and get hold of a garment, or touch father's hand or mother's hand, how comfortable you felt; if you could reach out, in the dark, and know that father or mother were close by, all fear was gone, you felt perfect satisfaction.

Now, when we think that God is closer than feeling, closer than breathing, where could He be? If He could be closer than breathing to you and closer than breathing to me, He would be within. God is within, closer than the air within the cells of your lungs.

I think of my body as weighing about 175 pounds; very real indeed, very real to the outward senses, and this body is composed of an infinite number of cells. You may take 3000 of the ordinary sized cells that are in the human body and put them one upon another, as you put one brick upon another, and it will make a column only one inch in height. So small. You can not see the cells with the naked eye, and yet they are real.

Molecules are smaller than cells, and atoms are smaller still than molecules. Such thoughts lead us to that peculiar point that causes the discussions between the materialistic scientists who look at life from a divine or spiritual standpoint. The materialist says all is matter. The spiritual or divine scientist, says all is mind. The materialist is right and the spiritual scientist is right. If you will try to look at the atom, you will have to use some other eyes than those you have, you will have to invoke some other aid than that which can be afforded by the most powerful microscope ever made. You look through this microscope but you can not see the atom. What is an atom? Science has only formulated an atom as a possible necessity, because when we look at material things and try to fathom their sources, we go down farther and farther, until we lose sight of it; then matter is invisible. Matter, so-called, is incomprehensible, yet we see it coming in such close relationship with mind, that you can not, with all the skill of the materialistic scientist possibly discover the difference between mind and matter in its primary state. It is one and the same, inseparable, forever. Mind, on the other hand, without this something that by and by manifests itself in matter, seems almost nothing, because mind requires something to make us understand what it means.

I wonder if any one of you ever conversed with a blind person, especially one who was born blind?

Could he tell you what rose color means? Does he know what red, or pink, or blue means? He can not give you any conception of color. If we ask a man that is totally deaf about the voice of a singer or the tones of a musical instrument, you will learn he has no conception of tone. It takes a material ear to know what sound it. It takes material eyes to know what color or form is, and so mind and matter, as we understand it, must ever go hand in hand. That which we call matter is absolutely necessary upon this plane of existence, to make us know what mind means. If you could, by snapping your fingers, do away with my material form, where would your speaker be? He would be somewhere, but he would not be of any great advantage to you this mornin. And suppose I could snap my fingers and the materiality of your bodies would pass away; I would be, according to my understanding, talking to empty chairs. So you need your bodies and I need my body. We need the walls of this house, we need the floor, we need all those things, but we must arrive at an Understanding and know where this so-called matter belongs; and know that it is only a manifestation of mind for our convenience on this plane of action.

Now, matter always serves the convenience of mind. We see this carpet and sometimes we see carpet that is coarser than this one and yet it is carpet, just the same as a velvet carpet; each is material substance. When we look at some of the wonder-

ful textures that the ladies use in their garments, the delicate silks and laces, they are all matter. Look at the gossamer veil, so delicate that you may take one that would be several yards square and easily pass it through a small finger ring. It is matter just as much as this carpet; it is all matter to our conscious minds, and you can not get along without matter, you are going to learn this. You will know that matter is always obedient to the mind, then we will understand what Christ meant. He intends to convey to us this idea, "I come that I might give you more of power, and that I might give you more of mind, and that I might give you more Love;" and when you have all these things in abundance, you will become the master over material conditions as He was; disease and poverty will be banished forever.

Now, let us look at a shrivelled plant, withering in the sunlight for the lack of moisture. Supply the moisture and it will grow. Oh, how beautiful, how wonderful life is! One of the component parts of life is found in water, and if it is withheld the plant does not grow. We say it lacks something; and that is the way with us. We have various ways of knowing what man needs. He may need more of mind, he may need more of power, or he may need more of Love. Everything in this world, everything in the vast universe of God is governed by law, God's good law. I wish you could understand this. I wish I could understand it more than I think I do, that God's laws are al-

ways good laws; that everything we see in this world—of course, we can not look beyond our solar system, unless we have the aid of a great telescope, but as far as we understand, in all the vast universe of God, and of Life—everything is controlled by law, and that law is Good.

Let us think of God's good law; when we see the material manifestation of mind, all for our convenience, then let us think of God's good law that brings to us many beautiful manifestations in this world of life. Would you like for me to say that it is God's good law that brings to you pain and suffering. Would you like for me to say that it is God's good law that brings to you heartaches and sorrow, that makes your soul so sad? Would you like for me to say it is all God's good law? I am going to say it. It is God's great law that brings to you an aching head, that brings to you a crippled limb. It is God's good law that makes your heart to bleed; it is God's good law that causes the tears to flow down your cheeks, for God is Good, and God is the source of everything and God is the cause of pain, and God is the cause of all these things, whether good or seeming evil. But, there is a purpose in it all.

Pain comes, sickness comes, as an indication that you have been disobedient to God's good law. Sorrow comes, misery comes, poverty comes—all to teach us that we have gone contrary to God's good law, and when we have learned that we have gone astray and turn around and then go

according to God's good law, the pain then brings us pleasure and the weakness grows to strength, and the sickness is transformed to health.

I wonder if any of you have thought of that which gave birth to Christian Science and kindred religious thoughts in America, what caused it to appeal to the hearts of so many intelligent people. I heard Mr. Edward Kimball, one of the lecturers in the original Christian Science Church, that body that is controlled by Mrs. Eddy, say this, "Christian Science rescued me from an open grave." Could he help being a Christian Scientist? No. I have several loyal, loving friends that have been rescued from beds of pain and sorrow by Christian Science, and other similar systems of healing, and they are all loyal, steadfast, and immovable in their Faith, and why not? The one who lays down his life for a friend wins the undying love of that friend. And the philosophy of religion or system of healing that brings good into our lives, holds our Love. You Love your science and I Love it. Why? Because in time of sorrow, in time of distress, in time of physical weakness, it becomes a source of Good, of happiness and health to us, and, of course, we Love it. It is strange that so many of the human race, if you would let them alone, would become lazy, and saucy; strange that we all tend that way, unless something taps us on the head and pricks us in heart and virtually says, "Stop, think, stop and think," and when we stop and come to think about it, it is

all right. The true thinker does not suffer.

I would rather stand with Christian Science, even though unpopular, than to be in the ranks of those who suffer and are sad. Any sane woman or man would rather do that. Mrs. Connett's father was a very great sufferer for many years. A good Science woman said to him, "Why don't you try Christian Science?" and with the prejudice of the old time religion, he said, "I would rather die than to get well by Christian Science." But, the pain got down a little harder, and it gripped him a little tighter, and it pinched him more and more, and while it wasn't exactly Christian Science, as ordinarily understood that he turned to, he turned to the same great Truth and his pain is gone and now he would fight for this Truth, and he would even hold up for Christian Science, which was so objectionable to him.

I tell you, friends, that when we are in health and when we enjoy happiness it is easy to stand back and say, with scorn and disdain, "Do you think I would be a Christian Scientist?" I have heard people say, with all the scorn they could command: "Spiritualists; think of the ghost hunters; think of the low class of people who are spiritualists." But death comes and takes a dear one from their hearts and the church fails to bring comfort and consolation and they say, in their mourning, "Oh, is my loved one gone forever?" Then a good spiritualist said: "Here is the way to find out," and they went and

found out that life does not end after death and that the life that existed on this plane exists beyond, and that God is good even after death. I tell you, friends, that death coming into the home has made millions of spiritualists, and sickness, pains, and sorrows coming into the home have made millions of Christian or Spiritual Scientists.

God's good law operates in strange and peculiar ways. It makes us turn to God and to Christ, that we may have more of this life and that we may have it more abundantly. What does it mean, if we have this abundant life? It means perfect health; it means perfect happiness; it means perfect sweetness; Love and sympathy manifesting toward every human being in the world. Have you this life? Do you love everybody as you love your own family? Do you love all the people that you see, whether their skins be black or white, do you love the worm that creeps beneath your feet, would you save its life if you could? Have you this abundant life? If you want more of this life, let me tell you how to get it. It can only come in one way; it does not come through the head or intellect. Open your hearts with love, and this life will come into you and you will become great and strong, you will become an Elder Brother of the race, and it will be well with you in this world or any other world you may go to, for God is Love and God is Power and God is mine, and God is life, and you will not be afraid whether you take the wings of the morning

and fly to the uttermost parts of the earth, for God is there. There is no fear, there is no sin, there is no sick-

ness, there is no death, there is nothing to fear, when you have this life in its abundance.

Lecture--True Healing vs. Sacrifice.

BY MRS. M. E. CRAMER.

Delivered Before the Evangelical Christian Science Church, Sunday Evening

January 29, 1905.

"Howbeit we speak Wisdom among them that are perfect: yet not the Wisdom of this world."

Scientists who speak Wisdom among them that are perfect speak it to that which is manifested of God, to God manifested in man. We do not speak Wisdom to those that are perfect, thinking that we are speaking to imperfection, thinking that we are speaking to human beliefs and opinions although they have been personified as man; but we speak to man as the image and likeness of God like Him in nature and God imaged, and we not only speak to man in that way, but to humanity in that way. The Spirit of Truth responds to words spoken to them, it responds in the people, it responds in the hearts of the people. Paul said, *"We speak the Wisdom of God in a mystery, even the hidden Wisdom."* We speak from within that which is true of the invisible God, who is Infinite, Omnipresent and manifested in man; we do not set man forth in our consciousness as a bundle of beliefs and opinions that have been personified, but in the image of God, eternal with him. The illumined of all ages, have seen the Truth of the Oneness of Creator and creation.

In speaking to you, this evening, friends, upon this great subject of

Divine Healing, or healing versus sacrifice, I will say that many are the conditions of humanity that humanity is seeking to be healed of. They are seeking health in every conceivable direction. They subject their bodies to that which does them no good at all in their hungering and thirsting for health. We may say there are many, many conditions that humanity is seeking to be relieved of.

One of the saddest cases that ever came to me (and I speak that way concerning it, for it certainly appealed to me in that way—it may be from a human standpoint—but it certainly did) was the case of a physician of San Francisco, a gentleman who has been a practicing physician from early manhood, but had retired from business. He had been a physician in the City and County Hospitals for years, and had been a physician in other hospitals in that great city. He came to me, and said: "Mrs. Cramer, I think I am on my death bed, and I have been trying to find some consolation, some comfort, some mental and bodily relief through religion. I have joined the church, but I can not find any. He said: "I have come to you, thinking you may possibly give me a little relief mentally. I have been told that you would." I gave him a few treatments, and some good affirmations to repeat and asked him to say them frequently while quiet in his room; he came back to me with a seemingly sad heart, and

said: "Mrs. Cramer, I can not, I can not, I can not, I can not forgive myself." I said, "Why, what is it? you certainly can make these statements of Truth." "No indeed," he said "I can not forgive myself at all, at any time, day or night, for causing these poor devils to suffer in this City and County Hospitals, as I have through experimentation; I must die in my sins." That was the saddest case, I think, I have ever met; and, friends, did he not need healing? And are there not thousands to-day who need the same healing that this dear brother needed. There are thousands who need the same healing that this dear brother needed. There are thousands who need healing along the same line, who, for the sake of experimentation are doing the self same things that he could not forgive himself for. He felt he could not. Of course, we know the time must come with every one when they will see Truth, and come face to face with Truth and will forgive themselves, and give up all belief that is not according to Truth, and then they will stand clean and clear as the Son of God; not as a bundle of human beliefs and opinions; but will stand as His image and likeness, and shall have awakened to know that he is like God, and to his own Divine healing. Another case that came to me, shows that another line of healing is needed, in a general way. Why, friends, people need to be healed of different things besides healing a pain here and there and a little mental habit that is disagreeable, there are people who need to be healed of many things that have to be taken into consideration.

At one time, I healed a physician's wife in San Francisco, and because she was so thoroughly healed and was so happy in the consciousness of the Truth, her brother-in-law, who was a Methodist minister, was sent to me to be healed. The brother and the sister-in-law said, "We have sent him to you, because of his mental state."

The brother said, being a doctor and the minister's wife, who was also a practicing physician, "We can not reach his mental state, and I think that is where he needs the most healing." They thought his bodily condition would yield if the mental state was relieved. He came to me and said: "Mrs. Cramer, it unmans me almost to tell you, but I must tell you even though I am ashamed to do so: I am afraid to die. I am afraid I am not in favor with God; I want to be healed, and I want to lose that fear." After I had treated him nearly a week, and he was improving mentally and bodily, he felt somehow as if some of his old beliefs were slipping away from him and he was getting a new idea of things, a broader view of things, but there was one thing which he did not want should slip away. He said to me: "Mentally, I am better. I can sleep now, I have overcome, since having treatment, insomnia, and I sleep very well. My general health is improving, and I have less fear, but Mrs. Cramer, please do not treat me against my belief in hell, for I could not lose that for anything; do not treat me against that."

That showed a general habit of thought; and as I was treating him against his other beliefs, that belief was just slipping away from him and he felt it going and wanted to grasp hold of it again. But I treated him against his belief in hell just the same and the results were good. I want to tell you, friends, that while we have gained a great deal by simply saying there is no hell, except upon earth and of our own making, we have gained a point, but we want to gain another point. We want to see the Truth upon the earth. We want to see the Truth for the here and now. The promises all through the Bible are made for the here and the now, and nowhere does it say die and then have the fulfillment of them; nowhere does it say die

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Unchain the Truth.

It gives us pleasure to be able to report continuous progress in our work. A number of churches have applied for charters during the past month, and everywhere prospects for a large increase are good. We have now some workers who have gone to the field, lecturing, organizing churches, healing the sick and teaching, and more inquiries are being made by interested persons.

Those who wish to organize a

church and have a class taught, and wish one of these Evangelical Bishops to visit them, can write and we will supply the want as soon as possible. Those writing must understand that it takes a certain amount of money to pay the expenses of these workers and to pay for their teaching, and they must be prepared to supply the money demand when it is made; nothing extravagant, but there has to be enough to pay the worker.

The Book **CHRISTIAN SCIENCE MADE PLAIN**, has been delayed very much by our printer, who was unexpectedly overworked. He had some government work to do, which usually came a month later, and, usually gave him a month to do the work in, and this year it was given him one month in advance of the usual time with only eighteen days to do the work, consequently he was obliged to delay every other work that he had in order to fill his government contract. Those of our patrons who have not received their books by the time this magazine reaches them, should write and we will send them other copies. The sale of the book has been very large, prior to its coming from the press. I regard this book, taking into consideration the price, as one of the very best that can be sent to the people.

This edition sells at 25 cents for the paper cover and 50 cents for the

cloth cover, but where persons want to give them away, we send the paper cover 5 for \$1.00. The book consists of 176 pages. It is larger than we expected it would be, but yet is not too large. It teaches the fundamental principles of healing the sick and overcoming poverty, and at the same time it gives the treatments and formulas for treatment of all kinds of ailments. For a person who wants to give away one hundred or more of these books and will write for them, we will give them a price as near cost and carriage as possible.

We have an abundant supply of the little book, "Divine Healing." It is doing a great work, and we are sending it out for ten cents a copy. This is a little less than cost of printing and postage. A person can not do any better thing than to send us ten names of persons that they want to have this book and inclose \$1.00 and we will send the books to the names as requested.

Leaflet No. 9 has been issued, 20,000 of them having been printed. They are going out at 10 cents a pound. This is one of the church's methods of propagating the Truth.

The old, reliable book, "Christology" continues to sell daily and is

being sent all over the world. It is a book which will last and live forever.

I want to urge all of our readers, who wish to help in this work, to send in their money and the names of people who want literature or whom you want to have literature and also send for the NEWS LETTER and all these various books, or some of them. Even if your mite can not be large, let it be enough to throw the lifeline to somebody and help spread the Truth and sow the seed to some one, and God's blessing will rest upon all and in the degree that we do these things will our blessings be. I want each one to feel as though he or she were my helper, my brother or my sister, who is determined to stand by this work and spread this Truth. Every cent of my income, except what is necessary for my living, I put into the spreading of the Truth in giving away books, and I do in every way possible, as God leads me, to scatter this Truth. Let others help, and all who will help. We want the help of all and as one sows the seed will blessings be received. Remember this. It is nothing personal that we are asking, we are asking simply for the advancement of the Lord's work, and God will bless us all and does bless us in proportion as we deserve.

Lovingly yours,

Olin C. Sabir

BISHOP.



MRS. MARY C. SABIN.

Live in the Sunshine.

BY MRS. MARY C. SABIN.

The world is filled with two classes of people. One class look at the dark side! Send them into a room filled with all the beauties and luxuries of life, works of art and bric-a-brac, which please the eye and elegant appointments and they apparently see none of these, but if a cobweb is away up in the corner or on the ceiling, or a little dust on a book or piano, they notice the defects. If Providence showers down upon them every blessing, they apparently have no words of commendation, but throw the thoughts of fear for the future, when at some time, somewhere, God's Love will be withdrawn from them. And so on throughout the whole conditions of life, they look upon the dark side and see the shadows and purposely refuse to look at the sunshine. The result of such thoughts and such conducts is misery. The seeds thus sown insure a crop of misery and the reaping is sure to come.

On the other hand are those who look for the good, enjoy the good, revel in the beauties of art and the beauties of nature and the blessings of

God, looking up and ever thankful for the good they receive. If they read a book they read it with a view of obtaining what is in it, and, as my husband has said in some of his class teachings, picking up the diamonds. Such a one is filled with happiness, and is in the enjoyment of harmony heaven here and now, and to him all is bright and there are no forebodings of evil. The result of such thinking and of such actions is visible upon the face of the person. Those who look at them exclaim: "Oh, how happy he or she is. I know their religion is good, because it shows in their faces. I know they are in the enjoyment of happiness, because I can see it."

We are commanded by our Savior to seek first the kingdom of God and His righteousness and all shall be added unto us. That is what we must do, seek the Good, seek to do Good, and seek the Right and seek to do Right. Ask God for openings, for opportunities where Good may be done that they may be thrown into your pathway, that you may have the opportunity to do Good; be liberal of

this world's goods, give it for the advancement of Truth, helping to sow, broadcast the living words of eternal life; throw out the lifeline and help to rescue the suffering, and this life, this condition, and this practice will make one's life a benediction and all who see such will rise up and call them blessed.

Reader, to which class do you belong? I ask you, in which class do you prefer to be? Do you want to hang upon the wheel of progress, retard the advancement of Truth and the advancement of Righteousness, and immure yourself in the kingdom of error? Or, on the contrary, do you want to be a light set upon a hill so that all who see and study of you and your work may be blessed and benefitted? The option is yours, the choice is yours, for man makes himself that which he will. If you ask God in the Truth He will lead you in the light, in the sunshine and all who come to you, around or about you, will live in the radiated atmosphere of this sunlight of Good.

We must live in the constant Realization that God is with us, and God is with us now; that we do not have to wait for some time or go somewhere, we know not, before we can receive these blessings of God, but God is with us now.

Jesus says the Kingdom of God is

within us; it does not come by observation, but it is a condition of thought, a condition of mind, and if we will ask God to lead us and direct us, and bless us, give us wisdom and Spiritual Understanding, Righteousness and Holiness, our lives will be a blessing to all who come in contact with us.

Dear Reader, choose to-day; choose now, on which side you wish to be, whether you will longer walk in the dark clouds of error or whether you will come over in the Knowledge of the Truth and walk in the sunshine of our blessed heavenly Father's Love.

Well has the poet said:

Some murmur when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

In palaces are hearts that ask:
In discontent and pride,
Why life is such a dreary task,
And all good things denied?
And hearts in poorest huts admire
How Love has in their aid
(Love that not ever seems to tire)
Such rich provision made.

(Continued from Page 351.)

and go to another world and then have the fulfillment of them. We can have them anywhere, it is true, but we can only have them in the now and here, for it is always here to us, it is always now.

Now, friends, this man improved; he gained, and he came out of that by degrees, and it was a blessed thing for him that he did, for he lost his fear and, therefore, his health was restored.

At one time, when Joseph Adams was teaching a class in Chicago, and after he had given a very strong lesson upon the unity of God, and was trying his very best to be a strict Christian Scientist, doing the very best he knew how; after he had given this lesson, a dear old lady of the class was found weeping. The ladies of the class gathered around her and they said, "Now, my dear sister, never mind, if you do not understand, it will all be made clear to you in the following lessons. We did not understand in the beginning; but it all became clear." They tried to console her, but she kept on weeping, and finally, in the midst of her sobbing, she said: "He has taken my devil away." That was the best thing she had and she did not know how to get along without him. Friends have come to me and said: "Why, you are taking away from the people that which will scare them into heaven." Just think of being scared into heaven! Nobody was ever scared into heaven; nobody was ever scared into the Realization, and nobody was ever frightened into Truth or ever came to Truth because of fear. Fear is not the method. "*No man cometh unto the Father, but by Me.*" and Jesus, when He made that statement, had just said: "*I am the Way, the Truth, and the Life,*"—no man cometh unto the Father but by being Truth and Life; and when you come unto the Father as Truth and life, you are one with the Father, for the Father is Truth and is Life; this

is the way we all must come. You come in the image and likeness of God and in no other way. There is no climbing up any other way. You can only come in the spirit of Unity, the spirit of the Oneness with God.

The first thing for us to hold in memory, in our study of Truth, is Freedom. We should always look for Freedom in our statements of Truth. It does not make any matter what the statement is, whether it was made by Jesus Christ or whether you make a statement yourself, or whether I make a statement, it is right for us to look for the Freedom of that statement. The very meaning of a statement of Truth is the spirit of it. The absolute meaning of a statement of Truth is the spirit of life; the meaning of a statement of Truth is the spirit of Truth, and the spirit of Truth is always the comforter. Truth is all; it is limitless, it is infinite, and to it all things conform. You know if it confirms anything for you at all, it confirms you in its own Freedom. Know the Truth and the Truth shall make you free; it does this because of its own infinity. It can not confirm you in what it is not, therefore, look for Freedom in Truth; look for Freedom in the words of Truth.

It has been said that there is a material remedy in the world for every material effect, every material disease, every seeming inharmony. It has been said that there is a material remedy for everything; but, friends, notice the remark: A material remedy for material disease; an external remedy for an external disease.

The things that are in the world are all right, but when we make remedies of them, we make remedies of them because we think there is something that they can remedy; but when we know that the Truth is the thing that makes us free, that the Truth is what humanity is seeking for, then it is that we look to Freedom in Truth. The remedy simply confirms you in

the Truth and Truth frees you, because it proves to you that you are not bound. No man who knows the Truth of himself, who knows the Truth of God, who knows the Truth of God manifest in him; no man who knows the Truth of Jesus Christ will ever go down under any habit. He will never succumb to any condition. He will rise to his true nature and know himself and manifest his good good here and now.

It is not my intention to contradict the claim that there is a material remedy for every material disease, or the claim that there is an external remedy for every external thing. I do not care to argue the point, this evening, but for the sake of bringing out my purpose, I will say that we can not accept this claim and make it practical simply because it is not what we need, or it will not bring us the Freedom we desire. What we do want is Freedom from the liability of sickness. We want to reach the point where we are free from the liability of sickness, the liability of pain, and not only from these, but from liability of doing wrong, that is, doing ungodly things, and seeking Freedom in ungodly ways.

We want to be healed of every state of fear; we not only want to reach the point where we feel that there is no hell except on earth and of our own making, but we want to get rid of the last vestige of belief of hell, either of our own making or on earth; for we are told in Revelation that death and hell shall be consumed as by fire, or "*Cast into the lake of fire and brimstone.*" We are to know that nothing that is of God is to be overcome, and that everything that can be overcome has reality in it, never had God in it. So, as we do not want to rely upon external remedies for the healing of disease, neither should we believe that we have hell on earth, or that we have hell anywhere. We should be free from the belief that such a condition exists anywhere;

then and then only will we enjoy our really Divine nature. This Freedom is not only good for the individual, but what is good for the individual is good for humanity. Humanity is composed of individuals; what is good for one is good for all; and what can be demonstrated by one can be demonstrated by another, for it is true that God is no respecter of persons.

It has been known by the illumined of all ages that when man believed in sin, it lowered the vitality of the body. The vitality of the body is lowered because he believes in hell; the vitality of the body is lowered because he believes there is an opposite to God—that is, God and a devil, good and evil; because he believes there is an Infinite Good and an infinite evil, so to speak. He lowers the vitality of the body by believing in a higher self and a lower self. Man always feels that which he thinks is right and believes. When he believes in dualism of opposites, he feels weakness; division lowers the vitality of the body. It has always been noticed that the vitality of the body is lowered under the belief of sin and separation from God. The belief that man has been conceived in sin, born in iniquity, always lowers the vitality of the body. The belief that man is a poor, miserable sinner, worm of the dust, and that he must ask forgiveness and is under a network of laws that are over him, dominating him, has lowered the vitality of the body; the belief in heaven and hell, two selves, the higher self and the lower self, the spiritual man and the animal self has lowered the vitality of the body, because it is a belief of separation. It is a house divided against itself. The body without the spirit is dead. If we separate the body, in any way, from the spirit, there must be a sense of weakness as a result.

Now friends, literal sacrifice, the sacrifice of animals, was instituted to raise the vitality of the body up to

its normal state. It was thought that when the animal was slain, when the sacrifice was made, the vitality of the animal was absorbed by the human individual and that the vitality was transmitted to the individual. The old idea of sacrifice was that the vitality or life of the animal was to be transmitted into the life of man. This was to raise the vitality of the body. It is known that when man does what is wrong, his eyes are not so bright, his footsteps are not so light, his sight is not so clear, and the vitality of the body is not complete and full. Sacrifice of animals has always been known as the external method of atoning for sin; so, good old Job (that is spoken of in Scripture, in that wonderful poem of the book of Job) offered sacrifices for his sons. He arose early every morning, offered his sacrifices for his sons for fear that they might have sinned, and thus the vitality of the animal, or the life of the animal was supposed to be absorbed by the sons. This absorption of the animal life was to raise up and keep the sons healthy, even though they had sinned. This was called the external, visible method of atonement for sin; but, friends, the illumined of all ages have rejected that process for many reasons. One reason, and the basic reason, perhaps, for rejecting it is because it was not merciful; it was not kind; it was not good. The milk of human kindness was not in it, the thought of kindness was not there, and so the illumined have always rejected that external method of sacrifice. It was not only those who gave away to the belief of sin and that there must be same external method to atone for it, that believed it; but those that were actually illumined rejected it. Jesus Christ and His disciples did not accept it. The only acceptable offering presented in the New Testament, was Jesus, the Christ, without spot or blemish, and that is the True offering. The only offering that you can offer to in-

finite perfection, and God is infinite perfection, is that like produces like, as a good tree always brings forth good fruit; and the good Creator always brings forth a good creature. Creation, stripped of human belief and opinions, is always good, and so, friends, the illumined of all ages, with Christ and His disciples, repudiated that external remedy; Jesus Christ simply offered himself unto God spotless, to show the real Spirit of sacrifice. That is the only acceptable offering, because God never creates anything that is not spotless. *"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God."*

Then, later on, when men thought they had advanced quite a little, they did away with the external sacrifices and they thought they found the animals within themselves; so they divided man into a higher self and a lower self, or spiritual nature and animal nature. They divided themselves, and the idea then was to kill out the animal nature or lower self. Aristotle discovered that thoughts were things, that ideas are made manifest in form, and it was no different killing out a thought or killing out an idea within man from killing a visible animal, because the idea takes form. The ideas of God are visible in form. This method of sacrifice is called the interior method. This method of killing out a lower self, has caused more unbalanced mental states than any other method brought into practice.

After the killing out of the animal nature, then the higher self is supposed to reign and work. The belief is, with those who believe that way, that the lower nature or animal nature must be crushed, killed out, and then the higher self comes forth and reigns, and then after that they are healthy, they are good, they are supposed to get all they desire and want and pray for. This has been called

post mortem good, because it is after death. In the first place, in the animal sacrifice, the idea was that the death of the animal must precede the vitality of man; the vitality of man came through the death of the animal. The second condition called the interior method, was that the vitality of man, or the good of man, came after the killing out of a lower self called the animal nature. I do not know that they called it the lower self in those days, but the animal nature is called the lower self in the present day. They who have known the Truth of all ages have rejected this interior method, and I want to emphasize my former statement that this method has caused more mental, unbalanced states in the world than any other spiritual method that was ever practiced. I do not hesitate to tell this because it makes man divide himself, which is suppositional division only, but as it causes him to take the attitude of master and servant he gets up a battle within himself; he thinks he must kill out a portion of himself, as it were, in order to let the real self reign within. Of course, this would necessarily cause more unbalanced mental states than any other method, because it stands for division and therefore is unbalanced. It is simply a method of separation, it is like a house divided against itself, which, Jesus said, could not stand.

Now, friends, what was the true method taught by Jesus Christ? The true method that was given to the world, the Truth of Divine Healing? He did not tell you to kill out anything. Divine Science healing is not a killing process; healing Truth is not a slaughter, and not based upon the destruction or any part of our nature. The Healing as taught by Jesus Christ of Nazareth is not a process of getting your good through the destruction of body; it is not a post-mortem good; it is not a good that comes to you because of the death of

the animal, because of the death of your body or the death of what is called the animal nature. This doctrine that teaches that all our permanent good is on the other side, in another world, just over there, beyond our grasp, that the death of the body must take place before it is reached, is causing people to die. They are preparing to go and are going, for what they prepare for they do.

At one time, when I was teaching a class, the question arose, "Mrs. Cramer, do you not expect to die?" Well, I said: "If I was expecting to die, I would be preparing to die, I am not preparing to die; I am preparing to live. In fact, my whole thought is life." At another time, when I was teaching, a good lady, who had been healed of rheumatism, through the public talks that I gave, concluded to take my lessons, and after listening to the primary and theological courses, said: "Mrs. Cramer, I have been watching you all through, but you have not said a word about sanitary conditions. Well, I said, I can say all I know about that in a few words. Cleanliness is next to Godliness; and I do not know but that it is real Godliness. I guess it is." Then she said, "I have watched you and I thought perhaps you might talk of cremation." and then I had to laugh and I laughed heartily, and I said, "How do you think it would do for me to go around teaching eternal life and wind up by advocating cremation?"

Friends, we must be consistent. We are living in life, we are moving in life, we are life, and this is the Truth that Jesus Christ practiced, the Truth Christ presented to us, so those who understood His teaching said. Now is the accepted time, and to-day is the day of salvation; here and now is the accepted time for healing, for health, for prosperity, for wholeness, for the enjoyment of our good: now is the accepted time, because there is no other time. You never lived one moment in the past,

you never lived one moment in the future, everything you have accomplished in your life was accomplished in the present and what you will accomplish will be accomplished in the present. You can not do anything ahead, or in the past. Then, let us make more of the now for it never ends; the past holds nothing from us, and is not dominating us and the future holds nothing from us; all is now. And why did Jesus Christ heal the body, instead of saying kill out its nature? Simply because it was God's will that we should be healthy and maintain it in Truth. So He sent His disciples out to heal the sick, and say the kingdom of heaven is at hand. They were to preface everything with the kingdom of heaven at hand; they were to heal the sick and raise the dead. Why? Because the kingdom of heaven is always at hand. They were not to go out and teach people to go somewhere to get to heaven, or to go away at all; but, to enter the enjoyment of it here and now. It is within you, it is at hand. It is here. Why? God is here, heaven is here and the earth is here, all good is here, and when we say this, we mean all good is at hand. We do not want to think that our way of getting health is through death; that our way of getting life is through death, that our way of getting good is through death. It is the Truth that we must see: we must put off the old man which is made up of human beliefs and opinions. It is true we must see that human beliefs are not based in Truth, in the unity of life, the unity of God; and that which is not true, of course, is not alive. The truth of anything is all there is concerning it. The truth of an event is all that concerns us. If two men disagree and go to court to have the matter settled, the truth concerning it would be all there was to the case. Error would not touch the case at all. Error does not touch Truth and Truth is all there is of it. The truth is all there is of anything.

The Truth of God is the Truth of man, is the only authority; I am glad to say this, because man must life himself, as it were, in this way, if he comes to the Knowledge. In his oneness with God, he will realize his divine possibility and healing.

A lady once wrote me, while I was in San Francisco, and asked me if there was anything in a partial knowledge of Truth that would cause a man to commit suicide, and I wrote and told her that there was nothing whatever in Truth that would cause any man to commit suicide. I will tell you why it is that man commits suicide. It is taking personal responsibility. He takes personal responsibility to the extent that he feels he can endure no more and does not care what becomes of the body. He makes up his mind that he will not endure it. But a man who knows his divine possibility will never commit suicide; he will be master of all situations, no matter what the situation is; He will say, this has come to me because I am able to master it. This problem is for me to solve, because I am able to solve it, and this condition is here before me and I will not consider it a burden; he will never consider that he is mastered; he will never consider that he is under the law, but he will know his own divine possibility and he will rise to the occasion. No man ever yet succumbed to drink who knew his divine possibility, who knew it understandingly, who knew himself, and knew his Oneness with God.

So the illumined of to-day, as of the past, have rejected the doctrine of death as a means of obtaining our good; of death and then heaven; death and then health in our bodies; death and then a higher self in power and dominion. God-given Dominion was created with man, God-given Dominion was given man in the day of his creation, it belongs to man and he should lay hold of it, and when he lays hold of that he will know his own power and possibility under all

circumstances, he will do the right thing, in the right time, and in the right way, and always say the right thing in the right time and in the right way.

This power of healing is not a method of killing out anything. We are not thinking of killing something. We are not think of destroying something, we are not thinking of annihilating something; we are not thinking of killing out an animal, or an animal nature or anything that is; we are not thinking that the body must die before we have healing; we are not thinking that the body must be laid aside before we have heaven. We are not thinking that the body must be laid aside before we have our health, happiness and permanent good. There is no good that comes to us especially through death. Good can not be withheld from us at any time that we are a mind to lay hold of it.

The reason why we have laid the body aside in death is because of the suppositional divisions held in belief and never doubted. Why did Jesus Christ raise the dead? A lady once said to me: "I think it sacrilegious for a person to attempt to raise the dead." I said: "Why?" she answered, "It is too sacred a thing to interfere with." I asked her if she thought that Jesus Christ did the right thing in raising the dead; do you think He could raise the dead or do anything that was against God's will? And she said: "That is in the past."

I tell you, there is nothing past, there is nothing ahead that shall not be revealed, and nothing has been done that can not be done, and according to Jesus Christ's words, "*He that believeth on Me shall do the works I do.*"

Now, friends, in studying Truth, instead of causing people to fight and kill and destroy their own bodies, they are caused to demonstrate wholeness. Truth is being Spirit and living the nature of Spirit. The whole

nature of man is Divine. Man knows himself as one Spirit, soul and body. There is no destructive element in him. Life is Divine and everything is orderly, everything is under the domain of goodness.

So, instead of causing people to fight, battle and struggle with each other, it takes the fight out of the people. I must tell you of a man whom I recently met and who listened to my teaching, who got into some disagreement with the leader of the church because of some unfair business transactions, and the first thing the public knew, he had the leader of the church in court. He was on the battle. He was the first man to call upon me where I was teaching and to rehearse his experience. I advised him to listen to my lessons. I have never seen a man change more than he did. He awakened Spiritually and is a harmonious man. Friends, it takes all the feeling of fight out of us. One of the last things he said to me, was: "Mrs. Cramer, if I had gone through these classes before I went into court, I would not have gone." Now that is good testimony. I was very glad to hear him say this, and this reminds me of how it takes the fight out of anybody who comes into the Knowledge of this Truth. Even the little boy understands this. So it came out in the following impressive way: A little boy, whose mother was a Science healer, had a bull dog, and this dog got into a fight with some other dogs and got the worst of the bargain. This little boy had been telling his boy friends that his mother was a healer, and could heal anything; that everything could be healed by Science. The other boys did not know much about it. After the fight the little boy took his dog, which was badly torn, to a veterinary surgeon to have his wounds dressed, and then his companions came at him and said: "Look here, I thought your mother was a healer; I thought she could heal anything; you said she

could heal anything, why didn't you take your dog to her and have him healed." The owner of the dog said: "Yes, my mother is a healer, and she can heal everything and she could have healed my dog, but I didn't want all the fight taken out of him." No doubt the fight would have been taken out of him; there is no question about it. When I see the fight go out of men and women, I can not doubt but that it would have gone out of the dog; and, friends, it also makes people reliable, and firm and trustworthy.

A gentleman came to me in an eastern city, to take a course of lessons. He took the course, and before it was over, he brought his wife one afternoon to class, and she seemed as proud as a bride. She said: "Mrs. Cramer, I feel so happy I can hardly express myself, for I feel as though I had a brand new husband." Upon ascertaining what had taken place, she said: "Why, he is different in every way; different at home with the children, different in business, and different in every way." Then he said, "I have always promised my children anything they asked for. There was nothing they asked for that I would not promise; but, I never fulfilled a single promise; I left that for my wife to do. If they wanted money for a certain thing, I would promise it, but they would have to go to my wife and if she happened to be a little short, it would make it difficult for her to fulfill my promise." But he made up his mind that he would treat his children in a different way, so when the children came to him for money, he opened his pocketbook and gave them money, which surprised them so they ran to their mother and said: "Mamma, what is the matter with papa? We asked him for money and he gave it to us." The changes in his business transactions were as apparent as with his children. He was so changed that his wife felt glad to come and tell me of what had taken

place. None of these methods of sacrifice are in our method of self-expression. We need no process to get at the word of Truth; we need simply to think right. When the Truth is presented by a teacher we should make it our own and continue our work, just as if Truth was Truth. It is not wise for us to attempt to take the attitude of non-Realization. Divine healing is of God. Jesus healed because it was God's will that we should be well. Jesus raised the dead because it was God's will that we should live. He raised His own body. Why? Because it was God's will that He should do so, and show us the way, which is the Way of Life; and not the way of death. We should get rid of this habit of making life a burden, through the preparation for death, for we are told the whole burden of life is the preparation for death. We must get rid of that habit if we expect true healing; get rid of the habit of preparing for death, and live, live, and know we are Life, and we will be healed, and will know that we are hid with Christ in God. When Christ, who is the Life, shall appear, then we shall appear with Him, in glory. When we say that Christ is actually our life, our life is the Christ. Then we do appear with Him in glory. We want to live this life and live it now and here, and not think we must wait to die first and then have our good; but our good is here and now. The kingdom of Heaven is here, it is at hand, all around us and this will cause you to Realize Divine Healing. True healing is self-expression; it is true inspiration, it is Divine Revelation, it is the Revelation of the Truth of what we are, and what we are is our relationship to God and to nothing else. Knowing the Truth, we are healed, we are Free; but, friends, knowing the Truth and then going about just as if Truth was not Truth, will not heal. But knowing the Truth and going on as if Truth was Truth is what heals. Never say:

"I do not Realize; I understand this, and it appeals to me, but I do not Realize it;" and I want to tell you something that I have told here in Washington once before:

A man once said in San Francisco, who listened to a lecture that, it would take 17,000 years to Realize the Truths in it. He understood it was Truth, but just placed 17,000 between his Realization and understanding.

As long as I say I know this, it appeals to me, and I believe it as Truth, yet I do not Realize. You are like a man coming to Washington; when he arrived in the city, he said, where is Washington? His friends said, You are in Washington; you are on the streets of Washington. After a while, he said, I know it must be so; everybody says I am in Washington, but I do not realize it. He came here to do business. He did not attend to his business. Now, if you keep on saying, I do not Realize, you will not attend to your business, and be about your Father's business. If you persist in saying, I Understand, I know, it appeals to me as Truth, and you go about your business, you are like a business man who comes here representing some house. As soon as he ar-

rives in the city, he attends to business. Knowing Truth you shall go right on, just as if Truth was Truth, just as if you were one with God; act upon your Knowledge, and you will Realize the words of Jesus Christ, you will be in Him and He in you, and you will attend to your Father's business, and do the works you should do. You will not say: "Where is God? I believe in his Oneness with man, but I do not 'Realize it.'" You will say: "It is Truth," and you will understand it, and your understanding will give you Freedom, perfect Realization and true healing. This was the way I started out. I said I will think the Truth, I will speak the Truth, I will do everything according to Truth, as far as I know, deliverance or no deliverance. But it did deliver me from twenty-five years of illness that I had suffered. I held to the Truth for Truth's sake, and the healing came as a sign following and I was made Free.

With the healing came the ability and preparation to do all the work that I have done. This Truth of Divine Science will open the way for the expression of limitless possibilities for everyone of you who will lay hold of it in its fullness.

I can not believe that orthodox creeds
Are the best remedy for this sad
world's needs.

If we but deny the existence of
wrong,

Our lives will flow like a calm sweet
song.

And we will receive comfort, day by
day,

While from within a beautiful ray,
Will sweeten and bless every day in
the year.

And we will be free from envy, malice
and fear.

To those that are pure all things are
pure.

And God's blessed word shall always
endure.

Until unto the earth's most farther
shore

The name of the God whom we adore:
Shall be Love and Good forever more.

ELLA COOPER COWLEY.

Testimonial Meeting

Testimonies Given at the Evangelical Christian Science

Church. Wednesday Evening, January 18, 1905.

REV. DR. CONNETT.—I have had considerable experience, not only with myself but with many other people. in the last fifteen years that I have been a student of metaphysics. I had the honor of being a clergyman and an invalid, at that time, and as the result of the study, I lost my credentials as a clergyman, and gained my health; so I can say every day is happy day, every day is a day when I manifest perfect health, every day is a day when I am able to send out some good thoughts to somebody else, in the world. I used to think that there was a time when I would grow old. I realize that I am looking into the face of the 50th milestone, and yet when I look at my picture that was taken some fifteen years ago, I can see that I am a younger man than the man who bore my name and posed for that picture. This thought of God, this thought of Truth, this thought of life, this thought that looks out on the sunshine and looks on the beauty and the Love and the Goodness of things, and not on that dark side, brings to me all the Goodness and sweetness that I ever expected to have upon the streets of the New Jerusalem beyond the pearly gates. It is better here. I want to say

I do not care to go to heaven, I am not at all anxious for heaven, and I would not take a crown to-night if I could get it. I want to stay here, and to me this old earth is the place where I want to live, because there are men and women here who know my language, even in a small way, and I can find glad hands and warm hearts and sympathetic thoughts that are sent out to me that make every day a heaven. And I sometimes think, as I look into the future, that there are glad, very glad, years not only for myself but for everybody in the world. I do not know how long it is going to take, that is none of my business. I simply know the Truth is mighty and that it has power to penetrate through all kinds of thought and we know that it means freedom, freedom from sickness, what they call sickness, freedom from so-called sin and death and everything, and it gives us our heaven here and now.

MR. EBEN F. EATON.—The brother brings a thought to my mind which I will mention.

Some twenty years or more ago, while living in Lewiston, Pa., I became acquainted with an old gentleman who was recognized as a great scholar and we, who were students,

were very anxious to be in his company, and I heard him say, one time, words very similar to these that have fallen from Dr. Connett's lips. He said: "I am very well acquainted in this country, I have friends here, and I love my friends and I believe they love me, and," he said, "as to the beyond, I know nothing; therefore, I say I have no strong desire for the other shore. When I become acquainted over there, and it is possible for me to convey to you anything that may be of benefit to you, I will let you know." I have not gone anywhere, where I might be able to hold conversation with the old gentleman, so have never learned anything from him, but this Truth, this beautiful Truth that sets us free, having just come into my life a few months, has had a wonderful effect upon me. It has cast off many fears, and it has filled my life with many pleasures and it has made every day a day of rejoicing, and as the clouds break, a new light comes in, and I always have a reason to rejoice.

To-day, while up at the Congressional Library, I came in contact with a beautiful work, something that was very much to my liking, and I said to myself, "Well, old boy, you haven't learned it all, there is a little ahead for you to learn" and I think if I should ever come to that place where I had learned everything, how monotonous this life would be. How grand it is to know that we have an Infinite, ever-knowing, always present, all-powerful, all-wise God as a beacon light.

Mrs. M. E. CRAMER.—I am always willing to bear witness of the Truth. But I am sure that I have a great deal more to say than I have time to say it in; I want to say it; I want to say a great deal. My cup is full and over flowing, but, friends, we can only tell what we know, and what we know is demonstrable. What I know I have demonstrated, not that the demonstration brought the knowledge, but the knowledge brought the demonstration. *"Know the Truth, and the Truth shall make you free."* This has been proven in my life.

When I first awakened to the Truth of Divine Science, I was in a new world, as it were; old things passed away, all things became new, and I was brought out of what physicians call a state of hopeless invalidism. As many as twelve physicians pronounced me incurable; as many more of the best magnetic healers of that day, pronounced me incurable. I was in the doctor's hands 23 years out of 25; always doing something; constantly trying to find help, trying to demonstrate what I already had but did not know I had.

Although I was raised a Quaker, and was taught in my childhood to listen "to the still small voice within," and told that if I did not listen, and obey, it would stop speaking to me, still all through my experience of invalidism, from childhood up not until I awakened to the consciousness of Truth, did I think to look beyond physicians or external remedies. But all at once, there came a wave over me that I was through with physicians,

and while all of my friends were urging me to see another, and a surgeon at that, I felt in my heart, to say No; say positively No. I went to my family physician that I had employed for 5 years, and I told him what my friends were urging me to do. He said, "From appearances and the conditions that I know are existing with you, I think you had better see the surgeon." Well, then I was hurt, as it were, in my feelings, and I said: "Why, I thought, doctor, you were my friend. I employed you five years, and thought you were my friend. I will not see another physician. The next morning, my husband asked me quietly what I was going to do, if I had decided to see the surgeon. I said, "I have decided not to see him. I will see no more physicians." I had never spoken in that positive manner to my family physician or my husband, and after my husband went away to business, I quietly looked myself over. I went alone first, and I thought, now if I can see why I spoke so positively to Mr. Cramer, I will be able to account for my positive feeling, and the more I thought about it the more positive I grew. I went alone and instead of criticising myself, as I supposed I would, for speaking in that positive way, I grew more positive and finally said, "Is there any power that can heal me, is there any way out of this condition?" and I was very positive in my demands. Immediately I was thrilled throughout my entire body; so thrilled with new life that I bounded from my chair, and walked across the floor, back and

forth, saying to myself, If I ever get well, it will be the power of the Holy Spirit. Then I said, There is one way out, and I instantly found myself promising, if I could get well, my life would be devoted to the work, and it was all in an instant. It has all been verified, all been brought out. Then I immediately realized the Omnipresence of power, of intelligence, of God that I had heard of all my childhood days by the hearing of the ear, but with Job of old, I could say now mine eyes seest thee. I walked to the front window and looked over a park across the street; even the trees were alive with newness of life. I saw all things with a new life that I knew was Omnipresent. It was through me, thrilling me, quickening me, it was giving me life and I was changed mentally, in the twinkling of an eye. I was changed from the belief of invalidism into the Realization that I was one with the Power that was Omnipresent, and I was so changed I could not realize myself apart from this presence, I could not realize the presence apart from myself and so the Realization was beyond all question. I had no questions to ask, I could do nothing but realize and know, which was sufficient, and everything that I looked upon was like the burning bush to Moses; it was aflame with newness of life.

I went on, from that time, improving in bodily health. You will ask, "Was my bodily health restored instantly?" No; I worked for it, I was changed, mentally, in the twinkling of an eye. I held firm, I was immovable,

and I stood fixed, transformed into newness of life, and I worked for the Demonstration of bodily health. How did I work? I knew intuitively I must make the Affirmations from the standpoint of God, for I could not separate myself from Omnipresence, Omniscience and Omnipotence, and I knew that the Affirmations must all be from the standpoint of this One that understands all; so I commenced my Affirmations from that standpoint, and I used to look back for a numbers of weeks, three or four, sometimes, to see the improvement; bodily health came, and I have done work enough to make up the time that I lost. In the last eighteen years I have done work enough to cover three times eighteen years. I have made up all lost time, all the time that, seemingly, was lost in invalidism. Sometimes people say, "But, Mrs. Cramer, your Spirituality, your Realization, and your Knowledge, all depend upon your invalidism. You would not have been purified, you would not have been so Spiritual." I deny it every time it is brought before me. Invalidism is not my God, and I tell you, friends, that any thought that can pass out of your life and out of all existence, out of your being, at any time, can never be the source or cause of your knowledge or your Understanding or your Realization of your Spiritual nature. I am what I am, because Spirit is what it is, or I am what I am, because God is what He is. I am not what I am because of sickness, sickness is not my teacher—is not the Source or Cause.

From the time that I first awakened and commenced to treat myself, I have been able to heal others. Very soon people started to come in to see me, and they were amazed to learn I was getting well and then I learned that they thought me a hopeless invalid, and they would come in and say, "Why, Mrs. Cramer, I hear you are getting better. Is it true? What are you doing? Is it possible that you can sit up all day, and go down stairs alone, and walk without a cane?" "Yes," I said, "I go up stairs and down stairs alone without a cane, and I sit up just when I want to and lie down just when I want to, and I am all right. I am getting along all right." "Well," they would say, "you look better and stronger." So I found out how they had held me in their thoughts. They would say, "Why, Mrs. Cramer, we never thought you would be well, never thought you would be any better." So, one day, I said: "Lord, deliver me from my friends, so-called." I want to be delivered from their opinions and beliefs and then a way opened for me to work, and it was to tell every one that I was getting along nicely and I was all right, that was all I would say. I sent letters all along the line to my friends from New York to San Francisco telling them that I was getting well, that I was all right, that I had improved and that I was improving rapidly. That relieved me from the current thought of my friends; it is a good thing to take the attitude of strength.

Very soon a neighbor girl came

to my home. She had already been examined by physicians and said to be incurable with quick consumption. I said: "My child, I am getting well, let me treat you." That was my first patient. I asked to treat her. I did not wait; my heart went out to her. She was a neighbor and when my son, who is now a man, was a child, they used to play together, and I said, "Let me treat you, let me give you a treatment." I said: "We will surprise papa and mama in about a week's time." At the end of seven treatments, she was perfectly healed and has been a well woman, so far as that is concerned, ever since. She has never had a cough or anything of the kind.

From the time that I commenced to give treatments to myself, I was able to heal others, and you may ask, did I wait until the last vestige of seeming disease had left my body? No; I did not wait. I was changed mentally so that I could give treatments, and I healed not only this girl but a mutual friend of hers and mine, of what the doctors called diabetes. I healed her and a lady that had been an invalid for seventeen years, before I was scarcely able to stand on my feet as long as I have stood before you this evening. I did not wait, I simply applied the Truth that I knew; and I want to tell you that I believe, in my heart, if I had not worked from the beginning, if I had simply said, I will wait, if I had kept on postponing, I could not have healed any one, nor would I have been healed myself.

When any one said to me, "Will

you do this, or that," I said, "Yes. To illustrate, I concluded I would give free treatments one afternoon a week, and I used to give some seventeen or eighteen personal treatments. Finally the ladies said, "Will you tell us how you treat?" "Yes, I will try and tell you, if I can." It seemed to me that my Realization was so much deeper than my language could convey that I hesitated, but I said yes, to everything. When they come to me and said, "Will you teach a class?" I said yes and to everything they asked me to do, I said yes. To say no never occurred to me. I did not know how to say no; I really forgot how to say no, and everything was yes; I would do anything.

I can assure you a more timid person never came before the world, in trying to demonstrate. In the beginning it seemed to me, I could not bear to hear my voice, so it was with a great deal of fear and trembling that I commenced, but I said, Truth will certainly find its way to express itself. I knew that I knew the Truth, and as a little boy said, when I told him to be sure and keep himself quiet in school and not fear that he would not have his lessons, then God within would cause him to know the Truth, he went home and said to his mother: "I stood at the head of my class today in arithmetic," he had always been at the foot; "I stood there not fearing, I simply knew God knew." I have known, from the beginning, that I knew the Truth, and therefore could demonstrate it in healing, and I have demonstrated it all along the lines

from the time that I first awakened. I have been away from San Francisco, my home and the "Home of the College of Divine Science," and my husband, since last September, the 20th day, and I have taught in Kansas City, St. Louis, Toledo, Ohio, was there four weeks; Detroit, Michigan, six weeks; and in every class that I have taught, healing has taken place in the class. In the Detroit class, which I have just finished, at the end of the first primary class, every member of the class attested to mental and bodily healing. They laid their glasses aside. While before the class they could not read or write, thread a needle or sew, without glasses, after the class was over, they were doing all these things naturally with their own sight, and so every one demonstrated personal, bodily, and mental healing.

BISHOP SABIN.—I express the universal thought, in this audience, I know, of our gratitude to our sister Mrs. Cramer, from the shores of the Golden Gate, for her beautiful talk. Those of you who have been privileged to read her writings and her books, as I did when I was first coming into this thought, praise her very highly. I have never seen her before, but I have read her books and those of her husband, and they were great helps to me. I am comparatively new in this thought, not having heard of it, so far as I know, until a little less than eight years ago, but since then it has taken possession of my life, changed my entire course of business, taken me out of the busy af-

fairs of life and put me into this work of healing the sick and preaching the Gospel.

Some of our brothers, to-night, expressed in a unique way that they did not want to go to the other shore. If going to the other shore means passing through death, that means going through an institution that God never created; death is an enemy and I believe it is the privilege of all to pass from this so-called material plane into the plane of spirituality, without having to pass through that hell called death. I hope I will never have to go through it. If they ever get me through it, they will get it only when I am protesting. I am never going to give up, until they get the box on top of me. I am on this earth to live, and we have the promise of eternal life and I am claiming the promise. How are you going to kill anybody of that kind? That is the thought and that is the Truth. I do not want to go, until I can go as Jesus Christ did. You can walk in the air and overcome these so-called material laws, and you will live forever and forever. I have no desire to pass through it in any other way.

Mrs. Cramer mentioned one thing which I want to emphasize: That is the thought that is held out by one very dominant class of Scientists. that is, they say before you can heal others, you must be perfectly well yourself. People quote very often that passage of Scripture, where our Savior repeated, "*Physician, heal thyself.*" He never told them that they had to heal themselves before they

healed anybody else; such an idea is perfectly absurd. I have had cases, frequently, where for some reason or other, incomprehensible, the patient does not respond to the perfect healing, but yet their mind became enlightened, and they became possessed of the beautiful Spiritual Realization Mrs. Cramer has so very beautifully spoken of, and I have given them cases to heal and by virtue of their working, trying to do some good for some person who needed help, they were made whole. It must come and it has to come, doubtless along this line, AS YOU SOW, YOU REAP. They were

trying to do some good to others. If you send out a friendly thought, a thought of Love, a thought of Kindness, to any person it goes as straight as a cannon shot to where it is sent; and the reflex action comes back and settles in your consciousness, and it is a blessing to one who receives, and a blessing to the one that sends it. Throw out the life line to the sinking and the dying, the sick and the sorrowing, and look up, not unto the serpent in the wilderness, but to Jesus Christ, our Savior and God, the Father, and all will be blest infinitely here forever.

THE END OF CHRISTIAN EXPERIENCE.

Christian experience proves what the Christian revelation declares, that through a reception of the word of God in the heart by faith there is a clearer, fuller and more personal knowledge of the Divine Being than is found by natural reason or through any other source. God is best revealed and manifested in the sphere of faith and love. In faith's first look God is brought into clear view and into intimate relation; in love's full contemplation and reflection God becomes a fellow-being. The end of Christian experience is "to see His face." The Scripture declares that it is "life eternal to know Thee, the true and living God, and Jesus Christ whom Thou hast sent." Science discovers only an eternal energy and in-

scrutable force, reason sees only unity or pantheism; but faith, through the Christian revelation, finds fatherhood, sonhood and spirithood, with fulness, light and love, and with manifestation to every believing soul of man. This is a profound philosophy, yet also a simple experience, so easy and attainable that a child can realize it. Indeed, the childlike, and the humble are the best recipients. It is not necessary to understand the revelation of God before we receive its power and blessing, as it is not necessary to understand all about life in order to be born into life.—From the *Boston Watchman*.

"Whosoever liveth and believeth in Me, keeping my sayings, shall never see death." Believest thou this?"—John viii 51, and xi 26.

Mollie Midget Stories

No. 22 CRYSTAL DELL,
MERRYLAND.

MOTHERS DEAR AND CO-WORKERS

EVERYWHERE, GREETING:—

As we gave an idea of "Our First President" in our last number—these stories being "based on facts,"—we will continue the theme leading up to "The Inauguration" March Fourth. As a result we will find interwoven in the minds of the younger generation a historic review, both International and Biblical, and in the hearts a glow of patriotism. In this playful manner we will "theorize" the everyday life of each child; who will gradually awaken to the fact that *he himself* is "a living epistle." Let our motto be: "Man, Know Thyself."

Yours, for success,

(M.) MOLLIE MIDGET.

MARCH FORTH.

"March forth," said the Brownies

From field and from dell,

Let us idle no longer

Let us do our work well.

The little "Ice Fairies,"

With tinkling sound,

Are working together

To fix up the ground.

And snow-stars are falling,

To cover the earth;

The March winds are blowing

And Jack Frost, with mirth,

Is pinching and biting

Each finger and ear.

But the wonderful Brownies

Work without fear;

They March forth at midnight,

And work through long hours

To get the ground ready,

To bring forth sweet flowers.

Not a sound do they make

While we are asleep,

And oft through our windows

These little men peep.

The people are saddened—

The winter's been long—

But soon they'll be gladdened,

With the birdies' sweet song.

So March Forth, dear fairies,

And Brownie Boys, too,

You will work 'till the tips

Of your fingers are blue;

You'll frighten old North wind

And away he will go;

Then you'll make mountain springs

Out of ice and of snow,

Come, work, Secret Brownies,

In the star and moonlight,

And ask the dear Sun-Man

To send us more light.

(M.) MOLLIE MIDGET.

A GREAT DAY—MARCH FOURTH.

WASHINGTON, D. C.

A letter to the Brownies, from the Kindergarten Boys and Girls.

DEAR BROWNIES:—Miss Midget is going to help us write to you and tell you some interesting things about our Presidents of the United States. We wrote in our last letter about George Washington, our first President. We know some good and true stories about other great men; and hope you will enjoy reading them as much as we do in writing these stories.

On March Fourth, we have a high-day and holiday in Washington—the Capital of the United States. It is on this day the new President takes his seat, and also makes his speech and takes the "Oath of Office," under the flag and, opening a Bible many of the Presidents kiss a verse and tell the people what the verse reads.

General Grant opened to Isaiah 11:2, which reads, "*And the Spirit of the Lord shall rest upon him and the Spirit of Wisdom and Understanding, the Spirit of counsel and might, the Spirit of Knowledge and of the fear of the Lord.*"

President Hayes opened to this verse: "*His enemies encompassed him like bees, but could not destroy him.*"

President Cleveland did not make known the passage kissed. Mr. Cleveland kissed the little red Bible given him by his mother.

President McKinley's verse was this: "*Give me new Wisdom and*

Knowledge, that I may go out and come in before this people: for who can judge this, thy people, that is so great."

Dear Brownies, we want to tell you something else about President McKinley. One Sunday, while Miss Midget sat in Church, Mr. McKinley came in to service a little late. While the minister was praying, he stood still at the door and bowed his head until the prayer was ended; then he went quietly up the isle and took his seat. Great men do not try to make a show, but are modest. This is what makes them great. Mr. McKinley was humble, as a Christian, and thoughtful of others. One Sunday, after church, while he was partaking of the "Lord's Supper," the deacon handed the President "the Cup" the first one; but Mr. McKinley gently refused and passed it to an old lady who was next to him, that she might be first. All these simple little things made him a beautiful example to the public; do you not think so? Great men are usually good men. Let us always remember that:

"Little deeds of Kindness,
Little words of Love,
Make the world an Eden,
Like the heaven above."

President Roosevelt is to be our next President. He is a good, kind father to his children, and will be a kind leader of his people. Mr. Roosevelt believes in a "Commonwealth." He likes to help everybody, rich or poor.

A lady, who was looking from her window, one day, saw Theodore Roosevelt jump from his saddle horse to help a farmer drive his cows through a gate. There was no one else to help the man, and his cows seemed determined to run toward the car track; by the help of the kind President, the farmer soon had his cattle all going in the right direction. When the man asked the name of the person he had to thank for this kindness, the President meekly replied: "My name is Roosevelt."

President Roosevelt loves animals. His little son has a white goat. It's as white as snow; you children can see it at the White House stables. Its name is "Billie." One day Miss Midget called to the goat and when she spoke his name the goat turned his head and grinned at Miss Mollie. I

guess it was taught to look pleasant.

THE BROWNIES' SONG.

Come every boy and girl, march forth!
Come from the South, East, West,
and North.

March forth with gladness and with
song

To conquer all that's going wrong.
"March against the winds so high,"
Look up—the sun is in the sky—
March forth and fight the *frowns*
away,

March forth and turn the night to
day.

The banner over all is Love,
It floats and flutters like a dove;
The motto "*Love*" shines ever bright,
It triumphs o'er the darkest night;
March forth and raise it higher yet
"Lest we forget—lest we forget."

(M.) MOLLIE MIDGET.

NOTICE!

Our contributor, Jane W. Yarnall, has changed her address from 2450 Michigan avenue, Chicago, to Colonial Hotel, 6325 Monroe avenue, Chicago, to which all letters should be addressed. She keeps her books on hand, and is happy to fill all orders promptly and to give prompt attention to all patients who apply for help.

An eccentric preacher was once asked to deliver a sermon in aid of a fund for the suffering poor. He made it the shortest on record. Announcing his text: "He who giveth to the poor lendeth to the Lord," he said: "If you like this security, down with the dust!" The collection was large. In this bitter weather there is abundant opportunity to lend on the same security.

Prayer is Innocence' friend; and
willingly flieth incessant
'Twixt the earth and the sky, the
carrier-pigeon of Heaven.

As we must spend time in cultivating our earthly friendships if we are to have their blessings, so we must spend time in cultivating the companionship of Christ

Realization.

BY JANE W. YARNALL.

Among all the topics that have been discussed in writing, in speeches, and in teaching, there seems to have been less said of the need of Perfect Realization in our efforts to demonstrate the Truth of these mighty principles, than should have been. We are always looking for reasons when we fail in getting results, such as we desire when we attempt to solve a problem, or have a case of sickness, and why is it so? It has seemed to be the lack of Perfect Realization as one of the greatest reasons for failure—the Realization of our true being and of our inheritance, and the Realization that God is Impersonal Principle, always with us, never absent, never slumbers nor sleeps, and has no respect of persons, but is always ready to bless and heal and prosper those who Realize in their inmost soul all these things for themselves, and for all who appeal to them for help. What we all want is a full and perfect Realization of the God within us and of our powers and possibilities by that Realization. We may sit in the silence and affirm the true statements intellectually, over and over again, but that alone is not sufficient for the purpose of accomplishing a demonstration of these mighty principles. We need to feel the need of Understanding the law of our being.

We need to let go of all earthly things and attachments for the time, and know within our inmost soul that God is the only power that works through us, and it is left for us to know better than to pervert the power that is Divinely Good and Perfect. But our human judgment may be misguided, in which case we are too apt to pervert the power that is always Good. Now the full Realization of our Sonship, with all that it implies, will save us from the mistaken ways that would cause it to pervert it. We should never forget that God is never absent from us for a moment, and that thought of itself is sufficient to keep us faithful if we fully Realize it.

When we wish to demonstrate this principle in any problem, no matter how great or how small, we should begin by sitting in silence, in meditation, until we forget our surroundings and Realize only that which is Godly. We thus get our thoughts and our minds away from all sordid things and begin to Realize the Truth of God and we shall not fail in what we wish to demonstrate. We do not mean to assume a solemn attitude; not at all; nor do we mean to be fearful that we may presume too much, for such thoughts and fears are poison to the soul; we need to remember that we are created with dominion over all

things that are earthly, and we should never forget it, but hold in mind our inherited dominion, and "*what things soever we desire when we pray*" let us believe we have them, and according to our faith will we Realize them. If we are willing to trust the law, let us be willing to let it work according to its own nature and we shall receive that which we desire, but we must not set the time for its fulfillment, and do not forget that our Realization of the Truth regarding any circumstance is of the greatest importance in making our effort successful. We want to Realize the Truth for Truth's sake and not alone because we can make it serve us. The service we get from our Realization is our blessing, for our hunger and thirst after Righteousness.

RECORD-BREAKING SERMONS.

Five or Six Hours at a Stretch and Divisions Up to "86thly."

No English congregation would have listened to such sermons as used to be popular in the Presbyterian churches of Scotland. There is indeed a story told of a dissenting preacher named Lobb in the seventeenth century who, when South went to hear him, "being mounted up in the pulpit and naming his text, made nothing of splitting it up into twenty-six divisions, upon which separately he very carefully undertook to expatiate in their order. Thereupon the doctor rose up, and, jogging the friend who bore him company, said: 'Let us go home and fetch our gowns and

slippers, for I find this man will make night work of it.'"

But Mr. Lobb himself was humane in the pulpit as compared to a certain Mr. Thomas Boston, to whose sermons Sir Archibald Geikie has lately drawn attention in his fascinating "*Scottish Reminiscences*." Mr. Thomas Boston, who wrote a book called "*Primitiæ et Ultima*," was minister of the Gospel at Ettrick. In a sermon on "*Fear and Hope, Objects of the Divine Complacency*," from the text Psalm cxlvii, 11—"The Lord taketh pleasure in them that fear Him and in those that hope in His mercy"—Mr. Boston, "after an introduction in four sections, deducted six doctrines, each subdivided into from three to eight heads, but the last doctrine required another sermon which contained 'a practical improvement of the whole,' arranged under eighty-six heads. A sermon on Matthew xi. 28, was subdivided into seventy-six heads," On this text, indeed, Mr. Boston preached four such sermons.

It is more than doubtful whether any brains or hearts south of the Tweed could have stood the strain of such discourses. But a Scotch preacher, not in the present degenerate age, has been known to preach from five to six hours at a stretch, and sometimes when one preacher had finished his sermon another would begin, and there would be a succession of preachers delivering sermon upon sermon, until the unhappy congregations were kept listening to "the Word" for as many as ten hours without a break.

RELIGIOUS MOVEMENTS OF 1904 AND 1905.

From The Evening Star.

It is a matter of more than passing moment that the District of Columbia is rapidly becoming the center of religious learning of the United States. Within its bounds there are located and in course of construction institutions for the instruction of not alone the clergy, but of the laity of many denominations in Christian literature. In the churches of the national capital are stationed some of the brightest minds in the Christian world.

It is a matter of fact that for the observance of the Christian day of worship Washington is not excelled by any city in the world. Its residents are truly a church-doing class, and there are not to be found any of the places of amusement such as infect other places of residence to divert the minds of the church-loving population. All such things have been consistently tabooed by many and given absolutely no countenance by others.

It has been necessary to frame but few laws for Sunday observance in the District, and those few are seldom broken. Of such a record Washingtonians are truly proud.

In order to secure an expression of their views as to the most important religious movement during the year 1904, and the best thing to strive for from a religious standpoint during 1905, *The Evening Star* addressed two queries to many of the clergymen

of the District, as follows:

In your opinion, what was the most important religious movement during the year 1904?

What one thing is best worth striving for during 1905 by Washington Christians as a body?

Replies have been received from a number of them, representing various denominations. The sameness of these responses is considered striking. The following is the reply of—

REV. OLIVER C. SABIN,

Bishop of the Evangelical Christian Science Church:

"I think both questions can be answered in one. The most important question, to my mind, that now is before the religious world is the fact that God does, through man, in answer to prayer heal the sick, overcome poverty, destroy all sorrow and makes one harmonious, here and now. When asked where the kingdom of Heaven was, our Savior said that it did not come by observation. You could not say, lo, here it is, or lo, there it is, but that the kingdom of God was within you. This truth is being demonstrated now by hundreds of thousands of people, and the evidence is so overwhelming that none who wish to know the Truth can deny it.

"It is true that God does heal the sick to-day, through man, in the name of Jesus Christ.

"It is true that this healing is done in accordance with the promises made by our Savior while here on earth.

"It is true that God gives us the exercise of the power and dominion

with which man was created, if we ask, seek, and knock in an intelligent manner.

"It is true that God leads us, directs us and blesses us materially and substantially now, and that poverty is overcome, distress is destroyed, sorrow is annihilated and all of the ills of life are overcome by the power of God, which comes to man in answer to prayer.

"This being true, it gives to us all that our desires could ask; it gives us health; it gives us vigor; it gives us youth; it gives us life abundantly; it gives us of the abundance of this world's goods; it gives us happiness, and destroys every kind of inharmony that comes up against man in this material plane.

"These facts, compared to all of the other facts in the world, are as paramount and overwhelming as is the mountain by the mole hill. If it be true that we can get all from God which we want, and get it now, in answer to prayer, without waiting for the 'sweet by and by,' or any other time, but receive immediate answers here and now, is it not the most important of all movements that can possibly interest mankind? I think so.

"If I had been asked what was the greatest mystery I should have replied that it was why intelligent, sensible men and women will shut their eyes to these truths and go down to death, suffering, sorrow, poverty without acknowledging the testimony of the facts which we have stated, which testimony is abundant everywhere and easily accessible."

TRUE PRAYER.

The disciples of Jesus, by actual touch and fellowship with the Christ nature, partook of the Divine order and did the works of Christ. They became servants of humanity to enhance the good of human kind; and this is the power of the Christ mind; and we, by association with the Christ thoughts and by practising good, the perfect and the noble, will grow up into Him in all things full of grace and truth.

Thus is the Christ embodied again. Thus is God made manifest in man. Thus is heaven wrested from the skies, and the kingdom, the power and the glory of God come on earth as the spiritual heritage of all who do the will of the Lord.

True prayer is Divinely refreshing, and the only true prayer is spiritual communion, where the soul of man finds its at-one-ment with the soul of God. It is not that prayer which seeks the favor of God to grant some personal wish. The honest heart prays for wisdom and then seeks it by trying to act like God. The pure nature prays for peace and then practises it by remaining at peace with mankind. The noble heart prays for goodness and demonstrates its own prayer by being good. No prayer is effective until the petitioner makes the attempt to answer his own prayer rather than leaving the answer to God to perform in some mysterious manner. There is nothing mysterious in life. God is open to an open heart.

The Pharisee prayed for the vice of

others while boasting of his own virtues. His prayer was an offense. Unless we bend every effort to put our prayers into practice, they are vain repetitions such as the heathen use, and our words come from a heathen heart, although we may boast that we are children of a civilized age. It is not periods of time that make civilization, but purity of heart. It is not the fulfilling of prophecies that make the Christ, but the heart that is filled with the Christ love, gentleness, and purity.

Our love and devotion to God should go deeper than mere words that flow from our lips. They should vitalize our whole natures, that we may be of service to man, for in serving man we serve God, and the only service that we can render God is service to His children; for God is revealed only as He is discovered in Man.

THE FLOWERS OF THE BIBLE.

There are but three flowers named in the Bible—the rose, the lily and the mandrake.

The rose may be regarded as the most cosmopolitan of all earth's flora, since it is found in all known lands, except the Arctic zone, where at least in its northern section, there is no verdure except the hardy moss that grows beneath the snow. It is a tradition of our North American Indians that the presence of the bee heralds the coming of the white man, and that the rose grows wherever he has made his dwelling.

It is mentioned by Oriental travelers as growing amid the ruins of Nineveh and Thebes, and shedding its sweet perfume upon the desolation that broods over Babylon, once "the glory of the Chaldee's excellency."

Nature guards the rose with peculiar care, for she arms its stalk with thorns that point downward to prevent its being consumed by crawling insects, while those that fly never harm it, only sipping the sweets distilled in its heart.

Solomon refers to the rose and the lily in conjunction, as symbolizing the mutual love of Christ and His church in the words, "I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is My love among the daughters."—Song ii, 2-1.

Sharon, which is frequently named in the Scriptures, is a narrow strip of country famed for its fruits and flowers for about 30 miles along the shore of the Mediterranean sea, between Joppa and Casarea. It is sometimes called Saron, as in the account given of the healing by Peter of Aeneas, who had been for eight years sick of the palsy at Lydda, a town on its northern border.

In that account we are told that, "*Peter said unto him, 'Aeneas, Jesus Christ maketh thee whole, arise, and make thy bed.' And he arose immediately. And all that dwelt at Lydda and Saron saw him and turned to the Lord.*"—Acts, ix: 34-35.

The field lily has been immortalized by the reference that Christ made to it in his Sermon on the Mount, as a

fit emblem of the superintending care exercised by Providence over man, as an object of God's ceaseless love, His words being: "*And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.*"—Matthew vi, 28-29.

It should be noted that the flower here referred to is not the pure white bell-shaped lily of our gardens, for that while it well symbolizes purity by its unsullied whiteness, and its delicate loveliness, would not have been a fitting emblem of a regal splendor surpassing the glorious raiment of King Solomon. Christ referred to the resplendent lily of Palestine, that still grows in the fields near Jerusalem.

It is a magnificent flower, globe-like in form, of a rich royal purple in color, with seven golden petals rising from its centre. Its stalk, unlike the slender stem of our white garden lily, is about 3 or 4 inches in circumference, and 6 feet in height, and as the text indicates, was used for fuel, being "cast into the oven;" that is to say, the furnace.

The mandrake is a pale yellow flower, similar to the wood jessamine of the Southern States, and in form resembles our common honeysuckle. It must have been rare and held very precious in the Orient, for Leah won the love of Jacob and secured him for her husband by giving him the man-

drakes that her son found in the harvest field.—Genesis xxx, 16.

Mandrakes are classed by botanists into male and female, the latter only bearing the prized flower. They have a strong narcotic property, and their juice is recommended by some of the old medical writers as an anæsthetic to be given in cases of amputation to deaden the sense of pain. The drink offered Jesus at His crucifixion, doubtless contained an opiate extracted from that flower, as vinegar or other acid was used for that purpose, and it was given, not as many suppose, in mockery, but in mercy, as there was a society of women in Jerusalem, as in Rome, whose kind office it was to minister to the prisoners on the cross, by furnishing them a drink to allay their thirst, and to sooth their agony.

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

"Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?"

We have read of a pastor who prayed for the absent members of his congregation "who were prostrated on beds of sickness and sofas of wellness." The latter standing in greater need of prayer than the former.—*United Presbyterian.*

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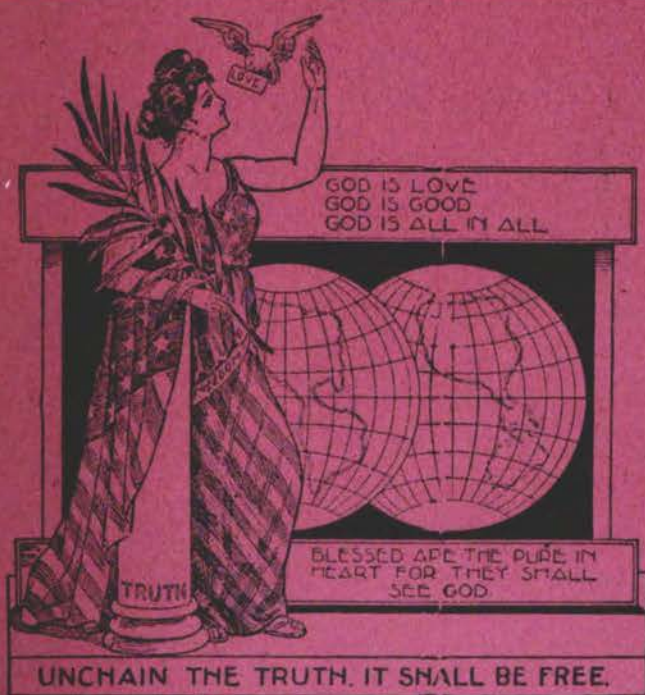
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WASHINGTON NEWS LETTER



I Am The Vine
Jesus Christ

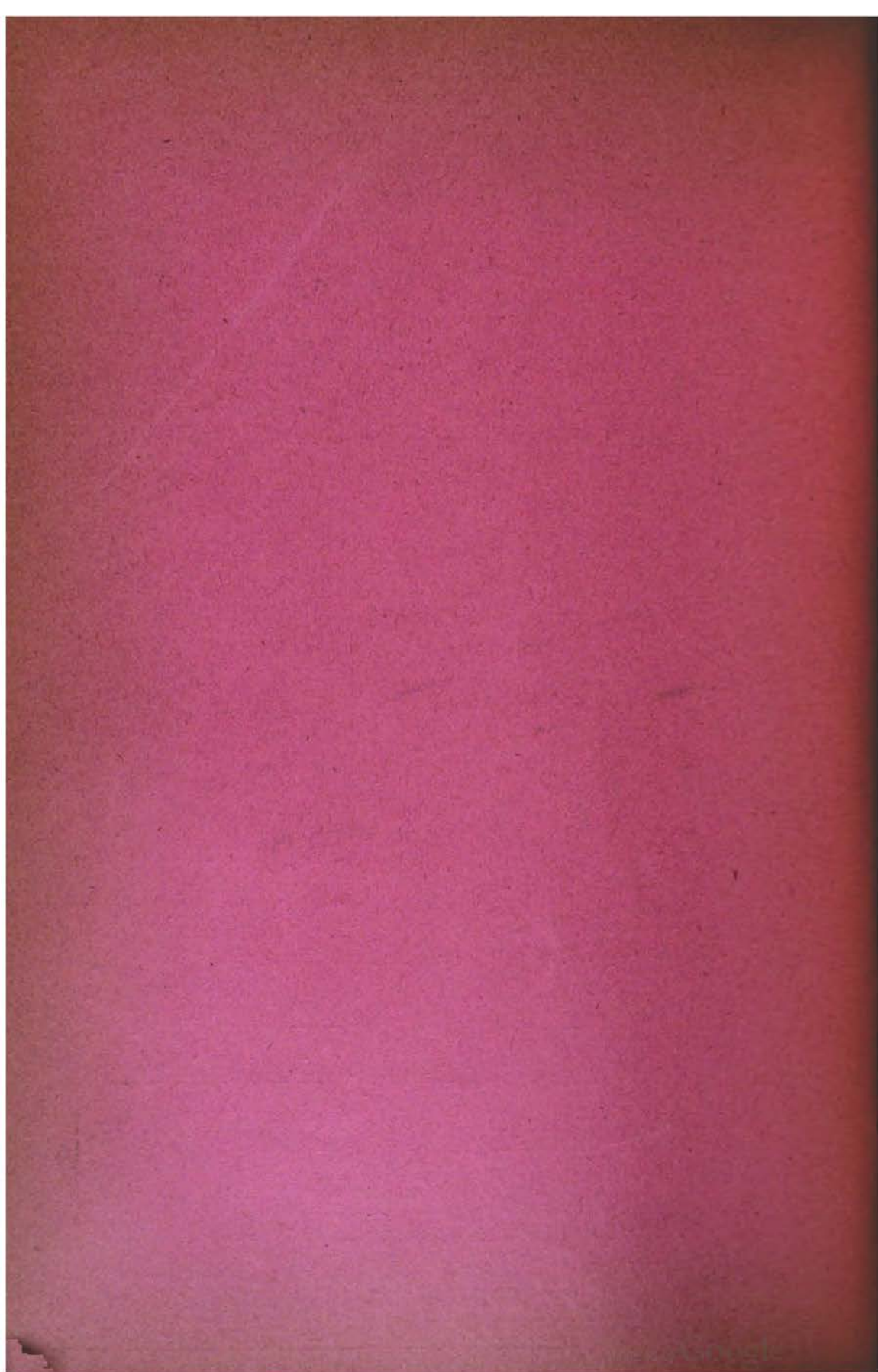
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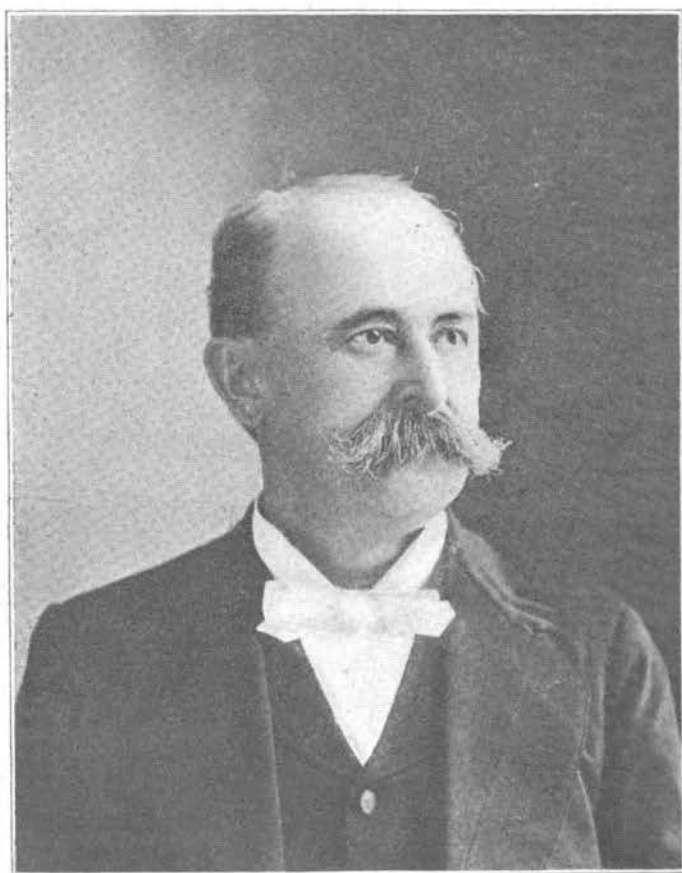
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VOL. X

APRIL, 1905.

NO. 7.





COLONEL OLIVER C. SABIN.

Washington News Letter

VOL. X.

WASHINGTON, D. C., APRIL, 1905.

No. 7.

Lecture—The Science of Divine Living.

BY REV. DR. ALLEN W. CONNETT.

Delivered Before the Evangelical Christian Science Church, Sunday Evening
January 22, 1905.

"The Divine Science of Living."
You will find the text suggestive of the line of thought that I desire to bring out this evening in the 5th chapter of Matthew, 48th verse. *"Be ye therefore perfect, even as your Father, which is in heaven, is perfect."*

When you think of Science, you always think of something that is exact, unchangeable, and unvarying. Ordinarily that is true; but even physical science has undergone many changes during the last few years. We were all agreed for possibly half a century in regard to the component parts of the air that we breathe, but within the last few years, we find that we have been breathing something else than the gases that we learned were combined to make the air that is necessary for our life. When we think of this wonderful discovery, and learn of the marvelous ability that enables men to dissect the air

that we breathe and tell us of all the component particles, even naming the atoms that go to make up the air, we say "Great and wonderful is Science."

We are told that there is only one science that is exact, and that is mathematics. Mathematics makes statements and is able always to prove that these statements are true. It says that twice two are four, and you understand it, and that it is absolutely impossible to produce any other answer. We know that five times five are twenty-five, and never, under any circumstances, would you think that it would be thirty or twenty or any other number. You know that it must be twenty-five.

We are told that science, as ordinarily understood, belongs to material things and that it is always exact. We sometimes hear men, who deal with the settled things, question our statements, saying "Is it scientific?" "Can you prove it to us?" That, is a

very important question, and it is very necessary for every one who claims to be a scientist to be able to prove that every statement that he makes is absolutely true.

We have the science of Biology, whose devotees look into primary life substance, studying cells and protoplasm, and, with the aid of the microscope and dissecting instruments, they point out to us all the intricate organisms that go to make the body in health, and they also show us how microbes and many other germs that enter the physical body produce disease. It is very interesting to be sick, and then to know the cause of your disease from the standpoint of the physical scientist. It is very pleasant to think of the herds of microbes that are scampering up and down your organism, giving you a whole lot of trouble. They can show us, if we look through the microscope, how the microbes and the bacteria look. It makes us fearful to think that we live in such an awful world, so full of all these terrible things, that we can not see with the naked eye, that are destroying all the vital organs of our bodies. But, somehow or other, we are not scared a little bit, for we have learned something about a science that is above material things.

I am glad for the science of the materialist, because it proves to us the cause that is working on the physical plane. It is very interesting to learn that everything is governed by law. You know, if you place my hand in the fire, that it will burn. If

I fall from a great height, my body will be bruised, and if I strike you a blow I will certainly blacken the spot, unless you can ward off the blow. All these are facts; scientific facts, that teach us that everything is governed by law. But we know that there are other kingdoms and other realms above the physical. It is pleasing to know that we can even go into the realm of intellect, as ordinarily understood, and discover there many things of vital interest to everyone, how that thoughts produce an influence upon human life. Every intelligent physician knows that it is an advantage, as he administers his remedy, to smile when he gives his powders and pills; we are told that many times the smile on the face of a physician is far more potent than the remedies he gives. This is a hint of something that is probably obscured from the standpoint of diplomacy, knowing that if he can please his patient, he can do a great deal more good. While they dish out the powders and pills, the patient gets well, not because he took pills and nauseous draughts, but because of the smile; the smile carried into the heart a hope, it inspired confidence, it gave an idea that, after all, the disease that infected your body with the microbes and the bacteria and all manner of germs, is not so serious as it was possibly thought to be.

So we are glad for the physicians and we would not do away with the doctors if we possibly could, because only a small percentage of the people of the world are able to appreciate a

science that is above the material. That is not saying anything against these people, because it is not very long since you and I were in the ranks of those that could not be satisfied except with something we could see with our eyes and taste and feel when it would go down the throat into the stomach. And it was better for our disease, if we could feel its influence even after it was in the stomach; and then we would say: "That is a mighty powerful medicine, because I felt it for over an hour after I took it," and you got well, because you felt you had a good thing inside of you.

Just to illustrate that everyone is not capable of responding to the higher things. I remember that, over twenty-five years ago, I first heard Handel's Oratorio of the Messiah. I had not been from the farm very long. I could understand "Way down on the Swanee River," or "Old Black Joe" with a great deal more pleasure than an oratorio of a high character, but I listened. There was the great chorus and the splendid solos; the vast audience seemed spellbound, as they listened to that wonderful production. I have always had a little sense, and it struck me this way, that it would not be wise for me to criticise the music: but you know I did not enjoy it a little bit. I could have heard a negro minstrel with a great deal more pleasure than the Messiah. Why? Because I was not educated above negro minstrelsy. I was not educated to appreciate an oratorio. But, in the passing years, I have learned a little

on that line, and I think, really, if I had the chance to go to a minstrel show to-morrow or to an oratorio, I would take the oratorio, because time has wrought some changes in my mind and my brain cells, if you like to think of it that way; my soul is more capable or responding to musical vibrations of that kind than it was twenty-five years ago.

There is always hope for a man, there is always hope for a woman, when we look upon the world and see its mistakes; we say it is all right. Some day, you will get tired of taking Hood's Sarsaparilla and those beautiful colored pills we sometimes read about for I am very fond of pink; but, remember, friends, we all thought they were good in our day, and we know that the people who purchase medicines at the drugstore will some day follow in our footsteps, that is if we deport ourselves as becometh good Divine Science people.

This text is one that has troubled many people. I mean honest people, thoughtful people, people who actually desire to make themselves the very best that they possibly can. "*Be ye therefore perfect, even as your Father which is in heaven.*" Perfect as God. "Might just as well stop right now," many have said, "because it is impossible to be perfect as God. There is no use trying, we can not reach a plane of that kind." But let us not be in a hurry. We learn, in this science that we love, that God is All, that God is Omnipresent, that is, He is everywhere; and if you heard my address on last Sunday, you heard this larg-

er thought, that God is Life, and God is Power, and God is Mind, and that God is Love. So we think now of God as everywhere throughout the vast universe, in our own world, in our neighborhood and in our homes. We say, from the standpoint of intellectual observation, that no one is perfect. I never saw a perfect woman; I never saw a perfect man. Intellect is able to criticise, analyze, divide, sub-divide and pull out the mistakes of the best man on the one hand, and the errors of the noblest woman upon the other, and then say no one is perfect. But we see that ideal which Christ placed before you and before me, for He sends things down through the ages, saying "*Be ye therefore perfect,*" but oh, what a task, what a mighty work, the idea of being perfect!

Now, will you look with me, for a little while, at the world that God made? We have the world of our own making; this, we will look at a little later. Look at the world God made; the stars, the moon and the sun; the great mountains and rivers and oceans, the land, the prairies, the valleys, and the hill tops, and think of all these things. I have seen thousands and thousands of square miles, fresh from the hand of God. Some of it was beautiful beyond comparison, and then other places did not inspire me with their beauty; then I have been permitted to see some of God's work unfinished. We read, in the opening chapters of Genesis, that God completed His work; I think not.

Doubtless the foundation stones were properly laid, but the structure

has not been completed. Not yet; and, it will not be completed for a very long time. Out in that part of the country known as North Dakota, near the little Missouri River, may be seen a tract of country known as "The Burning Coal Fields." The fire has been burning in the strata of coal for ages; no one knows how long the fire has been burning, and as it consumes the coal under the ground sometimes a whole hill side crumbles down; then the whole face of the earth seems to be changed, so great is the influence of this one manifestation of life, that we know as fire.

There in the bad lands, the rains, the sun, the wind and the winter frosts all produce a mighty change, and we see every year that the hills are levelled a little more, and the valleys are filled up a little more and the grass grows out a little further toward the west; we see there God's work. Yet under the process of moulding in His hands; work not yet finished, God is working yet. I believe that He is working in every part of the world, He is working in every planet, in the heart of every human being; and God is working everywhere, and in no place do I feel fully satisfied that God has completed His work. Do you know what I think God would do, if He had finished His work? He would withdraw Himself from the world; but He remains, an Omnipresent, Omnipotent Power constantly working, night and day, through the long centuries. What for? To perfect, to finish, to bring about a more beautiful condition.

Then, doubtless, the same force and mind are working throughout the universe. I am glad to know that God is yet working in this world, and that this great power called Nature, with her magical fingers is painting a more beautiful world for us than we had one year ago. There will be more of grandeur, and more of fertility in the world this coming year than in the past. We are glad, because it teaches us this wonderful fact, that perfection, as indicated by the great Master, does not mean an absolutely finished work, but a work in perfect state of growth, a work in perfect state of development, a work that is growing from good to better, and from better to best. When we see an artist painting a picture, a sculptor chiseling the marble, we look at his work. When he has outlined it, and has filled up quite a good deal of canvas, we think he will soon be through then when we look at the sculptor chiseling away at the marble and see a form taking shape, we say, he will soon be through. Right here I remember a story told of Michael Angelo. He was working day after day, week after week, at a piece of statuary that his friends thought completed. They said, "Why do you continue so long at your work? It is perfect." He replied, "I must make a change here and a change there." "But, the friends said, "Those are only trifles." He said, "It takes these trifles to make perfection." The artist and sculptor seek perfection. We look at the human being as an artist, you are an artist, I am an ar-

tist, and we are given a mighty work to perform, and this work is the perfecting of a human soul. In thinking of our bodies, one of you say, "My body is not very perfect," some of you may never realize what it is to have a body exactly as you would be pleased to have it. It may be that you have been working in the wrong way so long that it may be impossible for you to transform your body and make it into that which is represented by your ideal woman or ideal man: But we must do the very best we can with our bodies. I will tell you what you can do, then you can settle the question for yourselves. You can banish from your mind, every thought of disease; you can make your body whole and strong, and then keep it in that condition, just as long as you want to stay in the world. Remember what I say. You can banish from your mind every disease and imperfection, you can make your body whole and strong and keep it that way, just as long as you choose to remain in this world; but you have something besides a body—it is the soul. Oh, what a marvelous thing; and it is your mission, in this world, to color this soul and to use the sculptor's chissel in such a way and to so perfect its form and shape, that by and by, we may see it shining in the radiance from your face and the sunlight of God's love in your eyes, then we may know that the soul is being made perfect as Christ meant it should be.

When we think of Christ as a man of sorrow, and acquainted with grief, we know that we claim a great deal,

in our Divine Science; for we remember when we think of it, our Master was hungry and thirsty and that He, in His day, could not do all that His teachings promised, He could not perform His mighty works, neither could He accomplish the marvelous task that He had in His mind, so great was the unbelief of the people by which He was surrounded. We believe in spiritual evolution, and we look at the progress of mankind from that far off time when Christ talked and walked in Galilee, we see how much the world has grown. Brain cells are more perfect, minds, are stronger, and we to-day are more ready to grasp a higher thought. We are ready to develop a greater degree of perfection than ever before. We are not going to criticise the materialistic scientist, the psychologist, the biologist, or any class of people who have brought a New Thought into the world, all have helped in this grand scheme, to round out and perfect the human soul.

What does it mean to be perfect? It means that you and I are to be this very hour all we can be. It means that to-morrow you and I are to be all that we can possibly be.

Did you ever live on a farm? Did you ever plant corn? Do you know how the corn grows? I remember planting corn, then possibly a few days later, I would go out and see the little stalks of corn, about one inch high, way down the long rows. Oh, how pleased I was to see that the corn was growing. It was perfect on that morning, perfect stalks of corn,

because it was exactly all that it could be at that particular time. Another week passed by and I was plowing the corn, and it was perfect, and then after a few weeks' time, we plowed it again and the corn was then possibly eighteen inches high, and then we said we would "lay it by," because it is too tall to be plowed any more, but growth did not cease when we laid the corn by, it kept growing, and a little later we could see that the tassels were coming out and that the silk was bursting forth, indicating that the ear of corn was beginning to form but not until Autumn time, when the frosts had banished all the green from the corn, did we call it complete and fully ripened. It requires a period of a number of months and part of that time, demanding the most careful cultivation on the part of the farmer. It is the part of the work that belongs to God, to complete the growth of the corn and to perfect the full ripe ear from the little shoot, that I first saw, only one inch high, that I recognized as perfect in its day.

There is a state of mind that is always necessary for the individual to possess, who seeks to live a perfect life, and that is thoughtfulness, earnestness, loyalty and one Love. To the soul that is earnest, to the mind that is thoughtful, there is nothing that will hinder the growth of that soul in the way of perfection.

I know that some of you think you have a great many things to overcome, and maybe you have. A habit is marvelous in its working, its

method is just the same whether the habit be good or bad. Remember that, if you think a wrong thought, it produces a certain physiological effect in the brain, and if you continue to think on that line, the physical effect is more pronounced, producing a path in the brain that the microscope is able to detect. It is fortunate, if the path is in the right direction, but very unfortunate if the path leads in the wrong direction. To the man or woman who has given over to bad temper for many years, it seems very hard if you want to be good, when something goes wrong, to keep the swear words out of your mind. I know that some people have tried very hard and have given up the trial because they thought they could not succeed, but let me tell you, that it is absolutely true, if you persist, even for a little while, to think on right lines, a correct path will be formed through the brain cells, just as well as the wrong one. If you continue to think long enough, the path will become wide and deep and smooth; then the action of the mind on the good lines will become automatic, that is, it will work without the aid of the conscious thought.

This Divine Science of life recognizes the spiritual nature of the woman and the man, and recognizes the possibility of reaching that state that was spoken of by the Master, when He said, "*Be ye therefore perfect, even as your Father in heaven.*" Perfect as God. It is absolutely true that you can be perfect, as God's work is perfect; you are growing, you are striv-

ing, you are earnest and to-day is the very best day and to-morrow will be better than to-day and the next day will become better, and so on, every day growing better and better; that is, we will not, by the consent of our minds, continue to walk in the paths that are wrong. We change, the very moment we find that we are doing something which brings pain and sorrow to others or to ourselves; we change and never do that wrong any more. The one who has been studying the Divine Science of life knows that it is true that whatsoever a man soweth, that shall he reap, that you can not sow an angry thought without anger coming to you in return, and you can not sow a jealous thought without jealousy being brought back to you, and you can not sow thoughts of sickness or disease, without it coming back to you, sometimes thirty, sometimes sixty, and even an hundred fold.

The Divine Science of living insists that whatsoever we sow that shall we reap. Let us never forget that, let us begin this very moment and resolve that we will never in all the years to come sow one evil thought, or one wrong desire, or any thought that is imperfect; then, as our thoughts are so shall our life be.

How marvelous is the working of a little thought! "As a man thinketh in his heart," so is he. If you think goodness, if you think love, if you think sweetness, if you think sympathy, you will find that goodness and love and sweetness and sympathy will be wafted back into your soul,

then the soul will be moulded just like the thought that you send out. If, on the other hand, you think bitter thoughts, thoughts of selfishness, thoughts of hatred, thoughts of envy, or thoughts of jealousy. the same kind of thoughts will come back to you and mould your soul just like that class of thoughts. *"Be ye therefore perfect, even as your Father, which is in heaven."* We will accomplish this through the primary art of thinking. It is not so much what you do, but it is very important in regard to what you think, and what you love and what you hate. You must love the good and hate the evil and here let me say that there is a wonderful lesson that we learn from the use of electricity. Suppose this room was lighted by electricity, and we would come in, waiting for the hour for the lecture, and we would find the janitor and the ushers trying to sweep out the darkness with brooms or fans, working with all their might. We, knowing where the electric button is, would say, "Do not mind the darkness, push the electric button." Then the light will destroy the darkness. I say, do not worry much about evil, do not worry much about sickness, do not worry much about sin, or anything that belongs to the dark

side of life, but turn on the light, turn on the love, turn on the goodness, turn on the sweetness, turn on the health and you will grow to be perfect just as Christ meant you should grow.

It is a beautiful thought and it is actually possible for every one of us to be perfect as human beings. When I look back, I can see the farmer boy, about thirty years ago, I left the farm; I see what a change has come. I have tried to be perfect and I have succeeded in a marvelous degree, in growing to be far superior to what I was when I left the farm so many years ago. How? Simply because I tried to be perfect. Have I succeeded? Yes, but, oh, my life is not complete, and your life is not complete. I can not see the time, as I look through all the vast centuries of the future, when this soul will be rounded and complete with nothing more to do. But, let us not be discouraged, let us not be worried, or weary in our well doing, but let us resolve that we will make every day a good day, we will make our souls each day as perfect as God, because we can mould, and fashion and tint our souls by our thoughts. Be very careful how you think.

God knows better what is good for us than we know. He knows our every need and wisely supplies what is good for us and also with love withholds what is bad.

The religious or holy man or woman is never disturbed, is never frightened, is always patient, and can endure anything; attains to all things.

Lecture—Temperance.

BY COL. JOHN SOBIESKI.

Delivered Before the Evangelical Christian Science Church, Sunday Morning
January 29, 1905.

I think this morning, as I am going to give a temperance lecture, that I can say as a friend of mine did, who was holding a revival meeting in Kentucky. He was a perfect cyclone, in his work, and he swept things by storm. He was holding a revival and one of the sisters of Israel came along and said, "Brother, you need not make nary sermon any longer; there is nary a sinner left." I think as I look into your faces that there is nary a sinner of that kind in this assembly, and yet, possibly, it may be that some persons are, consequently I shall take as a keynote of my address, not a sermon, for I do not intend to preach, though in my travels I am taken for a minister and often I am taken for a Catholic priest.

I am not sure my quotation is just right. One of my friends said I was the worst quotater he ever met with. I am poor at quotation, but I think substantially my quotation will be correct. I am not sure what book of the Bible it is in, but you are all posted, as I know, as Evangelical Scientists. I will give you the words and you perhaps will locate it. *"There is a way, that to man, seemeth right; but the end thereof is death."*

I remember a few years ago, I was

in Nebraska attending a reunion of the soldiers of the Civil War, those who had fought for the side of the Union, and the committee having the matter in charge, very properly, I think and wisely, adopted the rule that no liquor should be brought upon the campus, sold or given away by any one. It caused a great deal of discussion, some favorable and some decidedly unfavorable. I remember that a paper published in that city, edited by one who had been a brave, and valiant soldier for the Union, and who indeed wore a medal voted him by the Congress of the Union, and one that was a soldier in the war with Spain, if you can call our little unpleasantness a war, as the Commander of one of the Nebraska regiments, said "it was a burning shame, an insult to these brave men that fought for the Union and it was just like saying to them that we consider you are incapable of self-control and we are taking the management of your morals while you are here." He criticised the idea of temperance closing up his article by using that expression you so often hear and is always wrong, "That a man is a fool who can not drink without getting drunk." I think the reverse is much nearer the

truth. The man is a fool who can drink without getting drunk. I do not say that it true, but it is nearer the truth.

I remember years ago, when I was a soldier in Virginia, in a certain house one night where I stopped, I found a book which I read with a great deal of interest. I think, indeed, it was the first volume almost, that I had read in the English tongue. It was the history of the trial of Aaron Burr for treason, at Richmond, Va. Now, all may not be familiar with the greatest trial this country has ever seen. The circumstances were these: Aaron Burr had been a distinguished soldier of the Revolution, member of the United States Senate, Vice-President of the United States, one who came within one vote of election for the Presidency of the United States at the time Jefferson was elected. He was a very great man and exceedingly ambitious. He had conceived of a project for conquering Mexico and uniting it with the Southern portion of our country, forming an empire, of which he would be the emperor. He was arrested by the Federal government, and brought to trial for treason in the city of Richmond. The trial was presided over by John Marshall, the greatest judge that our country has ever seen. He was defended by Luther Martin and prosecuted by William Wirt, of Virginia. It was a wonderful trial. I remember how I read that book over and over, and while all of my sympathies were decidedly against the accused, I being a patriot, yet my ad-

miration for the man was simply boundless, and I almost said, as Napoleon Bonaparte said, when he stood at the tomb of my native country's greatest king and warrior, "When I contemplate the history of this man, I wonder that such a man ever lived and living, how such a man could ever die."

Coming out of the war, I took up the legal profession, and tried to learn more of Luther Martin. He became my hero, and I was anxious to know more of him, but nobody seemed able to tell me any more than that he was a great lawyer and conducted the defense of Aaron Burr with signal ability. What became of him after that great trial, no one could tell me. A number of years after, when I was attending the session of the International Grand Lodge of Good Templars, that met in the city of Baltimore, I was the guest of a gentleman whose father was a lawyer of that day. That was 22 years ago. His father was a man of 89, I think, a man wonderfully preserved, and remembered things that had happened 50 or 70 years before, although I had to be introduced to him every night, as he forgot me over night, and talking to him as he remembered all about the great men living so near the capital, the thought struck me, one evening, that may be now perhaps, he could tell me about Luther Martin, and I said to him: "Do you remember Luther Martin?" I shall never forget, as soon as I spoke that word, it struck that old man as if by magic. He straightened

his dimmed eyes began to brighten and he said: "Could I tell you about Luther Martin? Who could not tell you about Luther Martin? He was the greatest lawyer America ever produced!" and then he went on and told me about Luther Martin. He went on and on and on and on with that wonderful power of eloquence as leader of the Federal party, people coming out in wagons, camping out, and by horseback and every conceivable way that they might listen to the wonderful orator. He seemed to capture everything, took everything by storm, and he went on telling me about this marvelous man, and then he stopped. Finally I said, "Well, how is it then that you are about the first one who could tell me about Luther Martin?" "Well," said the old man, "I do not know, only," and how sadly he said this, "we so soon are forgotten when we have passed out of this life." I said, "Well, that could not have been in this case, for his contemporaries I could learn all about; I could learn all about them, but no one could tell me about Luther Martin." Then after a moment's reflection he said: "Perhaps it was his sad ending." He said, "Strong drink mastered him; he became paralyzed and died, and was buried at last in the potters field near the city, and no one can tell the spot where he is buried."

As I went to bed, I thought of the sad ending of this great jurist. I thought how another came to that same city. One of the brightest poets in our country, the author of "The Raven," Edgar Allen Poe.

Never shall I forget some years ago, at Richmond, when I visited the room where he studied and composed these wonderful lines, and then of his history. Mary, the child-wife, whom, by his intemperance, he sent so prematurely to her grave, and then stricken with remorse for a few years, it is said that he was sober, and finally contracted an engagement to marry a lady in New England. Starting on his way, and on his way stopping in the city of Baltimore, he met with some of his old friends, and oh, how often have I seen it done, so much of that. They asked him to drink with them, and insisted that he should join them in drinking to the success of the coming nuptials. It is said he refused it, but they insisted and he drank, and the next morning he was found wild with delirium tremens. He was picked up, taken to a hospital where he died a few hours afterwards of delirium tremens, and in a dark, chilly day of November, he was taken out into the cemetery, put in a hole in the ground and buried, without a single mourner. His friends traced him up and he was found some weeks later, disinterred and placed in a more respectable place.

Thus went out the splendid genius of America; stricken out with strong drink, yet in the face of this we are told, "It is a fool who can not drink without getting drunk."

Then I will speak of another, born in the State of Maine and like every enterprising Yankee, that has an enterprise at all, he started west just as soon as he could get west and set-

ting in the Southwest became a school teacher at Vicksburg, Miss. After three years of teaching school, he put out his shingle as attorney-at-law. I remember reading that for two years he never saw the face of a client. I assure you, ladies and gentlemen, that a Yankee school teacher in Vicksburg about seventy years ago, was not very popular, but popularity came to this young Yankee under these circumstances.

One night, in a drunken carousal, down upon the pier, a man of Vicksburg was murdered by a river man. Great excitement prevailed and with a great deal of effort, the man was protected from being lynched, as the murdered man was a leading man of that city, though a dissipated one. When the time for the trial came around, it would seem that the prosecution saw that their case was weak, so they secured the great criminal lawyer, Pondexter, to prosecute. He was one of the greatest criminal lawyers of his day. Even to-day, after all these years have lapsed, as you travel Mississippi, stories of the great criminal lawyer will be told you. When the day of trial came around, and the prisoner was brought into court, an eye witness told me the story:

He said when the prisoner was brought in and the court asked him who his attorney was, the young man said, "I have no one to speak for me, judge. I am innocent of the crime against me. I killed the man, but I was compelled to do it in self-defense. I have no friends, and I have no money, do as thou seest fit." Finally the

judge said, "Under these circumstances, I shall be compelled to appoint one of you to defend the prisoner, as he has no money and nothing to employ an attorney," and, he said, "knowing as I do the prejudice against the prisoner, I would rather that one of you should volunteer." He said silence reigned in the courtroom for a few minutes, when this beardless, briefless Yankee school teacher said, "I will defend the prisoner." He said there was silence for a few minutes, then the court room broke out in laughter, at the very thought that this unknown Yankee school teacher would dare to defend a prisoner and confront the public opinion of Vicksburg.

The Yankee school teacher asked that the court be adjourned so he could communicate with the prisoner and prepare a line of defense. It was granted, and the next morning, when he and his prisoner came into court, the man who told me the story said, that the look of contempt upon the face of Pondexter, when he looked upon this unknown young lawyer, must have been like the look Goliath gave David upon the occasion which you will read about in the Scripture. But the trial opened and before the noon hour came the word had gone out that Pondexter had met his match in the unknown Yankee school teacher. Vicksburg at that time had a population of 8,000, and the people gathered about the court house listening for five days while the battle went on between these giants. At the close of that time, the hour of argument came.

This young man arose and spoke for five hours and these people, who were so accustomed to eloquence, that day listened to eloquence such as they had never heard before, and the crowd cheered. He had taken them by storm, and when he sat down and Pondexter arose and attempted to answer him, but it was useless. The jury acquitted practically without leaving their seats, and when the court adjourned, when he stepped out of the room, the warm, impulsive people of Vicksburg took him up on their shoulders, carried him to the Public Square where he was adopted a son of Mississippi, and two years after that elected to Congress.

It was said upon one occasion that, while speaking in the House of Representatives, Daniel Webster turned to Henry Clay and said, "Mr. Clay, when, since the days of the great patriot Patrick Henry, has there been such a man of such eloquence?" I doubt now whether in the palmiest days of the great Henry did he rise to the stature of this man, and so his eloquence for a dozen years enthralled the Senate and the House, but at last he died in a drunken debauch and was buried with the charity people of Vicksburg, and thus ended the mighty career of S. S. Prentice; swept out of existence by strong drink, and right in the face of this we are told: "The man is a fool who can not drink without getting drunk."

Now I will talk of another, born in the state of Kentucky that wonderful state of eloquence, coming to the state of Illinois at an early age, he entered

the legal profession, was elected to the legislature and in 1861 elected Governor of the state of Illinois. I remember some 25 or 30 years ago, I was talking with a former governor of Illinois, John M. Palmer, about a candidate for governor of Illinois, that that man should not be elected governor. He is an ignorant, coarse, man, I said, with nothing to recommend him but his money bags. The governor who was stumping the state for him, said, "There is where you make a mistake, as other people, that is, that it takes such a big man to be governor of Illinois. My dear sir, it does not take as big a man to be governor as it does to be justice of the peace. I know that to be true, for I filled both places."

There was a time in her history when she needed a great governor and she had him, and that was in 1861. I remember, after the battle of Chancellorsville, when our army was broken to pieces and retreated across the Rappahannock. We started out only a few days since with 160,000 strong, so hopeful of victory, and now defeated and demoralized, we thought our cause was lost and lost forever. I remember sitting around in our tents and dwelling upon the disaster that had come to our cause, one of the soldiers said: "I want to read you a speech from the governor of Illinois." We answered: "Throw the paper into the fire, we do not want to read any speech from the governor of Illinois or any other governor; they got up the war with their speeches, and now they are making

more speeches; why don't they come here and fight in the war they got up?" We refused to listen, but he began to read, and at first we turned a deaf ear to him, but finally something caught our attention and then we began to listen. Our comrade was a good reader, and I just wish I were a painter so that I could put that picture upon canvass that comes up before me, though forty years have passed since that night. We gathered around the reader and listened to him while he read that whole speech of patriotism, and appeal to the Americans for vigor and strength and patriotism for the maintenance of the Federal Union. When he closed, we jumped to our feet and shouted and cheered and cried in our patriotism, "Our cause will be triumphant, our Union shall be saved."

Strong drink had been his foe that mastered him often, and his friends gathered about him and said, "Now, there is but one thing that can prevent you from having the highest place of the nation and that is strong drink." He acknowledged it and said that he intended to sign the pledge, and very soon he did do so.

I remember a few years afterwards, when I was then a member of the legislature of the state of Minnesota, making the first appeal in the reform in the legislature in behalf of Woman's Suffrage, the Abolishment of Liquor traffic and the abolishment of the death penalty, and I assure you that thirty-six years ago such reform as that in our frontier states was unpopular. It was at this time that a

great meeting was held in the halls of the House of Representatives in the city of Washington. It was the occasion of the meeting of a Congressional Temperance Society, presided over by that splendid statesman and Senator from Mass., Henry Wilson. I shall never forget that speech. It thrilled me and strengthened me in my battle. He said, I can predict that the next moral war will be between the friends of the liquor traffic and those who oppose it, and should that day come while I am yet alive, I shall do what I can in that struggle against the liquor traffic. That cheered me, and I used to like to read it to the members of Congress, for he was one of the most popular members in the party, and I remember how he became my ideal man and a few years passed, when under peculiar circumstances he broke down and in a few weeks he arose again, and then went down again and finally, I remembered an appeal was published in a letter to the people, which I think my friend Bishop Sabin can remember, as he was then living in the state of Illinois, an appeal to their sympathies.

I shall never forget it. After a while down he went again. At the end of his term, another had been chosen in his place and that man who had had the affection of the people of his great state as perhaps no other man ever had, except the great Lincoln, went out from the Senate of the United States and a few years afterwards was picked up in the streets of St. Louis, raving with delirium, and

was taken to the Planter's Hotel, where he was identified, sent to a hospital where he died. A gentleman told me who was present at his death, that he shall never forget the death scene of this great man when he gave a heartrending shriek and the soul of that great senator went out to the great beyond, and yet ladies and gentlemen, right in the face of all this, we are told that the man is a fool who can not drink without getting drunk.

Now, I will speak of another, born in old Virginia, that wonderful state: I think next to being born in Poland or Japan, I would rather be born in Virginia; the home of Washington, Jefferson, the Madisons and the Henrys, and the Marshalls and the Lees, and others. Born among the lower class that the darkies call the "poor white trash," the scrub race, he went to Missouri. He could not read his alphabet at 21 years of age. I remember a few years ago I was at the saw mill where he used to work, and where he studied. It was one of those saw mills that went up in the morning and came down in the afternoon, and this gave him plenty of time to get his lessons between the going up and the coming down of the saw. There he learned to read and studied. He grew, as I am told, to be a wonderfully handsome man, his hair as black as the wing of a crow and his eyes just as black, a man six feet and two inches in height, of splendid form. This young man unable to read his alphabet at 21 years of age, when he entered the Senate at

the age of 40, was recognized as the finest scholar in that great body, and when we come to consider that Charles Sumner and William H. Seward occupied seats in that body, we can imagine what his high scholarship could have been. He became at once one of the foremost men of that body. When Stephen A. Douglas broke with the administration of James Buchanan, under the Lecompton issue, the administration's senators chose him above all others as best calculated to meet the great senator in the great debate upon the slave issue, and subsequent events show that they could not have chosen better.

I remember when I arrived in this city in the latter part of February, 1861, during the last days of Buchanan's administration, I came with my battery, I was seeking for knowledge, and the first place I went to was the Capitol. I wanted to be present at that debate and look upon the great senator from my adopted country. It had been announced that the great senator from Missouri would speak the next day. I remember the people said that the Senate galleries would be occupied early and one must come early to get a seat. I remember I went a long way ahead of time and very soon the gallery was filled up and I gave up my seat to a lady. When 12 o'clock came the President of the Senate announced the order of the day. The House of Representatives flocked over to the Senate and gathered about the great senator. There were present Charles Sumner, Wil-

liam H. Seward, Henry Wilson, and others, and they gathered around that great senator who was to appeal in behalf of peace and appealing to them to adopt this measure that might prevent the horrors of a Civil war. I shall never forget that speech and I rushed down at the close, to the steps, as soon as I could, that I might look into his face again. The next day his term in the Senate expired, and the Civil war soon afterwards broke out. But a few years after this, in 1870, this great senator and orator died in the negro quarters of Quincy, Ill., amid scenes of most abject poverty and covered with dirt and filth.

Thus went out the great Senator from Missouri. This mighty man overcome by strong drink, and yet in the face of this, we are told that a man is a fool who can not drink without getting drunk.

I will now speak of another of America's mighty men that was slain by the drink habit, the drink curse. I was talking with a man in the western part of Illinois, some years ago, and, I said to him, "Doubtless you remember Stephen A. Douglas?" He said: "I think I was the first one to discover him. I was an auctioneer and I remember when I first met him it was at a public sale in Winchester, Illinois. About 1,000 people gathered and to get an efficient clerk for a public auction was a very difficult thing to do. I offered to pay \$2.00 a day, which was big pay in those days. In response to that inquiry, a young man came up, doubtless about 20 years old, with an immense shock of

dark brown wavy hair, with dark, luminous eyes, of small stature, and, in fact, his head was the biggest part of him. He said, 'I want that position. I have just arrived from New York and I have not a shilling in my pocket. I think I can serve you.' A dozen or so came forward, but I liked the looks of him and took him and he served me two days for which I paid him four dollars. Everybody seemed to take an interest in him, and asked me who he was and where he was from. He told them that he was from New York, and had come to Illinois to start a school and teach school for a while and then to go into law and then to Congress just as quick as he could get there. Everybody wanted him to open school in their town; it was before public schools had been established in that state. He taught a school in Winchester, then went to Jacksonville, where he began to practice at law, and then he was elected to the legislature. Two years afterwards, he was elected district attorney and then judge of the Supreme Court of that state, the youngest man that was ever elected to that position in all the history of our country, and then as a member of the lower House of Congress, and thus in twelve years from the time he began his career, possessed of a limited education, with no friends, he worked himself up through different gradations of honor such as member of the legislature, district attorney, judge of the Supreme Court, member of the Lower House of Congress, and member of the

United States Senate. It was in the golden days of that great body when it was composed of such men as Daniel Webster, Henry Clay, John Calhoun, George Evans, and Thomas H. Benton. It was when we had genius in our National Senate, before we began to elect them by machines. It was when it took more than moneybags to hold a seat in that great body.

He soon became one of the leaders of the Senate and when only thirty-five years of age his state presented his name to the National Convention as their candidate for President and he received many votes. Four years afterwards he came within a score of votes of being nominated, and four years afterwards he was nominated for President and received the suffrage of more than a million and a half of his countrymen for this exalted position.

But a few months later, just when he was needed the most, in the great battle for the unity of the nation, that mighty senator was overcome by strong drink, dying at the premature age of forty-six years, and yet we are told, in the face of this, that the man is a fool who can not drink without getting drunk.

If there is any young man here, in this audience, this morning, that feels the strength of young manhood, and feels that you can tamper with strong drink, look all about you on every side; you will see the foot-prints of those who preceded you, and they are marked in blood, and I appeal to you, young men, be thou wise; retract your footsteps and enter upon a path

of total abstinence from all intoxicating drink and a life of honor shall be yours.

I know not when I may speak again in this city, and I say to you, my friends, "Be of good cheer," I am always optimistic. I think that is the creed of our church, and I am decidedly optimistic. I thank God for what I have seen in my lifetime of the world's progress. I think we have cause for rejoicing and with exceeding joy.

A number of years ago I was lecturing in Manitoba. I remember the thermometer was 48 degrees below zero, and I thought it was cold, but they said it was just nice, crispy weather. Coming home from lecturing one night, and stopping at the house of a friend, a warm-hearted friend of mine, I was placed to sleep in a spare room, and I would like to have spared that room. The thermometer was 48 degrees below zero outside, and it must have been 20 degrees lower in that spare room. I remember when I entered that room and saw the high bed, with its white sheets, it looked much like a snow drift to me. My host told me to undress and get in just as quick as possible. I thanked him, and he wished me good night.

I saw a picture on the wall of the room that had made me forget all about the temperature, not because of the artistic finish of the picture, but because of the soul of the picture. I studied it until I realized I was on the earth, and a very cold portion of it; coming to this realization. I soon

undressed myself and found myself under an immense weight of covering and was soon in deep slumber, dreaming of the picture on the wall.

When I came down the next morning I asked my host what was that picture on the wall of my room? He looked at his wife, and then said that if I were an Englishman I would understand the picture, "But," I said, "I am not an Englishman, so do not understand it." He said, I suppose you can tell me who the patron saint of England is? Then he told me that that was the picture of the patron saint of England, St. George, killing the dragon. He went on and told me the story. Way back in the early days of the Christian era, there was a large city, situated on the borders of a great swamp, and the city was ruled by a king, appointed by Caesar of Rome, and in this swamp there dwelt a dragon and this dragon would devour the men and women as they passed to and from the city and every attempt to kill the dragon had failed. At last a compromise was made, that once every six months, there was to be a gathering and they would select some beautiful maiden or some handsome young man to be offered up as a sacrifice to the dragon.

At last the choice fell upon the daughter of the king, the only daughter he had, and he rebelled or protested against the sacrifice; but his subjects reminded him that he had been a party to the compromise; and said their families had suffered and that he would have to suffer too. The day came, and the beautiful princess

was taken outside of the city to be devoured by the dragon, amid the great lamentations of the people. The great walls of the city were closed, and the people gathered on the wall top to get a last glimpse of their beautiful princess. Just at this time there appeared on the walls of the city a strange knight. Addressing himself to the princess, he said, "Why are you so tearful, why are the gates of the city closed at the noon hour, and why are the chief men upon the wall looking down with sadness? What is the meaning of this?" Then the maiden told him the story and the knight said "Dry your tears, I will slay the dragon and you shall be saved to your people." The princess replied and said, "Sir Knight, I can never consent to the useless sacrifice upon your part. Other knights, as noble and valiant as yourself have battled with the dragon only to be devoured." But he said, "Fair maiden, I gather my strength and my inspiration from another source, and with that power alone the dragon shall be overcome."

Just as he said this, the maid gave a scream of horror and there was seen approaching the dragon, half walking and half flying. Now the picture comes in. The knight mounted upon his magnificent charger, with his spear poised, is engaged in a terrific battle. At last he succeeded in piercing the dragon with his spear and then he drew his sword and smote off his head and then the men from the wall top shouted forth the glad word, "The dragon is dead; our princess is saved, our city is redeemed!"

So ladies and gentlemen, in this contest for the salvation of our country and our youth and our people, from the liquor traffic, oh! the compromises that have been made and the sacrifices that have been offered and the noble and beautiful youth of our country have been the victims. At

last a knight has appeared upon the walls of our city, and soon this drag-on of liquor traffic will be pierced by the sword of the Gospel of Jesus Christ, and then by the broad sword of the state shall be wielded and a shout of joy and gladness shall then fill the land.

GEMS FROM ST. JOHN'S GOSPEL.

"He that believeth on the Son hath everlasting life.

"A man can receive nothing except it be given him from heaven.

"God is Spirit; and they that worship him must worship Him in spirit and in Truth.

The law was given by Moses, but grace and Truth came by Jesus Christ."—John i, 17.

"God sent not His Son into the world to condemn the world; but that the world through him might be saved.

But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."—John i, 12.

"Except a man be born again he can not see the Kingdom of God. Except a man be born of the water and the Spirit, he can not enter into the Kingdom of God."—Jesus Christ.

"We speak that we do know and testify that we have seen and ye receive not our witness. If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things."—Jesus Christ.

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life, for God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"For my part, I do not think we have a right to think of a heaven for others, much less of a heaven for ourselves, in this world until we are wholly determined to make this world a heaven for our fellowmen, and are hoping, believing, loving, and working for that, and for its Realization not in a thousand or a million years but in a nearer and a dearer future."
—Stopford A. Brooke.

I beseech you for the sake of Christ, who so sharply prohibited making others suffer for their religion, that you have a care how you exercise power over other men's conscience. Conscience is God's throne in man, and the power of it His prerogative."
William Penn.

Lecture—The Mission of Our Church

BY BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning

February 5, 1905.

The lecture this morning is a continuation of one delivered last, which is now being published in a book, "THE MISSION OF OUR CHURCH."

The first thought which we will take to-day is that it teaches us how to Love. Prior to the coming of our Savior, the world had been run upon different ideas, a law of what was termed justice, an eye for an eye, a tooth for a tooth, a *quid pro quo*. The idea that one should forgive his enemies and bless them if they did him harm had never been broached and had never been thought of, so far as history tells us; but here comes in a new regime; Jesus Christ comes teaching a doctrine of Love, enunciating the first commandment to be, "*Thou shalt Love the Lord Thy God with all your heart and all your mind and all your strength*," and the second is like unto it, "*Thou shalt Love thy brother as thyself*." In all the broad expanse of the world's history, this had never been practiced, so far as we are advised. Here and there would be a flashlight from some philosopher who would enunciate this idea of love, but the world did not adopt it and it was not carried into practice, and wherever you found man you found him red-handed in

blood, armed with weapons of destruction, determined to conquer by physical force, and that only. But this new doctrine of love which our Savior taught is the doctrine which God Almighty intends that we should practice, and it is the only one law by which all things are perfected. Persons through criminal means, you may term it, may force certain points by murder and rapine, but such acquirements and accomplishments are but temporary in their results. The only lasting and great and perfect victory that you or I or any other person or persons can accomplish must be accomplished through love. If you have an enemy who is trying to destroy you, love him, throw out the vibrations of love and they will go as straight as the cannon ball and lodge there, work out their own salvation by heaping coals of fire upon your enemy's head. If you want to accomplish anything, love it and throw out the vibrations of love, and you will accomplish it.

Were this the time or place, I could give you instance after instance where love thrown out had accomplished that which nothing else could do. You can control the animals, you can control the birds of

the air and the beasts of the field, you can control the elements and everything, all through love, because it is the only power that there is, love; and love is irresistible.

You take a person who is properly taught, in this science, that love is the only power and the only weapon, and you find him simply the master. You never find these crying with poverty, aching with disease, or bowed down with sorrow. Why? Because Omnipotent Love has covered them as the waters cover the fishes in the sea. God is Love, God is Infinite, and throughout the broad expanse of the universe, from the north to the south, the east to the west, Infinity, God is everywhere, and everywhere He is there is Love, filling every niche and every inch, every particle of space, everywhere Love. You live, move, and have your being in Love, and if you Realize it and appropriate it and hold out your whole nature and let this blessed God Almighty Love come into your consciousness, with its perfect Realization, you are the master and no longer the slave of circumstances. A lady, the other day, gave me an illustration of how this is. She said, pointing to a fish globe in which there were water and fishes, "Supposing you take a piece of sponge and put it into that water, the water goes all through the sponge and the sponge is in the water; and so it is with God Almighty's Love." We live in it and it goes through us as the water goes through the sponge and we live in it as the sponge lives in the water, we live in God and God in us. God is

Love and we, His image, have absorbed this great principle, and in that we have become the conquerors. When one becomes thoroughly saturated with this Love, he ceases this wrangling as we see manifested along down material lines, before us every day and we cease trying to cheat our neighbor and trying to obtain the advantages of them, but on the contrary, we get on the other side and look from their standpoint, and we measure what would be right from our consciousness along other lines and then we have changed this so-called love of self into the God Almighty Love and we are prepared to go on and do our work.

Love reaches out into the byways and highways for the poor and the downtrodden, the sorrowful and the suffering and the sick and brings them into the field as we are trying to do in this church, giving them the power of God Almighty's Love to sustain them as they walk along this pathway of life. And as we practice this principle more and more, it becomes more familiar with us, we become stronger in the work and by and by we will be as giants in the field of God Almighty's vineyard.

"Thou shalt not hate thy brother in thine heart: thou shalt not in any wise rebuke thy neighbor, and not suffer sin upon him.

Thou shalt not avenge, nor bear any grudge against the children of thy people, but Thou shalt Love thy neighbor as thyself.

Therefore all things whatsoever ye would that men should do to you, do

ye even so to them: for this is the law and the prophets.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

Thou shalt Love thy neighbor as thyself.

And the second is like, namely this, ~~Thou~~ shalt Love thy neighbor as thyself. There is none other commandment greater than these.

Once no man anything, but to Love one another: for he that loveth another hath fulfilled the law.

Love worketh no ill to his neighbor: therefore Love is the fulfilling of the law.

For all the law is fulfilled in one word, even in this: Thou shalt Love thy neighbor as thyself.

By this shall all men know that ye are my disciples, if ye love one another as I have Love one to another.

A new commandment I give unto you that ye Love one another as I have Loved you, that ye also Love one another.

These things I command you, that ye Love one another.

Let Love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Be kindly affectioned one to another with brotherly Love; in honour preferring one another.

He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

In this the children of God are manifest, and the children of the devil: whosoever doeth not righteous-

ness is not of God, neither he that Loveth not his brother.

My little children, let us not Love in word, neither in tongue; but in deed and in Truth.

Beloved, let us love one another: for Love is of God, and knoweth God.

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he Love God whom he hath not seen?

And this commandment have we from Him, That he who Loveth God, Loveth his brother also."

The next thought that I will take up, which our church teaches us, is that it teaches us how to overcome poverty.

It is just as necessary and as much intended by God that we should all be well clothed, well fed and well comforted in our physical so-called necessities, as it is that we should be full of spirituality. These things are all from one and the same source. God never intended that His children should be poor. He never intended that we should be in want; He never intended that we should be anything but perfect in our happiness, and those of us who are differently situated are so situated because of their own liking, and their own fault, or else it has been handed down to them from father to son. I do not mean that the child who is born blind or that is born a pauper, born in the poorhouse, itself is to blame for its condition, but that has come through the parents down on to the child, but here are thousands of us who are in

the enjoyment of our minds and faculties, in the exercise of our free will who are just as able to demonstrate over the financial affairs of this world as we are over the physical, as we are over the elements, as we are over everything, because it all belongs to you. God created you and made you free and independent, in this, that you have the right of self-selection. You can go down the right hand road or you can go on the left. You will be held responsible for the seed you sow, for the path you travel, but if you go in the right direction, asking God for leading and strength and power, you are just as sure to succeed as the water to seek the level of the sea. You can not fail, there is no failing and it is only those who pray doubting, like the old lady who was praying for the hill to be removed in front of her house, who do not receive an answer. She prayed all night and the next morning, as soon as the light came, she went to her window and the hill was there and she said: "Just as I expected; it is there yet."

If you sit down and commence to pray, you must pray not with the understanding that your prayer is not going to be answered, but you must pray with the Knowledge and certain feeling, in your consciousness, that your prayer will be answered and it will never fail; it can not fail, if you have a perfect Realization and perfect Faith. Sometimes the answer may not come instantaneously, oftentimes it does not, but let it go, do your part and know that God Almighty's promises will be fulfilled and not

give it a thought. Oftentimes people will write to us for healing and the very next day or two we will get a letter complaining that they have not been healed immediately, when their cases are such that the doctors have passed sentence of death upon them. They want an instantaneous healing. That is wrong. All such thoughts rebound only against those who have them and retard and destroy in some instances, the benefits which are sought to be derived. But when you pray, know that God's promise will be fulfilled and that you have done your part in the asking and let the rest go and know it will be fulfilled and go on with your work. In my affairs of life, I do not scheme, I do not worry, I do not plan; I ask God for what I want and then go ahead and do the work that is set before me and do it to the best of my ability, letting consequences take care of themselves; never worrying a particle and the result is always perfect. The answer always comes in God's good time, and so it will be with you, and so it will be with all who trust, who pray, who seek, and who knock.

We are commanded to ask, seek, and knock. We seek through what we term the physical consciousness, we ask through this subjective soul mind, and we knock by virtue of the power and dominion given us demanding what is ours by right. God Almighty gave us power and dominion and it is ours and if we fail to do it, we fail in our duty.

Some praying reminds me of a story told of a young negro, who had

just been converted at a prayer meeting. He commenced to pray, and the old deacon of the church rose and said, "Bill Jones, you stop, you are praying just as though you had been acquainted with the Lord all your life, and you haven't known Him three months." You have to pray as though you had known the Lord all of your life, and know He is the best Friend you ever had, an ever present help, not some far-off being that you do not understand or know, but that He is your Father, and your Father here and now, and you have to ask Him in that way and if you do, you are sure to get the answer. God controls your monetary affairs as well as everything else. Now each of you do as you have been told to do. In our church, when we take in the poor, we treat them not only for whatever sickness they may have, but we treat them against poverty. Poverty is as much a disease as scarlet fever or smallpox, but sometimes it is real, seemingly, and seems to be the worst disease you can have, and I am not sure but that poverty is what destroys more people than any other one disease. It is a disease, and it must be cured, and it is susceptible of being cured, and cured by the same methods that any other kind of inharmony is in this so-called kingdom on earth. It is not God's kingdom; there is no inharmony in God's kingdom, for all is harmony and all is heaven.

"The eternal God is thy refuge, and underneath are the everlasting arms.

Yea, forty years didst thou sustain them in the wilderness, so that they

lacked nothing; their clothes waxed not old, and their feet swelled not.

In famine shall He redeem thee from death and in war from the power of the sword.

Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of the beasts of the earth.

And he shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

But let all those that put their trust in Thee rejoice: let them ever shout for joy, because Thou defendest them: let them also that love Thy name be joyful in Thee.

For the Lord will bless the righteous; and with favour wilt Thou compass him as with a shield.

O Lord my God, I cried unto Thee, and Thou hast healed me.

O love the Lord, all ye his saints; for the Lord preserveth the faithful.

For the Lord loveth judgment, and forsaketh not His saints; they are preserved forever.

The righteous shall inherit the land and dwell therein forever.

Cast thy burden upon the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

Surely He shall deliver thee from the snare of the fowler and from the noisome pestilence.

He shall cover thee with His feathers, and under His wings shalt thou

trust; His truth shall be thy shield and buckler.

Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation;

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

I will bring the blind by a way that they know not: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.

And these signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

The next thought which we will have to touch upon shortly is that it brings us into the realization that we are in the enjoyment of what we term **HEAVEN HERE AND NOW**. I have not time to go on and elaborate upon this special thought, you all know what heaven was in your youthful days, when you were taught when you were children, that heaven was some way off place, a city surrounded with great high walls of gold, and the streets were gold and the houses were made of precious stones, and upon a great throne sat a great big man who was God, the Father, and He, by the aid of his bookkeeper, Peter, was examining the accounts of everyone that came up and if it was found that you had done more good, in accordance with that book, than you had evil, you were passed into the gate, otherwise, you would go down. I can see a picture of it now, as I used to imagine. There was a sort of chute and the first thing you knew you would be put down that chute and land right in the center of hell and the devil took possession of you. That was the day of Judgment, that was the kingdom of heaven as it was pictured in my mind, but we have learned differently now. We have learned to read the Bible as it says; Jesus Christ can not say one thing and the apostle John, in the Revelation another. There must be harmony, Truth, and there is harmony and I take the rule of law which is that we have to take the best evidence, the best testimony.

Suppose I was trying a lawsuit and here was a man that heard me talk of

what I was going to testify to, and they would ask him to give what I was going to testify to, and they would let it go at that. No; that would be hearsay. The testimony must come from me. Suppose they were going to have oral and written testimony upon the same question and everything has been reduced to writing, they do not allow anybody to talk what is in that writing. You have to take the written testimony. In other words, the rule is you have to take the best testimony. Now I ask you and I ask everybody, Who is the better testifier upon the subject of where the kingdom of God is, Jesus Christ or somebody else? I say that Jesus Christ is the authority, and when He enunciated and gave it to us, I do not hunt for further testimony. What does He tell you: *"The kingdom of God is within you."* He says, you do not have to say lo! here it is or lo! there it is, but that the kingdom of God is within you; it does not come by observation. It is a condition of mind, and we live in heaven here today, or hell as much as we ever will be because we will reap as we sow. The man or woman who goes out scattering their deeds of darkness, lying, rascality, and scoundrelism, reap the crop they sow.. For every sin that is committed there is the reaping and the only way to get rid of sin and of its consequence is to repent, come back to God Almighty, through Jesus Christ. It is the only way to get rid of it. The one who sows seeds of kindness, love, joy, and happiness here on earth reaps the crop and is

in the enjoyment of that heaven here and now. As we go on sowing these seeds of kindness, we climb the ladder of knowledge and forever and forever beyond us are the right lessons to learn; and we will study forever and forever, because in God's universe it is one constant moving forward; there is no stop, there is nothing perfect but God, and we, His children will go on forever and forever, reaping the crop we sow.

Now, we have, in this religion, the full Understanding and Realization that we are right in the kingdom of God now. In that Realization we are happy.

"In my Father's house are many mansions: if it were not so, I would have told you.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal:

For where your treasure is, there will your heart be also.

And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.

And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the Light thereof.

And the nations of them which are saved shall walk in the Light of it; and the kings of the earth do bring their glory and honour into it.

And the gates of it shall not be shut

at all by day: for there shall be no night there.

And they shall bring the glory and honour of the nations into it.

To an inheritance incorruptible, and undefiled, and that fadeth not away.

He that overcometh shall inherit all things; and I will be his God, and he shall be My son.

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven.

He that hath an ear, let him hear what the Spirit saith unto the churches;

To him that overcometh will I grant to sit with me in My throne, even as I also overcame, and am set down with My Father in His throne.

And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

And when one of them that sat at meat with Him heard these things, he said unto Him, Blessed is he that shall eat bread in the kingdom of God.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

And when he was demanded of the Pharisees, when the kingdom of God

should come, he answered them and said, The kingdom of God cometh not with observation.

Neither shall they say, Lo! here; or, Lo! there; for, behold, the kingdom of God is within you."

Without elaborating upon this next thought, which is that God is an ever-present help, I wish to read some Scripture on that subject:

"Yea, the Almighty shall be thy defense, and thou shalt have plenty of silver.

The Lord is my Shepherd; I shall not want.

The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing.

Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

For the Lord is a sun and a shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly.

Now, friends, these are some of the thoughts that are being taught by our church. These are a few of the principles we are trying to enunciate and spread broadcast over the earth, making them practical. You see there is nothing new, there is nothing new in theory, but it is bringing these promises into literal practice, making the word of God mean something and all you are like minded, who wish to do good, who wish to live in the kingdom of God, who wish to help your brother, who desire to have your hearts baptized in this Holy love. We ask you to come and go with us, give

us the benefit of your counsel, of your labor and your sustenance, and help to push forward this mighty work and God will bless us all, and in the final culmination we will find ourselves advancing along the lines of this up-

ward travel for knowledge and good, and not the slothful one who hangs back and sleeps upon his beat. God Almighty loves us to do His duty, to do His work and He does not love us to do anything else.

PROSPERITY.

"I call that man prosperous who is happy, even though his worldly accumulations amount to nothing. Happiness can not be measured by the plumpness of a pocket book or the size of a bank account.

"I call that man prosperous who has succeeded in attaining a high goal in life that money did not purchase and that money can not buy.

"I call that man prosperous who has eliminated from his mind the ideas and ideals of an effete past to which the majority still adhere and venerate.

"I call that man prosperous who has eliminated himself to the doctrine of the brotherhood of man.

"I count that man prosperous who is at peace with the world, in whose heart lurks no animosity, malice, or jealousy; whose home life is ideal; whose business is not his master; whose passions do not control him, and who witnesses in all humanity his brothers and sisters, equal heirs with him of the benefits and bounties of nature.

"I call that man prosperous who has learned the wealth of love more than the value of money; for he has

gained a legal tender that passes where money has no value. The man who habitually loves has gained prosperity beyond the most sanguine interpretation of the world."—*Francis Edgar Mason in Dominion.*

"Love is success, love is happiness, love is life."

Let one expect happiness and hold himself in joyous receptivity. Then shall gladness descend, and finer energies, and nobler power, and all the untold richness of life be his for earth and for heaven.—*Lillian Whitney.*

As we do to others, so will it be done to us, and if we forgive, we shall be forgiven; we cannot overcome evil by doing evil, but by doing good in return. Superiority of mind is proved, not by use of brutal force, but by superior action in kindness and love.

Restraint of mind and will power through love of God, earnest and fervent prayer, striving to *live the life* as taught by our Savior, is the remedy for all the woes and miseries of this world.

No man is too poor to give the boundless wealth of a generous thought or a kind word spoken.

Lecture—In Partnership With God.

BY REV. DR. ALLEN W. CONNETT.

Delivered Before the Evangelical Christian Science Church, Sunday Evening,
February 5, 1905.

By referring to the 5th chapter of Genesis, 22d verse, you will find the following language: "*And Enoch walked with God.*" Then turning to the first book of Kings, 18th chapter and 21st verse, you will find the language that I will read: "*And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him. And the people answered him not a word.*"

In the life of Enoch, we find one of the most marvelous characters described in the pages of the Holy Scriptures. "*And Enoch walked with God.*" There is much that is difficult to understand, as we try to contemplate the meaning of this very simple language. If I say that I walk with Bishop Sabin, it is very clear, you understand what I mean; but if I read that a certain man walked with God, it is another thing, because we are not very well decided in our minds in regard to what God is.

We are inclined, many of us, to think of God as an exalted human being, and that we really walk by His side, as we walk side by side with men in physical form on this our earthly footstool; but we must go to a height far above the human, and think of God as something vastly different

from what we think of man in the ordinary sense of the word. I am inclined to think that some have given a nature far too austere to the character of God, and this has caused many people to cease to seek His acquaintance.

I like to think of God and man as somewhat alike. If it be true that God is wholly different from man, then it would be useless for him to try to be like God. If God's character and man's character are related even in a small degree, then it is possible for us to walk with Him, to understand His thoughts, to know His will and to do His pleasure. I do not like to think of human beings as poor, weak, worms of the dust, but prefer to think of them as exalted in their true character, in such a way that it is possible for them to aspire after God: and when they sing that song universal, "Nearer My God to Thee, nearer to Thee," they may sing it with the Spirit and with the Understanding. I am inclined to think that the patriarch of Old, that the Bible gives us so little information about, was simply a good man, one of those characters that aspired after goodness, that had Love in his heart that radiated toward all that he came in contact

(Continued on page 423.)

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SPECIAL NOTICE TO SUBSCRIBERS.

In sending in subscriptions please do not fail to state whether it is for a new subscriber or a renewal of an old subscription.

Unchain the Truth.

The past month has been one of much activity along the line of spreading the Truth. The new book CHRISTAIN SCIENCE MADE PLAIN is meeting with a very favorable reception and I feel satisfied that as a proselyter, it is one of the very best books that we have ever issued. It gives the lectures teaching how to overcome poverty and heal the sick, fifteen in number, thoroughly braced up with Scriptural authority, and giving the modus

operandi of Christian healing very thoroughly. Then there are ten sample treatments in the book adjustable so as to cover almost every conceivable kind of prayer desired. These, of course, are given for a sample more than to be followed literally and to teach how. The first five thousand edition of this book is being sold at very reduced rates. Where persons take five books, paper cover, they sell for \$1.00, twenty cents a piece. They cost about five cents to send them by mail, that brings the book down to fifteen cents which is very close to cost. Five copies of this book will be sent to any five persons in any country in the Postal Union, upon receipt of the names and addresses and \$1. Where a book is ordered and sent by us, by mail and it fails to reach its destination, we always send an additional copy for nothing, unless there is some reason to the contrary.

We also have a supply of the book Divine Healing, which has done great work and is still doing a great work. These are sent out at ten cents each.

If a person desires to help along the scatterment of the Truth and can not give their time to it, they can send us their money and the names as above and we will send the books out and they will do the work. In that

way, all can preach the Gospel as well, or better, than if you traveled from city to city preaching it. It is every one's duty to try and spread this Gospel of Truth.

Several churches have been organized during the past month and others are in course of formation, but this work should take very large and active advance to the forefront. Churches should be organized everywhere. If only one person in a place believes in this Truth, let him or her have a meeting at his or her home or room, or place of rendezvous and give out word and kindred spirits will join you. Oftentimes we are asked for a list of our subscribers in cities. Now, these we can not give, for the reason that some of our subscribers belong to the Eddy church and they are not allowed to take our paper. They do take it, lots of them, but we do not dare to give their names as it would be the cause of their being disciplined in their own church. Perhaps worse might befall them from the malicious mental thoughts that would be thrown against them. Therefore, the only way that we advise you to start a church is to give it out that you are going to have a meeting of that character. Keep them up, from week to week, and gradually everybody that can go with you will be with you and in a little while you will form a church. Then you can send us in the

names for a charter of the church and the church charter will be sent to you. The charter is now in the hands of the printer and the persons who are waiting for their charters will receive them perhaps as soon as you receive this magazine, may be not quite so soon.

Each one must feel that he or she has a portion of this work to do and is responsible alone to God for his work. Remember, that you are working for God. Be earnest, active, industrious and be liberal, because the more you give the more you will receive. Those who think of pinching and squeezing along through life and do not give anything for the spread of the Truth, will receive nothing in return, for as you sow you reap. We demonstrate this to be true all the time, and that is why we give away so much and are glad to give away, if God will only lead, and God does lead us and we are giving away all the time in abundance.

From those who wish to write, we would be pleased to receive short communications along the line of this thought and work, giving incidents of interest in regard to it from any place. We will protect the names of the writers unless they want them to be given out. I think that we should now have an awakening along all the lines of interest and also let

those people, our friends, from foreign countries, Ceylon, Australia, South Africa, India and all far-away countries give us their experiences, or short little letters, telling about the work of the Truth. I think it better for the writers, as a rule, to have their names protected for a while, so that malicious thought can not hurt them. I think it better to be cautious for a while. Remember we have to be as

wise as serpents and as harmless as doves. I want to see the work go forward. This is the preaching of the gospel to the poor as well as the rich. Our church aims to unchain the Truth, so that it shall be free, and the nearer we can get it that way the better are we satisfied. Let all write us frequently how the work is prospering in their country.

Lovingly yours,

Oliver C. Sabir

BISHOP.

PERSONAL HEALING THOUGHTS

By John D. Miles.

I thank Thee, and praise Thee, dear Father, that Thou dost follow me with more than a Father's ceaseless Love and care, Thou dost help me more and more to Realize my oneness with Thee. Along my pathway through life Thou hast set bubbling springs of joy and fragrant flowers to smile upon me, "Thy Truth is my shield and buckler." Thou dost bless me with perfect health and harmony, Thou dost guide and direct my every step, Thou dost direct and control every thought and word of mine. I am Thy child, created in Thy Own Image and Likeness. All Thy works are perfect, Thou dost create in me, dear Father, a boundless sea of Light, filling my soul with Love for God and my neigh-

bor. Thou dost impress upon my soul the Truths I have meditated upon; Thou dost forgive my sins and make me mindful to forgive others as I hope to be forgiven.

I recognize the fulfillment of Thy gracious promise to bless all who call upon Thee, in the name of Christ Jesus, our Redeemer; I do now come to Thee, O! God, with the Spirit and Understanding, and I know that Peace, Health, Happiness, Harmony, and Prosperity are mine. Spirit is God, and man is His image and likeness." "Let my soul be filled with Thy praise and Thy glory all the day." Thou dost give me the Spirit of Truth that will lead me into all Truth. Thou dost help me to put aside the carnal man and to rise superior to sin, sickness, sorrow, and death. This I ask in the name of Christ Jesus our own Redeemer. Amen.

Make up your mind that the Creator made you to enjoy life and to have all good things in this world necessary for your well-being and moral and spiritual growth. Think large things for yourself, for God did not set you for the narrow limit which you have in mind. Limitation in thought will certainly produce limitation in possession. If you are convinced that you will never have much, that you are poor, and will remain so, the chances are that you will.

How can you expect to expand your life, to enlarge your possessions, to widen your sphere, while you think and talk limitation? The Creator never made people to limp along the starvation line; there are enough resources in the world to make everybody well, happy and contented. The great trouble with us is that we circumscribe ourselves by thinking within narrow lines.—*Success*.

TOO LITERAL TRANSLATION.

A missionary lately returned from India complains of the slow progress made out there in converting the natives, on account of the difficulty in explaining the teachings of Christianity so that the ignorant people will fully understand them. Some of the most beautiful passages of the Bible are destroyed by translation. He attempted once to have the hymn

"Rock of Ages, cleft for me.
Let me hide myself in thee."

translated into the native dialect so

that the natives might appreciate its beauty. The work was done by a young Hindoo Bible student. The next day he brought his translation to the missionary for approval and his rendering, as translated back in English, read like this:

"Very old stone, split for my benefit,
Let me absent myself under one of
your fragments."

—*N. Y. Tribune*.

The path of virtue is closed to no one, it lies open to all; it admits and invites all, whether they be free-born men, slaves or freemen, kings or exiles; it requires no qualifications of family or property, it is satisfied with a mere man.—*Seneca*.

What time is it?

Time to do well;

Time to live better;

Give up the grudge;

Answer that letter;

Speaking that kind word to sweeten a
sorrow;

Do that good deed you would leave
'till to-morrow.

What time is it?

Time to be earnest;

Laying up treasure;

Time to be thoughtful,

Choosing true pleasure;

Loving stern justice, of Truth being
fond—

Making your word just as good as
your bond.

—*Montreal Witness*.



MRS. MARY C. SABIN.

A Query.

BY MARY C. SABIN.

Some months ago I made the statement that is was very singular. from my standpoint, why people find it so difficult to be made to believe this Truth. During the Inaugural ceremonies of the past month, we had a great many people visit us from various parts of the United States, and many of these were friends of the family for years, who had heard that my husband and I had become converted to this science and yet had never met us since. When we told them of this science, their incredulity was something remarkable; old friends, believing in us, yet they could not believe what they were told. Mr. Sabin took one of these friends of forty years ago, and visited two or three patients who had had remarkable healings and let them tell their own stories. He seemed interested, but tried, some way in his mind to make an excuse why those healings were different from what they really were. One woman, who had a cancer removed from her side in a very short time, told of her wonderful healing and what the doctors had said about it, having been examined and passed on it as cancer, recommended a surgical

operation with the certainty of death, unless it was complied with, and the woman was healed in a very short time by God's method. But this friend concluded it must have been neuralgia that was the matter with her notwithstanding the fact that the cancer had been cut out twice before and had come again.

It shows this, that mortal mind, so-called, can not believe this wonderful. Truth. They regard it as being too good to be true. The idea that God's goodness and God's bounty and God's Love and God's Life, and God's Health are for us here and now, and that we do not have to wait until we pass through death until we reach that blissful state known as heaven hereafter, is something that the ordinary mind, taken along the old lines of thought, can not comprehend. Our thoughts, heretofore, have been that these things are for us, but only after we have passed through this life and have been redeemed in heaven.

There is only one sure way whereby any person can come into the knowledge of this Truth and that is by having his own body healed. Now, it is not necessary to hire a healer for

that, get the books and read them and study them and follow the rules as laid down and pray God constantly for Wisdom and Spiritual Understanding and by and by, the Healing Truth will take hold of your own body and you will be made free, because you will have obtained the Knowledge of the Truth which makes you free.

This beautiful Truth is not confined to the healing of the sick, but it enters into and should control every avenue of life; it protects us from sorrow, it protects us from want, it protects us from dangers, it protects us from every and all of the so-called inharmonies of life and gives us a Father now and here, whose hand is ever ready to lift us out of the quagmires and beliefs of carnal life.

If this be true, why ought not the world avail itself of this information? It does not cost anything, except a few cents to buy a few books and the study is pleasant, the promises are cheering, ennobling and invigorating, and everything will go your way, if you will only accept; study, pray, seek, ask and knock. If you do, then all will be given unto you for our Savior says: "*Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.*" These friends who came to see us were many of them from the far west, suf-

fering from disease, some of them having lost nearly all of their families. It was one continuous stream of telling of this one's death and that one's death, and another one's death, as though death was the normal condition of the human race, or as though death was the final goal to which all the human race is striving to reach, whereas death never was created by our Father in heaven. Death is a human-created institution, and does not belong to God. It is an evil, it is an enemy, the last of which we are promised that we shall overcome, but we will overcome it, as soon as we know the Truth which makes us free.

If my writings shall be the means of bringing people into a condition of mind where they will take up this subject and study, then I will have accomplished all that I want, for there never was a person in the world who took up this subject with an honest desire to learn and a willingness to study, but who invariably becomes possessed of what we term the New Birth, an illumination of the mind which amounts to the Knowledge of the Truth which makes us free. Now, let me urge my readers to study. Do not say whether you believe or whether you do not, simply study; be honest with yourself, be honest with your own mind and surely God will give you the victory and when you obtain it, it is worth more than all the world beside.

(Continued from page 415.)

with, because that is the character of God, and the man or the woman that radiates Love walks with God. The history of the human race seems a most difficult problem to solve, when we think of the struggles and trials that the race has gone through, of the war and of the bloodshed and of the seeming effort to climb toward higher things, that rush of the multitude head long into that which looks to us like ruin and death. It seems strange that the plain simple teaching of the good Master, pointing out the way toward happiness, and eternal glory, should produce such poor results. Why so few are led to walk in that wonderful way that promises so much, the majority apparently preferring to go in another direction? Why is it? Why did God create man in such a way that it appears to our intellectual sense that he prefers evil rather than good. It may be that our view of things is vastly different from God's thought. It may be that our solution of right and wrong is wholly different from God's conception of right and wrong. If it is true that that which we consider wrong is wrong in God's sight, then it is certainly true that He made a mistake in making man. It seems to us, and I think it would not be sacrilege to say it, that if we had had the making of human beings, looking at the world from our understanding, we could have made better men and women than God has made: But I think God made no mistake. I am sure that from God's point of view, I am certain

from the infinite vision which God has, as He looks down upon the world, and sees the struggling race, He says to Himself, if you will allow me to use such an expression, "I am glad I made man, I am glad that he is getting along so well." Of course, as far as you and I are concerned, we would like to convert the world in a day; we would like to have every man and woman join our church; we would like to see them all going along the pathway that seems to us the right one, but God did not make human beings that way. I do not know why He did not, there is so much I do not know; but this I think I do know, that God was wise when He made man, though a very few seem to understand God sufficiently to enable them to walk in His footsteps.

I am inclined to think that after all no mistake has been made; because that would seem to be a reproach upon God—to think that He attempted to make a race of beings, and that He even breathed into their nostrils the breath of life making them living souls, and then they all went wrong. I think that it will be necessary for the future writers on religion and humanity to revise their views concerning the problem of good and evil and to look at the human race in another way. I am very sure that when that good time comes we will be able to see that God made man in the best way; arranged things in a better way than it was possible for our childish wisdom to conceive of; and that out of all this seeming evil, all this seeming darkness, and all this seeming wretch

edness, is growing the grandest and the most beautiful race of human beings that could possibly be imagined.

We know that it is impossible for us on a beautiful May morning, the grass growing, the flowers blooming and the birds singing, by a simple snap of the fingers to see ourselves standing face to face with the kind of weather that we have tonight. This kind of weather on a May morning would be wrong, but in the month of February it is all right. Snow is all right in winter. Frozen ground is all right in winter; but flowers and the songs of birds in the springtime and the ripe fruit and the golden harvest in the summer and autumn time. So I am pleased to think that we are not yet out of the winter time of the human race. We have already entered the springtime. Possibly a few bright days have come; by and by, we will go further on into the springtime and the summertime of the human race and then we will look back and say How glad we are for the winter time. Do you know that the soil of our country needs the snow? Do you know the ground needs to be frozen? We need the frost. All of this combines to make the spring, the summer and the autumn just right and perfect. God's plans are too large for you and me to understand. We are inclined to look at things only from our small point of view. Of course, if I go to the door in the front of this building, on some bright day and look up and down the street I can see a great many people, and if I climb to the top

of the building, I could see over a larger area, and more people, and if I climb to the top of the Washington monument, I could see a much larger area of the city of Washington, and yet I am not very high, even at the top of the monument, and if we could go higher and have a vision large enough, we could see the whole of the District of Columbia; we could look to the north and see Maryland and to the south and see Virginia, and to the east and see the Atlantic ocean and with a greater vision see all the states of our beloved land.

It only requires a larger vision to enable us to understand things. I think you catch my view in regard to God and the human race. Here and there, a few have learned to know something about God, and they have walked with Him—that is, they Love the human race, they have sympathy with mankind, they have lent a helping hand in trying to aid their fellows to climb the rugged pathway of human life. This is walking with God.

Now, if you please, look back with me upon that scene in Palestine, not far from the foot of the Mount Carmel. There was the aged Elijah. Did you ever see a Bedouin? Well, then you can imagine what Elijah looked like; he was a prophet who walked close to God, and manipulated the secret force of the universe. You could not think of him as an angel, you may think of Elijah as a strange character, but not one that you would like to look like. At the present time in the land of Palestine, over the river Jordan to the east, you will find just

such looking men as Elijah; but there was something more in Elijah than his personal appearance. Look at his long flowing beard, you may see his eyes that seem to flash fire, obscure the coarse woollen garment thrown over his shoulders; bare-footed he walked over the country; notwithstanding he possessed the secret knowledge that but very few, in this country, know anything about. He knew how to get close to the Infinite God, he knew how to touch the main spring of Infinite Love, and how to control and accomplish that which you and I would not dare to dream about.

There was a famine in the land for a long time, and the people who worshipped the idol Baal got it into their heads that the prophets of Israel were the cause of this famine, which meant so much of suffering to the people and their animals and a great deal of loss throughout the entire country. So they set about to kill all of these prophets that they could find, and they congratulated themselves with the thought that they had seen the last one of them killed. The king, one morning, in hopes that he could see some indication of rain, or, if possible, find running water and green grass, where the cattle could be taken and kept from dying, as he was driving over a hill down in a little canyon found himself standing face to face with Elijah, who was one of the hated prophets of Israel. I can imagine how Elijah felt. He was not afraid of the king; he may have been for a time, but on this particular morning

he was not afraid of anything. Sometimes we are cowards and sometimes we are brave. He had been in hiding for a long time, but this morning he went out full of the strength and grandeur of the prophet of God. I am sure, while we do not know exactly what the king said, that he gave him to understand that he had not a very long time to live, and Elijah understood the situation very well. He said to the king, "Call the people together and I will demonstrate to you this very afternoon who is the true God." Of course, the king thought he had a good thing; because there was the temple of Baal and Ash-teroth, with hundreds of priests, and they had all the paraphernalia that seemed to be necessary to bring to them the greatest possible degree of success. There was the one man, not very nice looking, either, because he had been sleeping out in the hills a long time; but Elijah knew his business. When the people were brought together, thousands of them standing on the hillside, the priests and prophets of Baal were together. Now, Elijah said, in the language of the text: "*Why halt ye between two opinions? if the Lord be God, follow Him; but if Baal, then follow him.*" They did not answer him, and then he said:

"I will build an altar and put on a sacrifice, and you will build an altar and put on a similar sacrifice, and the one that can call fire from heaven to devour that sacrifice shall claim the privileges of saying his God is the true God." I can imagine what an easy job the priests thought they had,

and I can also imagine the smile that went over Elijah's face when he thought of the possible predicament they would be in. They began praying, they prayed long and loud, rending the air with their shrieks and asking Baal to send fire down and devour the sacrifice, but the fire came not, not even a spark, and when they had prayed so long that I can imagine they were very hoarse and were filled with humiliation, because they knew they were looking failure in the face, at last they virtually said, "Well, we will give it up, but we do not think you can do anything." Elijah, full of confidence, prayed a simple prayer to God, and there was a flash from the sky and smoke from the sacrifice; the fire of God was burning not only the sacrifice, but the stones of which the altar was built; then it was understood which God was the true God, and from that time forth, it caused the people to have a greater regard for God who is the creator of heaven and earth, and all things visible and invisible.

Such conditions as these are presented to people in every age and every century of the world's history. Lowell, in his poem, "The Present Crisis" says:

Once to every man and nation
comes the moment to decide,
In the strife of Truth and Falsehood,
for the good or evil side;
Some great cause, God's new Messiah,
offering each the bloom or blight,
Parts the goats upon the left hand,
and the sheep upon the right,
And the choice goes by forever twixt

that darkness and that light.

Truth forever on the scaffold, Wrong
forever on the throne—

Yet that scaffold sways the future,
and, behind the dim unknown,
Standeth God within the shadow
keeping Death above his own.

And so it is today, the great question is put to the world in the same old way. At least, it means the same thing. Within the last few years, there has come a kindlier view of God and man which we call by the general term "New Thought." It is represented by many classes of people; they are calling to the world at large, in decided tones, Why halt ye so long, choose ye this day whom thou wilt serve; if the Lord be God, serve Him, and if Baal, serve him; If error is best, stick to it, if Truth is good follow it.

Now, the question comes to this audience, it comes just the same to the world to-day; the question between the human and the animal, between that which is called good and that which is called evil, between God and the devil, between right and wrong, between darkness and light, between sickness and health.

I have placed upon a blackboard two diagrams that will illustrate very clearly, to those who can see, the points I have in view. While I am unable at this moment to call fire down from heaven or to demonstrate to you the fact whether my theory of God is true or not, I will give you

some plain words that I think you will appreciate, and then decide, which God or which world, as we have it here, you will choose for your own. I have one diagram showing the world of fact. Now, what is fact? Fact is a truth demonstrated, so that when I speak of the world of fact, I mean the world of demonstrable truth, and in that world of fact, we have God, Love, Truth, Wisdom, Power, Health, Happiness, Success, Prosperity and Life and Life Abundant. Are you satisfied with such a world? On the other hand, there is the world of belief, the world of belief is not headed by the name of God, but the name animal, and the characteristics of the animal are ignorance and weakness, and those who live in the world of belief suffer disease, failure, poverty and death. I ask you, which world do you think promises the most. Will you choose the world of fact or the world of belief? MAN, who possesses intelligence and WILL, may choose his world.

Is it true that in God's world there is sickness, ignorance, weakness, pain and sorrow?

The point I want to make is this. Did God cause the pain, did God cause the sickness, did God create sorrow; is God the author of all the suffering and wretchedness that we find in the world? I do not believe you think so. I do not think so. As we look at the world of belief, we are led to observe it from the standpoint of evolution; we discover that the human race has been evolving from lower conditions to the higher states

and that man has been climbing from the kingdom of the animal world up into the human, and is climbing still, and will never stop climbing. When we think of the early races of the world, and you may find, if you choose to travel some races to-day who have yet the characteristics of the animal, who are to all intents and purposes, animal-like, in every detail except the general character of their form, which is something like the human.

There was a time, indicated in the opening chapters of Genesis, that man lived, or existed for ages prior to that moment when God breathed in him the breath of life and he became a living soul. But few people were able in their stage of evolution, to receive this breath which is the impregnation of human life with something that was taken from God. They who were able to receive the Divine soul from God became God-like in their character and possibilities, but only a few have manifested the Godlife very perfectly.

In all the centuries that have rolled away since that far off time, we are glad to believe that, in our own age, not only one or two are walking with God, but that many are living with God, and when we look at all of the centuries, from the time of Christ to our own day, I believe that thousands and hundreds of thousands and possibly millions of people have walked with God as truly as Enoch did in the days of old. But at the present time there is a great deal of agitation going on in the world,

not within the pale of the church alone, but with those who are outside of churches. The question is being asked over and over again, Is it a fact that the world is wandering further and further away from God? Is it a fact that humanity has less religion today than fifty years ago?

While I was in England last summer a discussion went on in all of the churches both Protestant and Catholic; and there seemed to be a general seriousness manifested; the question was asked in one of the great daily papers, "Do we believe in God; do we believe in Religion, do we believe in Christ, and for over three month's time, the discussion went on. Every day in the week, there were letters, an average of twenty-five to thirty in each issue of this daily from all classes, Catholics, Protestants, Jews, Gentiles, Mohammedan, and from people who begged on the street up to the highest bishops and prelates of the church, all trying to give their opinion upon this great question, "Do we believe?"

There seemed to be three classes of people. Those that wanted to go back to the old paths, saying "This is the way of safety," then those who tried to outline a new path urging that this is the way of safety, and those who did not know anything at all about it but wished they did. Here we are, in this country, trying to solve the great problem of God and man, trying to discover how we may come closer to Him; trying to know more and more about man and his character. If we will look at the sub-

ject this way and think, as modern science clearly teaches, that humanity has evolved from lower condition to higher, and that the race has been climbing out of the animal world into the human, then we can see that we may possibly be true that almost every one of us has some little remnant of the animal left in our nature and the characteristics of the animal always mean ignorance and weakness.

The one who has received God's Truth, and who truly knows that he has received it, does not suffer, has no disease, is not ignorant, is not a failure, but on the other hand, enjoys Wisdom, Health, Happiness, and Success, and with that joyous vision of the future, he knows that he will ever walk with God, and enjoys all the grandeur of the better things that are before. Those who live below, in the world that is tainted by the remnant of animal conditions, of course, are suffering. The animal claims that he has certain rights, and we are prone to listen to the claims that the animal makes. If we hear the dog whine, we think it is because he is suffering; if we hear the cat growl, we think something is wrong; if we hear the groan of the horse or the bleating of the sheep, or the squeal of the swine, we think that there is something wrong; it is because they want something. So there is a remnant of the animal that is left in the human. It is full of complaint; because it is being left behind. People who are accustomed to live in a world where everybody believes in sickness, disease, and pain,

find a great deal of sympathy. Oh! how nice it is to be sick and have a whole household of people pouring out their sympathies upon you. It is lovely to be sick, if you are not too sick; but in the other world, the world of fact, the world of Love, the world of Truth, the world of Wisdom, the world of power, when we look at the woman or the man who is willing to be sick we think "Oh, well, it does not matter very much, some day you will evolve out of that carnal condition; some time you will cease to suffer." They wonder why we do not sympathize with them a little more than we do. If we sympathize with them, we would lower ourselves down to their some plane; when we do not sympathize, we help.

Is there a mother here who sometimes in going out with her child observes the little one become contrary? It may say it won't go but the mother knows very well what will happen, so she walks on, and the child sits down and cries and says it won't go, but the mother walks on. Then by and by, the child who does not want to be left behind, simply quits its crying and struggling and starts out and catches up with mother and in a few minutes its face is smiling, happy and glad. So the people who are living in the realm of suffering; if we sympathize with them too much, they stay there, but we do not intend to do it, we intend to lead them up to the plane where we are in partnership with God, where we know that God is with us and that it is absolutely impossible to be sick, it is impossible to suffer pain

or weakness. There we stand with a feeling of grandeur because we have discovered our birthright. We know that we are kings and queens and princes by right of royal birth and that all the good things that the world has are yours and mine because we have discovered the fact that there is a world in which God reigns, and we are going to live in that world with God. Remember, as a great writer once said, "as strong as the universe, or as weak as a worm, depending altogether upon this one fact, whether you try to stand alone or whether you lean against God." If you lean against God, taking His hand, you are strong as the universe. Which will you do? Will you halt longer in the world of belief, the belief in animalism, the belief in sickness, weakness, disease, poverty, failure, and death. Will you longer remain in that condition.

No, you will say, "I will rise and go to God, to health, to all that is Good and all that is worth having." It is said that Cortez, the great Spanish explorer, who went down into South America to try to get the gold, which was supposed to be there at that time, met with a great deal of trouble with his men, as they were marching toward their destination. There was a mutiny with the soldiers; they said, "We won't go forward." He made them a speech, then with his sword he drew a line in the sand and said, "Soldiers, the man on this side has safety, plenty to eat, and nothing to do. On the other side, there is hard traveling, there is famine, there

is suffering and danger, but there is the gold of the Incas for their reward; which will you take?" And he stepped over on the side that meant the gold of Peru, then everyone of his soldiers stepped over with him.

Now, I say, which will you take? The world of fact that means all of the good you can possibly desire, or will you take the world of belief that is full of suffering? Remember that the life of those who live in the world of fact is not a hampered life.

I wonder if any of you ever felt as I did, when I was a boy, about the word "God?" My father was a church-member, sometimes he would hold out the religious paper and say: "Allen, I wish you would read this article?" I would take the paper through politeness, and when he went away I would look down the column and if I saw the word God, at the end of the article, I would refuse to read it. I am sure that others have been that way. The wrong teaching, in regard to religion, has made you hate it. The wrong teaching in regard to God has made us almost despise His name; but the natural teaching, the rational method shows us that God is so close to us, so dear, so full of Love, Kindness and Sweetness that to use a human expression, we could put our arms around Him and love Him, so good and so pleasant is God that we feel very much at home with Him.

Do you know that when you visit some people, you feel at home, just as easy as if you were in your own room laughing and talking, always having a splendid time with

them. At other homes, you feel as though there was something not quite right, and you do not like to remain there. I will tell you, if you come into God's house, you will find it is the most homelike place you were ever in. I do not care what you call yourself, whether you are a Methodist, Baptist or Catholic, or whether you do not belong to any church, the fact is just the same. If you find what God is, you will enjoy yourself with Him for Love will be there, and everybody who looks at you will know you have found God, for Christ said *"By their fruit ye shall know them,"* and I am sure that by your fruits you shall be known, and you, the members of this church, are placed on trial. You are making a very high claim, and I believe also that you are able to live it, and that you can demonstrate that you are actually in the world of fact, the world of God, and that you can show everyone who looks at you a radiant countenance, perfect health, happiness, goodness, and sweetness. There won't be any one that will ever doubt but that you have a good thing, and that you are sticking to it. On the other hand, if your face looks too long, if you sigh and frown, if you walk as if you had "that tired feeling" that people sometimes have, they will say, "There is not very much in their religion." So I don't want you to claim any more, but to live more if possible, to show everybody in Washington and the people who come to Washington that you are in the world of fact and you are in the enjoyment of all the beauty and the sweetness

that can possibly be imagined, and that you have health and happiness and that you have prosperity, and that you have of that abundant life which makes it worth while to live.

We know something of the fundamental principles of life, we know how to live at-one with God, which solves the great mystery of life and answers all of the hard questions. When we are partners with God, His Wisdom shines through our minds. Then we know that when we lean upon the everlasting arms of God, it means something. The sick people may

lean upon you, until they learn how to use their arms; then they must go out and teach others the same great lessons of Truth.

So, friends, go on, go on, and preach the gospel of oneness with the great, Infinite Love and Life; then practice what you preach, then there will be a mighty church here in this city; then from the east and the west, from the north and the south, people will know you as a band of children who are demonstrating the facts that they are preaching. Continue in partnership with God.

Faith in Divine plan does not mean that we are slavishly to accept our present condition and make no effort to improve it. It should have exactly the opposite effect. It is God's purpose that we shall develop to the utmost every talent we possess. We must work to this end as earnestly and vigorously as if improvement and progress depended entirely upon ourselves.

A man's life may be happy or miserable as he wills; he can think himself into a fever or dwell upon a headache until he is all head and all ache. He can by companionship with nature in its beauty, fill the soul with gladness and the heart with devotion—*From the Christian Herald.*

Is there but one day of judgment? Why, for us every day is a day of judgment—every day is a Dies Irae, and writes its irrevocable verdict in the

flame of its West. Think you that judgment waits till the doors of the grave are opened? It waits at the doors of your houses—it waits at the corners of your streets; we are in the midst of judgment—the insects that we crush are our judges—the moments we fret away are our judges—the elements that feed us judge as they minister—and the pleasures that deceive us judge as they indulge.—*John Ruskin.*

Peace on earth, good will manifested to one another, under the ruling of Christ, and to the downfall of pride, and all error; in all who value life, with mental and physical freedom, and self-control; and who seek true lasting happiness, and peace in the Kingdom of Christ, to be realized on earth, as in Heaven, in all who are willing.

Lecture.

BY MRS. M. E. CRAMER.

Delivered Before the Evangelical Christian Science Church, Sunday Evening,
February 12, 1905.

I will read from the 91st Psalm:

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge, and my fortress: my God; in Him will I trust.

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with his feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor the arrow that flieth by day;

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday."

"HE THAT DWELLETH IN THE SECRET PLACE OF THE MOST HIGH SHALL ABIDE UNDER THE SHADOW OF THE ALMIGHTY."

Much is said in the Scriptures about abiding. Jesus spoke frequently to His disciples about abiding in Him, and letting His words abide in them. *"I in you and you in Me."* This was to convey the idea in every conceivable form of the unity of Spirit, the unity of God in us all, the unity of the One Supreme, that we Love to

call Omniscience, Omnipotence, and Omnipresence: or the unity of the One God and Father of all, who is in all, through all and about all, of which Paul spoke so beautifully. He that abideth in the most High, abideth in the consciousness of God. He abideth in the consciousness of his oneness with God, or, (as it is spoken of Jesus Christ, in poetical language), in the bosom of the Father. He abides in the very heart, and consciousness of all good. He knows that the good pervades him, that it is in him, it is through him, it is around him, it is over him, it is everywhere, and he knows if he abides and works from that standpoint as Jesus has said, *"You ask what you will and it shall be done unto you."*

By doing the will he begins to know that there is no separation between his individuality and the one self-existing God of the universe. In my first Realization, when I was so suddenly changed from the belief of being a bundle of sickness, a bundle of human beliefs and opinions, a bundle of conditions made up from what I had experienced through my suffering, into the consciousness of my oneness with God, I have stood and stood firm; this is one of the secrets of Di-

vine healing; one of the secrets of healing by Divine power, of healing cases that physicians can do nothing for; results follow right along with steadfastness. It means that the healer must be steadfast in Truth, must stand firm, regardless of circumstances. The healer must know first what Truth is, and knowing the Truth stand as firm in the Truth as the Truth is itself.

The freedom of Truth is the freedom we are looking for. We may think there is a difference, we may expect the Truth to come to us in some different way, that we may go on in our old ways of thinking and speaking and acting, and hold on to a great many human beliefs and opinions that have brought us no satisfaction, and, at the same time, have the freedom of Truth; but, friends, it is a mistaken idea, it is a mistaken view of things. We can not hold on to the old way and take hold of "the new and living way" at the same time. The new and living way is the right and real way; it is so big, it is so broad and it is so wonderful, and so truthful, that it is limitless; so when we take hold of it, we can not take hold of it with anything different from what it is. We must let the old go, the old must slip away; and the new, then the living way, the way of Life, is enjoyed.

I was glad when I found I had a basis to think from that I was actually thinking the Truth when thinking I was whole, that I was well; I rejoiced in the fact, instead of saying, "Oh, dear, it is so hard." I did not make it hard, I did not try to make it

hard, and I would not allow myself to think that it was hard. In fact, I did not try to hold the Truth, it held me and it held me firmly; well, I guess we held together as one; the Truth and the I were one. We must make Truth ourself and begin to think well of self and fulfill the injunction, "Abide in Me," abide in the Christ, abide in the Truth, Christ is Truth. He said, "*I am the Truth, abide in Me, who is the perfect man of God, and let My words abide in you; then you may ask what you will and it shall be done unto you.*" When Truth of Being begins to dawn upon you it is a joy, it is a pleasure, it is something you rejoice in to know and think; it is your privilege, your right, to make the claims that Christ made. You never think of saying it is hard, you will never think of saying it is so hard to hold to the Truth of yourself; you do not have to hold to it, it is the Truth to you and anything that is the Truth to you holds your attention; and is right with you all the time.

A lady in California, who had heard something of science and who felt she was in need of healing, (for, as she stated it, everything under the sun is the matter with me, bodily and mentally speaking, when she heard something of science) said, "Now, if Truth ever healed any one, why could it not heal me?" That is the right attitude to take, when you first hear of it, even if you do not know anything except that it has been a help to someone.

If it has ever helped anyone it will

help me, is what we should think. God is no respecter of persons, and why not receive it unto ourselves? So she opened the Bible to see what she could find there that would appeal to her as a statement that she could repeat while at work, while she was endeavoring to do the work that seemed so hard to her, and she opened to this, "*The law of the Spirit of life in Jesus Christ hath made me free from the law of sin and death.*" She repeated it over and over, while she was about her work. She grew stronger and stronger and she repeated it over and over again, "*The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*" There is no procrastination in that statement. It is a good statement to bring out Truth in the person in the now. If there is anyone who wants freedom, either mentally or bodily, he wants it now, he wants it in the present. He could not enjoy it at any other time. He can not enjoy it in the past, nor a moment ahead. If he has any enjoyment of freedom at all, it must be in the now. The freedom you enjoyed yesterday was enjoyed in the now and the freedom you will enjoy to-morrow will be in the now; so, friends, any one statement of Truth that appeals to you as Truth, if you will let it hold your attention, if you will enter into the spirit of it, if you will abide in the consciousness of your oneness with Christ and then let His words abide in you, they will actualize the good of the Spirit of them, which is their real meaning.

I think I told you, when I spoke to

you last Sunday, that the meaning of a word or the meaning of a statement, is the spirit of it; the meaning of existence is the Spirit of existence, and what is the Spirit of existence? God is Spirit and God is the meaning of creation. What does creation mean, as it stands before us? It means there is a Creator, there is a God. It means that God is here, or else the creation would not be here. Friends, it is such a pleasure, such a joy, to Realize that Truth is the easy way, that it is not the hard way, that it is the comfortable way, it is the satisfying way, it is the way in which we have satisfaction all the time; it is satisfaction all along. There is nothing in Truth but freedom; there is nothing in Truth that binds; why, if Truth was bondage, the more Truth you have the more bondage you would have; but it is not so. It is different. If you know the Truth, the Truth will make you free, but you must let the Love be in you, that will bring out pure, true thoughts, thoughts that are true of the nature of Being. There is full freedom and happiness in the thought that we can live the Truth in our body which is born in righteousness and holiness of Truth, it means that we can claim wholeness, that we can enjoy rightness, that we can think it, and believe it is so, believe in our oneness with the Most High.

If we abide in the Christ, nothing shall come near us that can harm us, nothing whatever. God is our shield and buckler, God is our safety, God is that which surrounds us and I think, sometimes, there is no pestilence,

friends, no mental pestilence, no human belief and opinion, no thought, no seeming enmity, nothing in the way of disease or mental condition of belief that can touch or harm us. We are all right in the Omnipresence now—in the Truth that we are abiding in God. “In Him we do live, move, and have our being.” In no other place are we or have we been, nor are able to do anything without Him. He is so near, He giveth to all life and breath and all things; we have been given the freedom of Truth, but what we do not acknowledge, we do not enjoy; it is a very common saying, and that is not a very pretty one, that you can drive a horse to the trough of water, but you can not make him drink. We can not force any one to accept Truth. The method of the creator is that of self-expression, it is a self-revelation, it is a revealment of Truth. “The Invisible things from the creation of the world are clearly seen by the things that are made, even His eternal powers and Godhead.”

I said something like that, this afternoon, to the people I was talking to. I want you to see the same. This habit that humanity have of placing their good, their permanent good in another world, placing it in a heaven that is afar off, placing all that is permanent in a world to come, and holding that all things here are temporal, is causing more people to pass through what is called death than any other one belief. It is causing people to go after their good; people are determined to find satisfaction, they are

determined to find rest, they are determined to find health, they are almost frantically anxious to find health, and if their permanent good or health is for them only in another world, far away “over the river,” over the other side, that erroneous teaching is bound to ultimate in people dropping their bodies, instead of healing them. Why did Jesus Christ send His disciples forth, His ministers of the gospel of Truth to heal the sick? Why was every minister that Jesus Christ sent out, sent especially to heal the sick as well as preach the gospel? Healing the sick was part of the gospel, it was the demonstration of the Truth that they taught, and for that reason, I hope, we may be always able to hold to the healing as well as to the speaking of Truth to people. I will say that the Truth does heal, that it heals while we are yet talking to them, while we are yet speaking the truth healing is going on. Many cases of healing take place in science classes; I have had a great many cases permanently healed and perfectly healed of what has been called incurable disease in the classes that I have taught; I have no doubt that Bishop Sabin has and everybody else has who has taught the Truth.

The word of Truth heals while we are yet talking it, and we should hold that that fact is Truth. Then, why did He send them forth to heal the sick? There was something else I want to call your attention to and I want you to Realize it and let it sink deep into your hearts, and that is

this, He prefaced everything with the statement that "The kingdom of heaven is at hand." Go forth saying the kingdom of heaven is at hand, do not go forth trying to heal the sick and placing people's permanent good in a world far off from this, a heaven that is far off, or any other world at all; but go forth preaching the kingdom of heaven is at hand, your permanent good is at hand, right here and now, and you are in it.

Now, friends, God is here and heaven is here and the earth is here and you are here and why not make up your mind to stay here and rest, and stop trying to get rest and all your good in another world? He who believes that Christ is come in the flesh is of God. Do not place your permanent good or your Christ away off in the past or far in the future. Realize that Christ is alive to-day and that all the promises are alive and they are all to be fulfilled any time that you recognize the Truth of them and believe that ye have received.

Believe you have received regardless of seeming conditions, regardless of seeming environments, regardless of seeming surroundings; believe in your heart that you have received and you shall have. The law is absolute and demonstrable and will work for you just as well as for me or any one else. There are none that the law will not work for. A great many people want to receive but do not believe. They will say, If I only receive this or that; I would believe I had received, if I could only see this one healed or that one. Friends, such statements

never move me any more than they would remove a mountain into the sea. They do not move or touch me. They do not make any difference in my work. I have just the same thought that I had before these statements were made. The law works the other way. You believe that you have received and you shall have.

The law of God always works from within, out. When you believe within yourself, within your consciousness, the Truth that you have received, that health is yours, prosperity is yours, all good is yours, then there is no power in the universe against you. God is with you. This is the way He works. He knows that all things are His, and we must touch the Truth of God in order to have the Truth of God expressed. He expressed Himself; so we must do as He does, and believe we have received, that the thing desired is already ours, and believe it in our hearts.

Friends, there is another reason. All these points hold together in unity. Jesus Christ said, Give and ye shall receive—give freely, give fully, give not grudgingly, give openly; if it is the widow's mite, give it freely; no matter what it is, how small it is, but whatever you give, give freely, let go of it, give it out just as freely as you would receive anything, and when you do, you shall receive full measure, pressed down, heaped up and running over, just as when you sow a seed. You put the one little seed into the ground and it brings forth many seeds. You plant a grain of wheat

and it gives forth a head of wheat. If you give out freely, even if it is scarcely more than a grain, not grudgingly, but openly, lovingly, and freely, it will bring forth full measure as Jesus did. It will bring forth many returns. You can not tell in how many ways it will return. Speak one word of Truth and you may receive many in return. Just so, friends, when we come to our external dealings, one with another, the business world. We may go into business and deal freely with everyone and everyone will deal freely with us, but we may say, in the business world there is an element or there is a general thought or belief of getting, there is a general worldly belief that the whole purpose of business is to get, and that the whole purpose of Truth is to get the healing. But the whole purpose of healing is not to get. One of the principal things for a patient to do is to give out something, is to be free and give of whatever he or she may have.

The moment they knew, it should be spoken without waiting for further encouragement; do not stop to think that you must have a reward of credit for doing so. Sometimes people say to me, "Mrs. Cramer, do you think that case ever gave you any credit for its healing?" I never think whether I am getting credit or not in a worldly way. What is true credit? The credit is the healing itself. I know that God will take care of the rest. If you go along and give freely regardless of whether you are going to get any credit for it or not, God will take

care of the rest. He will see that you receive full measure, pressed down and running over. One of the principal secrets of success that is at the foundation of all success in the business world, in mental healing, in scientific healing, in speaking the Truth and all along the lines spiritually or mentally, is that of being free to give out. If you give forth freely, from the standpoint of the Spirit, there shall be a constant outflow of good things from the Spirit within, and you will always think the right, and act, and do the right deed, just exactly in the right time and the right way, and you will know exactly what to do and will do it; you will never be in a quandary as to what is right, or whether you ought to take this step or that step; you will know just exactly how to take your steps; you will know just exactly how to take this step and that step and you will know just when to take these steps. You will be self poised and self-centered. You may know anything that you desire to know.

There is a great difference between thinking that we are something that is constantly becoming greater and greater and are not anything that is real and permanent and are to be happy some time, and the Truth of Being what is Now. Jesus Christ always spoke from the Understanding of Being and that is what we are endeavoring to do all through the science world. I have been told that I was taking all beliefs away from people that would scare them into heaven. We do not want to frighten peo-

ple in any way, we want to take all the fear away from them and have them see the Truth of who they are and what they are—not merely what their beliefs are. If they would know who they are and what they are, they would discriminate as to what their belief should be. Then they would be in condition to know what kind of beliefs to give out; they would know what to let slip away from them.

We have been told, by natural scientists, that the body itself changes thoroughly once in seven years. Now, the theory is with natural scientists that the body changes once in 11 months, that even the most solid part of the bones change once in eleven months, and I think, friends, this eleven month theory will go, because we are constantly making new blood, new tissue, new bones, new hair, and growing new nails by every breath we draw. With every breath we draw, we are appropriating a certain amount to the body from the elements; with every meal we partake of we are digesting, assimilating and appropriating a certain amount of our bodies; we are absorbing to ourselves bodily from the atmosphere, from the elements that surround us. You may say that there are 64 elements in matter, as natural scientists have told us, and all these 64 can be resolved to one; we are surrounded by them bodily, and are absorbing them to ourselves. If there was no such thing as giving off, but all was the method of taking to ourselves, we would be stouter than we are. How immense our form would be in a very

short time; but every breath we breathe in, we breathe out just as freely; we are taking on and taking off constantly; we are throwing off just as regularly as we take on. We are absorbing through the pores and throwing out just as freely as we are absorbing. It is a constant activity going on, if we look at it from that standpoint we will agree with our brother, Harry Gaze, who is talking upon perpetual youth from this standpoint. Then why should we carry any marks of disease in our bodies any length of time. Why should we carry them for eleven months, or four months, or why should we say in eleven months the mark of disease will leave the body? The mark of disease, or the appearance of disease never belonged to the body in any way. It is true that the bodies of two men one said to be diseased from head to foot, and the other said to be in a state of perfect health, may be subjected to chemical analysis and nothing can be found in one that is not in the other. In all the 64 elements in matter, there is not one that is called disease, or inharmonony. You can not find a single element called pain, or a single element that does not agree with every other element, and the whole can be reduced to one element, and that one element can be reduced to God. Now, friends, what right, from the standpoint of the Truth that natural scientists have presented, or by what right from the standpoint of Divine Science have we to separate the creator and creation, God and God mani-

fest; what right have we to call the body anything but that which is good, and that which is pure and perfect? For the elements of which it is composed are indestructible, and every natural scientist in the land and every physician will tell you that the elements of which it is composed are self-existing. Although the body may change form, its substance is indestructible. Then, if it is the Truth of anything that means freedom, we must get at the Truth of form in order to see the freedom of form. Some meet this Truth with the affirmation "but it does die." Well, the whole race has been taught separation without variation of Spirit and body.

But the very fact that the universal does resolve it to its original elements and appropriate it again and again shows the indestructibility of it, and if we ever get at the very bottom fact of what it is, and have wisdom we shall see our bodies as did Jesus Christ, without spot or blemish. We must get at the Truth of what it is in reality.

Some Christian Scientists claim that if you had been in the dissecting room, as they have, you would never for one moment think the body was of God. It is true that appearances of disease can be seen, but they are appearances only. When the body is resolved to its original elements, there is no element there of disease. In God there is no element of pain; there is no element of fear, there is no element of doubt or inharmony anywhere in what is called matter, or in

what is called Spirit. Spirit is called God by Jesus, the Christ, who knew what He was talking about, so there is no element of disease in Spirit; God has not given you the spirit of fear, because He is not fear, He has no fear to give; but He has given you the Spirit of Power and of Love and a sound mind.

Friends, the elements of the body have not given you disease, because they have no disease to give. The idea of God, who gives from and outline to substance, has not given you disease, because it has none to give, and so the very reason why Jesus healed was because disease was not like Him.

Disease does not belong to you, it has no place there, and if I were to give a treatment to heal one of you, I would see you free from disease. If you come for healing, you want to get some mental relief, or bodily health, you want to feel well all over your body; you want to get rid of this cough, or rheumatism, or seeming poison in the blood; I would simply see the Truth of what God is who is present; I would see the Truth of our Lord, Jesus Christ, who is God manifest in the flesh. I would see the Truth of what it means for God to be manifest in the flesh and that like produces like. The above is the simple Truth that Jesus Christ, our Lord, gave that we are to take to ourselves and live.

At one time, when I healed a man in California, of consumption, he came in and said: "Mrs. Cramer, I do not know why I have come, but I guess

it is to please my wife. She has heard of some of the cases that you have healed in the last few days, that you have been in our town, so she wanted me to come and see you." He looked at me for a moment and then said: "I do not know how to ask for what I want. Are you a medium?" "No," I said, "I am not." I said, "This is the Christ method of healing." Then he said, "Well, I do not know what to say about it, but I guess I have come to please my wife." "Are you a Spiritualist?" he asked me. I said, "No; I am not a spiritualist. Do you want help? take a chair, please."

He sat down and I took a chair and sat close to him. Then I asked him what his case was, and he said, "The doctors have given me up; they said I was in the last stage of consumptiton and that heart failure had set in, and I would not live two weeks. I have outlived that time." I said to him to be as quiet as possible; the reason I wanted him still was because his cheeks, lips and nails were purple, and he looked as though he would not breathe very long if he did not get relief. My whole desire was to help him. I never centered quicker on Jesus Christ, our Lord, than I did then. I centered wholly upon God manifest in the flesh and I centered upon the perfect man. To me that is all; there is no man but Jesus Christ and I could not and dared not look away from the perfect man. I was so desirous of helping him, and so determined to relieve him. I treated him for perfect action with Divine Love flowing out in the manifestation.

God was breathing the breath of life into him, and I centered wholly upon Jesus Christ as man; finally I broke the silence and said, "You are better." He rubbed his hands, and said: "Yes, I feel it all over me. I do not know what it is, I declare, but I feel it and I am better." I told him to be quiet a little longer. I treated him again; then I broke the silence and said, "You are all right." He arose and walked back and forth, stamped his feet on the carpet, and said, "I feel it to the ends of my toes and fingers," and I saw that the circulation was established, and there was no more of that purple look in his face or hands. The next day, he came back, bounded into the room and said, "I do not know why I have come to-day, unless it is that I have come to tell you that I am all right."

When I left that town, he and his wife were at the station, and he said, "We are here to testify to you of the Truth that we have heard about you, and to tell you, myself, that I have not coughed since the time you gave me that first treatment. My cough is no more than a little cold, and it all went off in that way. I have gained 21 pounds in three weeks."

I want to tell you a little more about that case. When I went from the healing room into the dining room to lunch, my hostess said to me, "Do you know that last gentleman that came in?" I said, "Yes." She looked at me and said, "Has he ever been here before?" I said, "No." She said, "Do you know him?" I said, "Yes." She looked at me as though

she did not know whether we meant the same thing. "Now," I said, "you are going to tell me something that I do not want to hear." Then she said, "Why did you say yes?" I said "I said yes because I saw no man but Jesus Christ, when I treated him, and I did not want to see any other man but Jesus Christ, and I do not want to know anything more about him at all."

Just the moment he took his seat in the chair I knew he was not interested in religious matters. I knew just as well as if he had told me. I told him to relax himself and take an easy position and he did it as though he had been used to it all his life. That man was a noted gambler in that part of the country; perfectly honorable in his dealings, all right in every way and the healing of that man caused the greatest kind of a stir in that town. I had healed people from the Christian church, the Methodist, the Salvation Army, Christian Science Church; and you know how it is in those small places, they think nobody but Christians can be healed, and they gathered in groups all over the town and around in the outskirts talking about this case. They said, Here is a man that has never been interested in religious matters, never interested in any of our churches, and was healed with one treatment.

When they came to see me, I simply laughed and said we will charge it to God. If you have anything against it charge it to Him. I only saw Jesus Christ, the Son of God and the man was healed. The man was healed and

I want to tell you that he never gambled after that, but he became a mining expert and interested himself in that way. If people want to be healed, no matter what their habits are, if we have prejudice against their habits, we can heal them.

We must be single to the Truth or we can not heal. We must be single to the Truth and if the treatment is given in Truth then we must be single in the thought which heals. In that case, I was certainly single to the Truth, for I saw nothing in the universe but God and God manifest. I did not see consumption. There is no consumption of substance, and one of the best thoughts along that line for us to hold is substance can not be consumed, substance does not consume itself; there is but one substance in the universe and it does not consume itself; so, friends, let us dwell in the consciousness of Truth, and I want you to make a few statements with me in concert at the close of this lecture. I would like to impress upon you all to stand firm, be steadfast. It is the steadfastness that shows in demonstration. If you are firm, for a little while, and then wavering, you will not receive anything from the Lord, but if you are single you know what Jesus has promised; have your eyes single to the Truth and your whole body is full of Light.

To abide in the shadow of the Most High is to abide in God, in whom you live, move, and have your being. Do not think God is far off; has He not said: *"Am I not a God at hand, as*

well as a God afar off; do I not fill heaven and earth?"

At one time when I was traveling, I was writing a lecture on the train. That is a habit of mine: and the letters you read in *Harmony*, of my travels along this trip from San Francisco to Washington, have been written on the train. I was writing on a lecture which I was to deliver in Denver, and a lady came along and said: "What are you doing, you seem to be so happy?" I told her that I was writing a lecture which I was going to deliver in Denver, just as soon as we got there. She said: "It must be a great comfort to you;" and we talked a little about spiritual things. "But," she said, "it seems that God is so far away in time of need. So far away in time of need?" I said. "Is He not a God at hand; why does He not fill heaven and earth?"

Let us make a few affirmations together:

There is no mortal self.

There is no mortal body.

No mortal mind of man, no mortality whatever.

All substance composing my body is life eternal.

The idea of its form is eternal, perfect in God.

I am bodily whole in the all good now.

I am in the ocean of Love.

A river of Love is flowing within me, living every part equally.

Error has no claim upon me.

It has no claim in Truth.

I am free with the freedom of Truth.

My Love breaks forth as the morning.

The glory of the Lord is my reward.

Friends, I affirm for you, as a church, absolute success, I affirm for you individually one and all success; even as God is a success unto Himself so is it given to you to be a success unto yourselves. I affirm that you know the way of success. I affirm opulence in every direction, opulence of health, of money, of everything needed and I affirm that all things are yours and that you are free. I affirm for this center and for our brother, Bishop Sabin, and his co-workers success in all their undertakings. There is good for all and plenty for all and to spare and all manifested good is theirs.

I affirm a natural, healthy, steadfast growth for the work here in Washington that can never be stayed, and there is naught against it, since God is with you and for you and you are with God and for God, there is nothing against you and nothing can strength, a center of good, a center of life, a center of illumination and the center of all that is good and you are a center of Divine opulence. So let it be.

In this Spiritual Age few care to say: "I don't know there is a God." All men who have eyes to see and any reasoning powers soon conclude that there is a wonderful supreme power or intelligence in or back of this marvelous universe. The day of agnosticism has gone forever.

Mollie Midget Stories

THIRD SERIES—NUMBER SEVEN.

NO. 22 KINDERGARTEN LANE,
SUNSHINE TOWN.

MOTHERS, TEACHERS AND FRIENDS:—

Let us learn *with the children*, the
following lines from Tennyson:

Speak to Him, thou, for He hears,
And Spirit with Spirit can meet:
Closer is He than breathing,
And nearer than hands or feet.

Cordially yours,
(M.) MOLLIE MIDGET.

APRIL FIRST.

Haste, April dear, we've had enough
Of snowy, blowy weather;
The sun's been playing "blind man's
buff"

With clouds, just like a feather.

Come, blow you North hand blow you
you South,

Away with care and sorrow.

Dry up your little rain-drop tears,
And bring sunshine to-morrow.

We love you, April, and we feel
You herald Spring-time gladness;
And though you "April-fool" us so,
We know you mean no badness.

So blow you East and blow you West,
With sunshine or with showers;
We know you'll do your very best
To bring us sweet May flowers.

My mother says our baby girl
Is just like April weather—
That first she laughs and then she
cries,
And then does both together.

(M.) MOLLIE MIDGET.

THE STORY A LITTLE GIRL TOLD ME.

"Dear Miss Midget, I did just what
you told me to, and it came true."

"What was that, dear?" said Miss
Mollie to her little friend.

"Why," said the child, "you told
me you would name me Faith if I
could believe the things I did not see
and hear. You said that I must walk
by Faith and not by sight if I wanted
to keep that beautiful name. So I
did just what you told me to, and
one day when my mother told me she
had lost a one-dollar bill I quickly
thought and said: 'Oh, mother, I
know your money is not lost. Let us
look everywhere and we will find it.'
So we started a big hunt, first up-
stairs, but when we could not find it
there we went down stairs to search.
It was like the game 'hide the thim-
ble.' I moved everything I could, and
at last we went to the puppy's box
and moved him also. And there!—
what do you think?—right under
that doggie was my mother's money.
The box was in a drug store and I
guess Pup wanted to buy some ice
cream soda with the money. Anyway
we took the bill away from him and
had the clerk put some ice cream on
a piece of paper for him and the dog
was soon licking his lips and wagging
his tail for more. Mother and I
think this is a good joke for April
and that Sir Puppy was only playing
a game of April-fool with us. Ha!
ha!!

E. E.

A KINDERGARTEN STORY ABOUT THE INDIANS.

Long, long years ago, children dear, across the waters in the Fatherland, a little boy was born. His big German name is hard for you little American children to say—one little child called him "Tribble Trabble," but his real name was Frederick Froebel—he was called the "Father of the Kindergarten." His birthday was April twenty-first. He was such a dear, old man the children loved him. He used to take them for long walks, and teach them to make little things out of a piece of damp clay. First they would roll this clay round in the ball of the hand, and it would be as round as an orange; next they would cut it in two halves. Then like Jacky Horner, they would put in their thumbs, but instead of pulling out a plum they made a hole and put in this hole little round eggs and called it a bird's nest. It really looked exactly like one when finished. Froebel taught the children of Germany to weave mats out of paper and to sew cards with a bright colored worsted. Now, where do you suppose Frederick Froebel got his ideas about this clay moulding and weaving? I will tell you. Long before a white man thought of the kindergarten the Indians made pottery out of clay and baked it; they decorated it with letters like the Chinese use; they understood what each mark stood for just as you do your figures. They wrote on some of these clay dishes just as we do on tombstones and they buried these dishes when any one was put under the ground. The Indians knew

all about weaving long before the white man did. They wove beautiful blankets out of gayly colored wool. They did their work well. These blankets are so thick they will hold water. The Indians also took silver and hammered it and made silver buttons, buckles, bracelets, ear-rings and all kinds of jewelry. They love to dress; but we must remember that they make all their own clothing and jewelry and this is more than the white women can do—is it not?

These Indian women are true to their families; they carry their babies for miles on their backs and I think we can learn a great deal from these Indian neighbors. But long, long before the Indians or any man or bird was made, lived our Heavenly Father. He made all that was made—man, the fishes of the sea, the birds of the air, every creeping thing—our Father made us, the old prophet Isaiah says in the sixty-fourth chapter, eighth verse, "*We are the clay and Thou art the Potter, and we are the work of Thy hand.*"

Our Father shapes and moulds our lives; we are like china pitchers. Our Father fills each one of us with beautiful words. He fills us with Love and the more we pour of this out upon others the more we are filled. He shapes our lives into beautiful forms—each one is like a beautiful vase, filled with sweet perfume. Everywhere children go, sweetness follows them. Good children are jewels in the Savior's crown. God bless the children.

(M.) MOLLIE MIDGET.

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We have met with such wonderful success in increasing the circulation of the NEWS LETTER and selling the books, that we have concluded to continue until further notice the offers in the following numbers, from one to six:

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LETTER



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The
Way
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Truth
and the
Life

Our Savior

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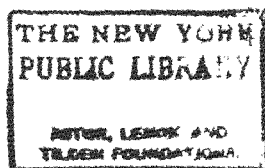
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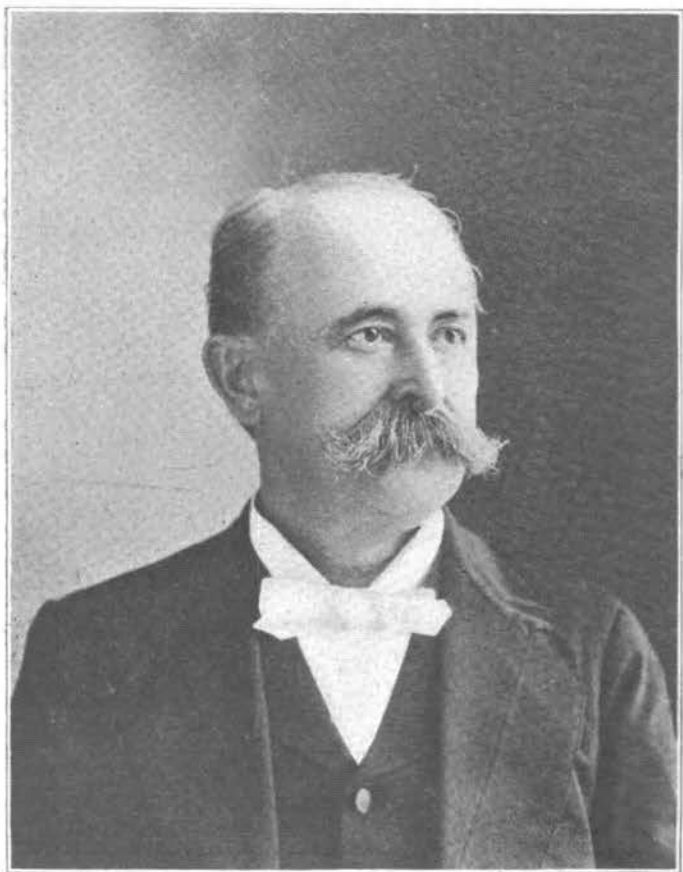
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BISHOP OLIVER C. SABIN.

Washington News Letter

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WASHINGTON, D. C. MAY, 1905.

No. 8.

Lecture—The Problems of To-day.

BY BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
February 12, 1905.

The special subject of the lecture this morning, is **MAN'S FREEDOM**. That, of all the problems that confront us to-day, is the most important. How many of you have ever thought what is meant by Freedom? Our Savior told His disciples and us, that we would know the Truth and the Truth would make us free.

If we look back into the history of mankind we find it obscured with dimness. When the Book of Job was written, by whom no one knows, it is evident that in that day there was a very high degree of intelligence for the person who wrote that book was away and beyond the ordinary. Then we go further into the history, and we find we know nothing hardly of man. We have a story told us that there was a flood, which went over the earth, and God repented Him of having made men and drowned them, and yet there are a great many scien-

tific facts which go to show that that was not true in the sense that we have been led to regard it. It may have been an allegory, but whatever its reason, we know that the unchangeable God never repents, never changes, but from all eternity from the ever was to the ever on, God Almighty has never changed. We have glimpses through Oriental history here and there of man, perhaps back four, five and six thousand years; we also have the story of Moses, but the first glimpse we have of the history of man, that may have been at all tangible, is but a few hundred years before the days of Abraham. We find the nations of the world, the people of the world, so to speak, controlling by families under what was called the patriarchal system. The oldest son was the absolute master of all the other members of the family. These families, as they grew and increased,

became stronger, and they went out and made war upon a neighbor, conquered him and brought into his family all the people of the other family and they became slaves. Gradually, these families became so large with power so great that they were established as little nations and then nation would make war upon nation, until ultimately a great area of country became governed by what was termed a king. From this early beginning grew up mankind, until we find him in the perfection of the present day civilization. Prior to the art of printing, it was very difficult to write books. The letters that they used in those days, were unusually difficult to make. They were something like the Chinese characters, that is to say, in formation and in the manner of making them, it taking a man a half a life time to write a book as large as the Bible, if he could do it in that time; and notwithstanding all these difficulties there had been gathered in the Alexandrian library many hundreds of thousands of volumes. If these volumes were existent to-day, and the world had the benefit of the history therein, we might know more of the history of man, but ecclesiasticism, always the weapon of bigotry and ignorance—through Mohammed—caused the destruction of that great library. He wrote a book and said that was all the book that was necessary for the world to know. It was the Koran, and like some philosophers of our present day, he refused to allow his disciples to read anything else,

and for fear they would, he burned that great library.

Where did man come from? The history has been burned. We know not when he was created; but we know, by virtue of universal law, that there never was a time, in all the universe, in all the aeons of time of the past, when there was ever one atom less in this globe than there is to-day, because all is held together by the law of what we term gravitation, attraction and adhesion. You take a pound out of this world, and it would throw the entire universe into a jingle. There never was an ounce less in the world than there is to-day. If you should take an ounce out of the world, all creation would be in a jingle, in inharmony. God Almighty works through fixed laws. It is impossible that He should contradict Himself. It is impossible that anything should be changed. Wherever in the history of the past, we find man, we have found him struggling for what he termed Freedom. Even in his lowest stages, he wants more Freedom. You take the birds of the air, and the beasts of the field and the fishes of the sea and all animate nature, and in them there is this principle, this desire for Freedom. From the eagle that soars in the very face of the sun, to the animal that grovels in the dirt—all want more Freedom.

I was talking with an old African, formerly a slave, some years ago, a gray-headed old man who was working hard. I asked him about his life prior to his freedom. He said he had

a good master and they did not abuse him, he had plenty to eat and was well taken care of and had nothing to complain of." "Well," I said, "you have to work a great deal harder now than you did before, don't you?" He said: "Yes." Then I said "Which do you like the best, your former life, when you were a slave, or your present life." "Oh, Massa," he said, "I lobs my freedom best." It is that love of Freedom in their nature that cries out for Freedom. Now, Jesus Christ when He enunciated the doctrine "You shall know the Truth, and the Truth shall make you Free," appreciated the fact that there was a great necessity of the human race. It is what the Truth gives—Freedom; and when you know it, you have Freedom. Freedom means more than simply the right of self-control in the sense of owning your own person. It means Freedom in your mind, Freedom from fear. Freedom from sickness, Freedom from want, Freedom from sorrow, Freedom from all the ills of life, FREEDOM, and it can only come when your mind becomes saturated with the Truth that you know you live, move, and have your being in God Almighty; and, when you know that and appreciate it, you have Freedom.

Here is a person who is suffering from disease, or suffering from the fear of disease, either of himself or in his family, worrying about it and suffering constantly. He is a slave, slave to the fear of disease. Here is another that is suffering because of their fear of poverty. He has enough to live on to-day, but

where the supply for to-morrow is to come from, to him is an unsolved problem. He suffers from fear. He is enslaved to that fear of poverty. Now, if they knew the Truth, they would never know of these fears, they never would be enslaved. What is the Truth they would have to know? Well, suppose, for instance, for this illustration that this room was the universe, that it was without end to the south and to the north, the east and the west, and yet in this room, God, being omnipresent, fills every particle of space and we all live in God, live, move, and have our beings in God, like the sponge, when you dip it into the globe of water. The water goes through the sponge and the sponge is in the water, God in us and we in God. It is a combined thought that we live, move, and have our beings in God. Then we realize what God is. God is eternal life, power, love, and God is our Father. Therefore if we Realize this Truth, should we be enslaved? God is life and life fills this whole universe. We live in it and nothing but love can touch us for it covers us as the water covers the fishes in the sea. Love surrounds us and covers us and protects us. Should you be enslaved to the fear of sickness and fear of poverty? You, the child of God, created in His image and likeness, endowed with this power and this dominion, that belongs to you, should you be enslaved? No. Not if you know the Truth. The Knowledge of this Truth is what gives you Freedom and the reliance upon this Truth and the reliance upon

this Knowledge gives you Freedom and manifests perfect harmony in all the affairs of life. The person who trusts God for everything, absolutely and perfectly, is Free and his trust is never in vain, for God Almighty's fixed law is as certain to give you what you want as the water is to seek the level of the sea. There can be no halting.

Now, if we could impress this thought upon the minds of our readers, and our hearers, so that they could have the Realization that they have a loving, heavenly Father, God, who not only desires to help us but is more willing to give this than we are to receive, how happy it would make us. In order for us to receive that blessing, that Freedom, we have to place ourselves in the proper attitude. Now, mark you, God does not change. God never changes, for a person's prayer. Person may kneel to God and pray, but God never changes to answer that prayer. The persons have changed themselves. Now, mark you, if they have placed themselves in the attitude where they are promised, if you seek, ask, and knock, you shall receive. Suppose there are two persons here; the one sitting at the right hand and the other on the left. Suppose the one on the right hand wants something and asks God for it, and the other one wants it too, but does not ask. The one on the right hand will receive, the one who sits on the left hand does not receive, because he has not asked. Why? Because the one on the right hand has placed himself

in the attitude, in the line of the blessing, and the other has refused to, consequently gets nothing. Suppose the sunshine was necessary for our life and we would stay in this room, hid from the sun, and say, "Oh! we can see it from the window, and I do not believe that sunshine would do me any good any way. I can look at it from here just the same and I am not going into it." They would not receive anything. If you say, "Yes, I am going into the sunshine, because I am promised when I get there I am in the line." That person gets where the sunshine can hit him and he is cured, he has perfect health. The one obeys, the other does not. God does not change; God never changes, God knows nothing but good. If you do evil, God knows nothing of it. The evil punishes you and destroys you, unless you repent and do right. The day of Judgment, with us, is to-day, for we are constantly being judged. If I should go out and commit a gross act of infidelity to a certain fixed rule or law, run my hand into the fire, my hand is burned, and so, if I go out and lie and cheat and steal, my conscience and my mind are seared. If I allow myself to become filled with malice and hatred, it goes down through my body and destroys me in a thousand ways. On the contrary, if I sow the seeds of love, throw out the vibrations of love to my brother, and to my God, and carry out and practice the principle of the Golden Rule, that you should love your brother as yourself, I am in a condition of harmony, my mind and body are per-

fect, I am in harmony with God Almighty's universal law. The blessings come down upon you, but God's blessings do not come down upon the other fellow; the curses of his own sins destroy him and the only way that he has of avoiding it and escaping it is to come back to God Almighty, in the line that Jesus Christ His Son, has told us, for "*I am the Way, the Truth and the Life.*" You can not come to God through any other channel. You can not get rid of sin in any other way, except through repentance and going back to the Father.

There are two ways to destroy sin, so to speak, the same way that you might destroy a fire. We will say there is a fire in this great building in front of this hall. Now there are two ways to destroy that fire. First, you can destroy it by artificial means, the use of water and chemicals and other ways, or you can let it alone until there is nothing to burn and the fire has destroyed itself. That is the way with sin. You can destroy sin in two ways. One is to go back to God Almighty, through Jesus Christ, in prayer and forgiveness, and that will destroy the sin, or you can let it alone and the sin will destroy itself by having your body carried over this tramway called death. That will be the end of you. What becomes of the wicked, on the other side, is a matter of opinion. In my opinion we have to repent and if the Bible teaches anything, it teaches that there is an intermediate condition, there is a condition hereafter the same as here where

we will have the right and power to repent. God Almighty never repents for you; you have to repent yourself. You have to come back, you have to make restitution, and you have to do right or you will forever and ever stay in the darkness and blackness of sin and iniquity. Those that live over here, and go on, have this perfect Freedom which the Truth gives them, and they travel on up this ladder of Knowledge making strides forever and forever, always on the upward road, always climbing for more Knowledge, because in God there is nothing ever still. You take the ocean, the currents of rivers, the atom in the earth, the worlds in their cycles and in their circling, everywhere and in everything motion, constant and continuous action and the command is go forward. This very world is being created new all the time, the rivers are created daily, your bodies are created daily; everything, in the beginning, is going on forever and forever in this universal harmony of God Almighty's love, and that is the way it will be forever and forever that was. We will progress and by and by we will know as God knows, because we are His children and His image and likeness.

Man is of one substance with God, and when he realizes this *oneness*, or his God-nature, he begins to wield God-like powers; he overcomes disease, worry, sorrow and grief; he becomes blissful.—*Frank Harrison.*

A man's true wealth is the amount of good he does in the world.

LECTURE--Objections to Christian Science Answered.

BY BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
February 19, 1905.

When our Savior first enunciated the great doctrine of Love, Love to God supreme and Love to your brother as yourself, he inaugurated a new regime in the religions of the world, and this religion has been different from any other religion that the world has ever known. When it takes hold of a person, or when a person becomes thoroughly saturated with this beautiful Love, it changes such person and gives them what is termed the new birth. It fits them for the future life in which they have to walk, it makes them feel that the old ways of carnal mind are to them no longer palatable; they can not endure it. It fills their heart with a burning desire to do good, a desire to lift up the fallen and comfort the sorrowful, to heal the sick, and bind up the wounded heart. In other words, when a person becomes saturated with this religion of Jesus Christ, it changes them entirely and they want to go out into the broad fields of human suffering and relieve the distressed. When the early disciples first became converted to the teachings of Jesus Christ, they had the desire, as Jesus said they would, to go out and give it

to everybody. It is said that in one hundred years after our Savior's crucifixion this Gospel had been preached to every nation in the whole world. Whether this be true or not, we have not the historical data, but we do know that it was scattered in every nation where there was a written language.

Then for the centuries following persecutions came up and its enemies would find the little followers gathered in caves and in the valleys and out of the way places, hid in rooms, worshipping God, comforting one another, healing one another's sick. When they got to Rome and the persecutions come on, they hid themselves in the caves known as the Catacombs. Thousands and thousands of religious meetings have been held under the earth, and throughout all those vast subterranean caves in and around the city of Rome, the apostles, Peter and Paul and those that went to Rome, at times were there meeting there with them, but in it all and over it all, there was an indwelling desire of those who had the religion to give it out to the world, give it to their fellows, spread it broadcast. The very last command

our Savior gave us was to preach this gospel to all the world—carry it with you, preach it everywhere, and you will know whether your work is effective because those who believe will have certain signs which follow.

Now, this Truth to-day, which we preach and which we talk and which we teach, is identical with that taught by Jesus Christ. It is true that there have been many objections brought up against this Truth by the outside world. They say, pointing to one branch of the so-called New Thought, that they are trying to deify a personality, that others are following the footsteps of some man or some woman, are claiming that Jesus Christ has come again in an impersonal way, also that they claim things which the Bible does not justify, which common sense repudiates, and thereby make enemies to the real Truth, to the real New Thought so-called. Now, the only way to test this is to follow the lines which Jesus taught. I do not follow any personality but Him and God, His Father. We do not follow any human personality but Him and God His Father. We do not follow this human personality. We know that we are created the image and likeness of God and that we are equal to any other person on the face of the earth or that ever was on it. We know that God is our Father and we worship nobody but God, Jesus Christ His Son and the holy Truth.

Now, there can be no objection to such a belief. The Christian world cannot make any objections to it.

The Evangelical church takes that as its basis, its groundwork, upon which it builds the superstructure of this church.

There has been too much bolstering up of human personalities, it is so natural. You take the history of the world during Paganism, and there would always be some king that would find his sycophants around him, ready to fall down and cry out that he was a god and this deified him and they would worship him not only living but after he was dead. If it was the fashion to-day, every President of the United States would be worshipped during his four years' administration, by quite a large part of the community who want offices. Take for example those that meet the President to-day, and there is not one of them in a thousand that has the manhood to tell him just the naked truth. I think it was Darius, the Persian King, who had a crier who at every meal time, when the king sat down, would cry out, "Remember, O, king, that thou must die." This king wanted to have the Truth sometime, somewhere come into his consciousness to make him understand that this flattery was nonsense.

Now, the objection against this New Thought is being made, very generally, that the New Thought people are deifying certain people. Now, that is not generally true, and where it is true, it is error and we repudiate it.

The next objection which we meet, very frequently, and more frequently perhaps than any other one, was

voiced to me a few days ago by a member of Congress from Virginia. He bought my book, and I met him on a street car. He came over and sat down by my side and said, "Colonel, I have been reading your book. I read it about half way through and I saw where you said that there was no reality in pain. Now, I knew better than that and I simply laid the book down." Now I know this gentleman, he is a thoroughly good man, perfectly sincere, and was desirous of obtaining the Truth in common with the rest of mankind, reaching out to find the Truth, but there came up so grievous an error, as he considered it, that he laid down the book and pronounced it all error.

Now, we have answered this objection a great many times and we will probably have to do it a great many times yet, because it is the one objection more than any other that we have to meet. Now, let us see if we can illustrate that in about one minute. God created man, in His image and likeness. God being spirit, man is a spiritual being, therefore all that is is spiritual, because God created everything in His image and likeness. Now that body, which we call material, is not material. This body is not material. There is no matter about it. Matter is supposed to be the opposite of spirit. God is spirit therefore matter cannot be his opposite. God created everything and everything that God created was good. Therefore matter, if it existed, would be the opposite of good, which

would be evil, but it cannot exist and it does not exist because it never was created. And so it is with all the other evils, sickness, and sin, the same. God is eternal life, man is His image and likeness, man has eternal life, and this body, instead of being matter, is a spiritual creation, it is a constantly passing panorama. The body of to-day, the body of now, and the body of five hours ago are different. It is changing, everything is changing, and so with our body---within a years' time, it is entirely made over. The river is changing daily, the oceans are changing. According to the ideas of scientific men, once in every ten thousand years, the oceans are made over, and whatever is, is always changing, in a changing condition. You take the ocean currents; they start, for instance, along the northeastern part of South America, roll themselves around through the Gulf of Mexico and then come whizzing by the glades of Florida, cross the ocean and strike the western shores of Ireland, Scotland and England and, going on and around and up and through, you will find the currents come together in every direction. You take the tides of the sea. I have a place in mind, where the tide comes in eleven feet twice in every twenty-four hours, covering a vast bay. God makes the tide and God makes the stream and God controls all. There is not a person on earth who can tell why the heart beats, or why it sends the blood coursing through the veins, only that God does it.

Everything created by man has a point from which to start. You take the watch, and it is the main-spring which makes it run. So you take man, It is God, the main spring of the universe, that gives life to all. You cannot describe it except as it appears to you. You cannot tell why it is, there is not a human being in the world that can philosophically explain why it is. These things are philosophically unexplainable, except that God Almighty's power rules and controls all.

Now, when we say there is no pain, there is no evil, there is no sickness and there is no sorrow, we go beyond and over what is termed these material senses and come into the spiritual realization of the perfect child which God made, in His image and likeness; and when we have that perfect realization, we can see that God is good, for God is all. God created all and all He created was good. Yet these manifestations come before us and have all the appearances of reality. You take the fire in the forests, it is raging, as I have seen it, in the mighty forests of the great West, and it looks as though it would burn the very heavens and the earth, yet in the course of a few days, all is gone, all the fire is gone. Where it was, is nothing but black and burned ruin. The fire went out; it was nothing but a manifestation, it did not go anywhere, it was nothing, it was destroyed by the lack of something to feed on. So it is with this belief of sickness, this belief of evil. You destroy the supporting sub-

stances of the evil, and you destroy it, you destroy the very bottom of it.

You take a person with fever. Confront that fever, confront that fever with the Truth that the person who is supposed to have it, is the perfect child that God made, a spiritual being, living, moving and having its being in spirit; hold that thought persistently for an hour and there is no fever that I have seen yet of an acute character that stood it over an hour and twenty minutes. Where did the fever go? It did not go anywhere, it was nothing, it was annihilated, it was confronted with the Truth and the Truth destroyed it.

Now remember this, as I have told you often before, that whenever error is confronted by Truth, the Truth destroys it. It can not stand it. It has no understanding whatever. Say here is a person who tells a story that is false. It may be of a very alarming character, and put this audience into a perfect fizz of excitement, and yet another person may come, five minutes later, and show the falsity of the first statement. The first statement is destroyed, absolutely annihilated. Why? Because it has been touched with the Truth. The Truth has annihilated it. The Truth which annihilates the belief in pain and in error is that God's child is a spiritual being. That being true, the existence of pain can not be. All there is in the belief of pain and belief of evil is what we term this material mind, this so-called material mind. That is unreal, because the only reality is God and God is good, but you

have to destroy that carnal mind; and the only way to destroy it is to confront it with the Truth, the Allness of God.

Another objection to Christian Science methods is what is termed the ABSENT TREATMENT. A person would think it would be unnecessary to talk of these things, if we did not have the privilege of going back a few years and looking into ourselves and seeing how intensely ignorant we were when we first thought about these things. I remember, in this church room, when I used to hear people talking about absent treatment, I used to think, Well now if they would just simply drop that out and say nothing more about that and talk about their healing, I might believe something of it, but it was repulsive to me, the idea that they could talk about absent treatment. The truth is, I did not know what treatment meant. There has been a mystery thrown around this great Truth by a great many, which has a tendency to mislead. Now, we call it treatment. I do not know why it is called treatment. I called it treatment, because everybody else did, and I learned it in that way, but treatment is nothing more than prayer. Well, now there are as many ways of praying as there are of thinking. You do not have to stand to pray, unless you want to, you do not have to sit down to pray unless you want to. You can pray standing or you can pray on your knees, or you can pray as you walk. You can pray everywhere and under every condition and

in every conceivable form whereby you can throw the thought to the Father of All that He will hear you. That is prayer, without going into it elaborately. A treatment is nothing more or less than prayer. Well, now, suppose that the Christian ministry of the City of Washington to-day would want to pray for the President of the United States, and most of them do, would it not be absurd to think that our President would have to visit each one of these churches and have the minister put his hand on the President's head and say, "Theodore, God bless you?" Then Theodore would have to go to another and then another until he got clear around and got the blessing from all. Then, if you got him out of the city of Washington, he could not be prayed for by the rest of the people at all; they would not have the chance to pray for him, because they could not put their hands on him. How absurd that is.

Treatment is prayer and I ask the Christian world if when they want to pray for their friends that are absent, can't you do it without their being present? Don't you see how absurd it is? It is nothing but prayer and then another thing, there is no absence. That is one point you want to understand. There is no such thing as absence. Suppose this room is the universe, without limit either to the north, the south, the east or the west, infinity, and yet it is this room. God fills every niche and every spot in this room, Omnipresent good, and we live, move and have our beings in

this ever present God, with center everywhere and circumference nowhere. Don't you see, there can be no distance. It is all here in God, and there is no future, there is no part. Why? Because God is infinite, time is nothing, because it attempts to measure something that has no beginning. Could you measure anything that had no place to start from? Could you find out how far it was if it never ended? You can not, neither can you measure anything that has no beginning or ending. All is now and all is here and God is here and God is now and God is all. Now, there can not be any absent treatment in reality, because we all can pray and pray now.

It is said that Christian Scientists are exclusive, that they do not believe in any of the other churches, and that they won't have anything to do with the other churches. That is not true of the Evangelical church. We hold this to be true that God is our Father and Jesus is our Savior and that everybody who recognizes God as the Father and Jesus as his Savior is working along the same lines that we work. If they have not gone so far as we have and made practical all of the promises, yet they will in time, but we carry this truth of Love, Love your brother as yourself, and our brother constitutes all the world, the universal brotherhood of man—and in that way, we take all the churches and all the people of the world into our heart, and there can be no objection that we do not fraternize with other church societies. It is not true of this church. It is

true of some, but that is caused by their having a personality of their own that they are deifying. We want the world to understand this, that Jesus Christ is the way, the truth and the life and that we follow in the way He taught, we practice the Truth He gave and we have our life through and in Him, the same as all Evangelical Christian people. There is nothing in this objection that we do not fraternize with the other churches. We go beyond them, because we believe more than they do. We know that God has promised us to heal the sick. We know Jesus Christ made these promises and so we take these promises literally and we carry them out, and make them practical and the sick are being healed all over the world, everywhere. I received a letter but a few days ago from a person in the island of Ceylon, who but a few months ago sent and got some of my books, and this last letter gives the blessed information that he and his wife had gone into studying, and both of them could heal the sick. Wherever you teach the Word, they are learning how to heal the sick, and everybody that studies learns that God is no respecter of persons, and He will heal the sick for each one of you and for everyone who hears and reads as well as He will for the other, provided you bring an honest, sincere desire to learn and ask God for wisdom and spiritual understanding, for He will give it to you and you can heal the sick and soon he will destroy this belief in error called sickness, sin and death.

Revolution.

BY BISHOP OLIVER C. SABIN.

The election held in Chicago, during the last month in the contest for Mayor, amounts to nothing more or less than the commencement of a great national financial revolution.

The Republican candidate was Justice Harlan, son of the distinguished member of the Supreme Court of the United States, and the Democratic candidate was Justice Dunne. The personnel of the candidates were each without blemish and objection and cut no figure in the election, as one against the other. At the last Presidential election, Chicago gave to President Roosevelt, a Republican, about 110,000 plurality. At the election of the past month, Judge Dunne, a Democrat, was elected Mayor by substantially 25,000 majority. The contest was over the subject of municipal ownership of the street railways and other kindred franchises of Chicago.

In plain language, the majority party insisted that the city should own and run the street railways, and other franchises of similar importance and give to the people the service of such enterprises at a reasonable rate of compensation, taking into consideration their cost.

In Germany and other countries, government ownership of similar character has resulted in great benefits to the people, giving a decreased

expense with a better service.

If we take into consideration the conduct of monopolies of the United States and the manner in which they have accumulated for the owners thereof such gigantic and immense fortunes, much of it without any possible consideration, one is led to conclude that the time has come when these monstrous iniquities should be brought to a halt.

As an illustration, the writer will give a substantial history of the building of one short line of railway in a western state. I think the railway was 114 miles long. It cost to build and equip the road \$11,500 per mile. The promoters issued and sold at par bonds of \$15,000 per mile to build the road and after the railway was finished, they issued stock at \$15,000 per mile in addition. When all was completed, the road was turned over to the great railway corporation, of which the officers who built this short line, were the controllers. The main road took up the little branch feeder, paying par for the bonds and par for the stock, incorporating the liabilities therefor into the parent road's liability and the asset for this liability was the railway that cost \$11,500 per mile. The net profits of this transaction, to the promoters and builders, was \$18,500 per mile and on the total 114 miles,

the net profit was \$2,109,000.

The gentlemen who built that road were paid salaries by the parent road during the time of this whole transaction for their time and labor, and for this enormous profit they never gave one cent in consideration. The farmers and public, who were to be served along the lines, are now charged by the parent road a sufficient amount of money for their services to pay a dividend upon the \$15,000 per mile stock and the interest on the \$15,000 per mile bonds, for by doing this only could they float their stock and bonds at par.

This same system of railway construction has covered the central and far west. This watering of stock is but one of the many hardships which the public have been called upon to endure. Railways have combined themselves and are now a dictatorial monopoly, whereby they control traffic and natural products. For instance, a certain coal mine, in the West, is divided by a stream. The railroad branch runs up the canon; on one side of the canon the railroad owns all of the coal, and on the other the vein of over 100 feet thickness is owned by private parties. The railroad mines and sells its coal at Kansas City, Topeka, Denver, Pueblo, and, in short, at every station on their entire system at the price of \$7.50 per ton. I am giving this as it was a few years ago. They charge just as much for the coal at Pueblo, Colo., but a few miles distant from the mines as they do at Kansas City, Mo., six or seven hundred miles further.

er. If the parties owning the better mine of the two desire to ship any of their coal to market, they are charged \$7.50 a ton for hauling the coal to the market. Thus, you can see that the railroads absolutely control and prohibit honest competition and the development of honest industry by their own rapacious conduct. These are some of the burdens that have been placed upon the people of the United States by this railroad monopoly.

What is true of the railroads has become true of the trusts, controlling almost every branch of honest industry and now the trusts control and dictate, substantially, the price of every mouthful of food that goes into the people's mouths throughout the United States.

The Chicago election is the commencement of the revolution for better times. Under the sterling honesty of President Roosevelt, his vigorous push and determination, we have a right to and do look for much and we believe the time is not far distant when free America will be given freedom indeed and that honest labor and honest ambition will have a chance to again hold up its head and go to the front as in the days gone by. America to-day is a land controlled by the monied people—that is, the big, rich people. Our readers must not think that the editor of the NEWS LETTER is opposed to capital, or is opposed to people being rich. That is perfectly proper and very commendable, but this money must be gained by honest endeavor and honest enterprise. It

ought not to be obtained by the watering of stock and the wholesale robbery and oppression of those who are engaged in honest industry.

Because the Government gives to the railroads the right of eminent domain, the privilege to cross our country, condemn our lands, they have imposed upon them certain obligatory rights, such as are incident to common carriers, which means, or should mean, that all persons should have an equal right to ship over the roads, at a reasonable compensation, but the railroads do not permit this in a great many instances. Take the railroads of California, for instance. They simply have that beautiful State, and, in fact, the whole Pacific coast, by the throat and the railroad barons take the profits and oftentimes destroy the profits of those who patronize them. When in California, I was told of a man from Los Angeles and Pasadena, who shipped 75 carloads of oranges to New York; that the oranges were sold in New York, the railroad taking all of the proceeds for freight and bringing a bill back against the shipper for a portion that the crop did not pay for. Thus, the charges amounted to confiscation and more than confiscation. Let a person find a mine of gold or silver in Colorado, for instance. The railroads will assay the product of that mine and figure out how much the mine will pay. If the ore is what is termed medium or low grade ore, they charge enough for freight for shipping the ore to the smelters at Pueblo or Denver to absorb all except enough to permit the

miner to run his mine and the only kind of mines that have any gain as against the railroads are those where the find is so very rich that they cannot possibly charge enough in freight to absorb the value.

A peaceful revolution in the interest of honest industry has commenced. It is the duty of every upright, honest person to sustain such revolution, until we again return to the methods formerly employed by our Government in the protection of the rights of its people against the rapacious ambitions of the trusts and monopolies. In this, there is no politics. That is to say, there is no partisan politics, as the revolution in Chicago shows that the party which adopts the methods of absolute reform will receive the votes of the people. We look for a great upheaval along the lines indicated, and we expect to see the present Congress, when it meets, awaken to the necessities of the hour and bring forward such methods as will insure to the people of the United States honest compensation for honest labor. If the Republican party follows its loyal leader, President Roosevelt, this will be an easy task; but if we are to have, in the future, what has been in the past, a sycophantic class of politicians who are controlled and owned by the railroads and other monopolies, the people, in their might, will rise up and by their votes will sweep all such from public power and will give to the American people, men who will stand upon the principles of right

and insure rights to the people, as well as to the Trusts.

Our Government is a republic, its citizens are the rulers, and while it is true these citizens are oftentimes opposed by unprincipled servants, yet the day of reckoning comes and as General Logan said, a short time before he died, in the long run the ver-

dict of the people will be heard and the verdict of the people will be right.

We hail with joy the oncoming revolution, for in it we see the brightening stars of universal love for the universal brotherhood of mankind and may God Almighty hasten the time of the accomplishment of this great reform.

Testimonial Meeting.

Delivered Before the Evangelical Christian Science Church Wednesday Evening, February 1, 1905.

BISHOP SABIN.—Inasmuch as it is snowing very hard outside to-night and the weather, in accordance with material belief, is cold, I will open this meeting myself. I could not help thinking, to-night, as I was coming down to the meeting, of the difference there must be between the climate here and the climate of Australia, the home of a lady who wrote me a few days ago. I received the letter, I think it was yesterday morning. She said she was just about to leave for her summer vacation, going to the mountains to keep cool during the heated weather, but we must remember that everybody is not blest with this cold that we have. We have abundance for our own selves, and we could scatter it, if we had the power, down on the southern half of this hemisphere and give them a sort of good cold weather too.

Regarding this subject of healing, I am always diffident, to a certain de-

gree, of talking, because people will say that I, being one of the leaders in this thought, am blowing my own work, and, therefore, if I do not talk very much about healing in my little talk to-night, I will expect the others to be led by their own experience and go on irrespective of anything I may have said.

The great aim and object of my life is to scatter this Truth throughout the entire world, broadcast it everywhere. To any person of ordinary intelligence, with an honest desire to know the truth it can be proven to the satisfaction of anybody, that God does through man heal the sick. One does not have to take anybody's word but all one has to do in order to be convinced of this perfect Truth is to study—honestly, sincerely, and prayerfully—the lessons that are set forth; and God Almighty will heal the sick for anybody in answer to the sincere prayer. I suppose there are but

few who were more bigoted and self-opinionated than I was along certain lines; along what we term religious lines in general. I would not discuss religion with anybody. If I took up a paper and the word Christianity was brought into controversy in any shape, form or manner, I always laid that paper down. I had become fixed on certain principles, or two certain Truths, as I regarded them and do now. First that God Almighty was my Father, and that I believed in Him, and second, that I believed in Jesus Christ His Son, and farther than that I did not know what I believed. If at any time I became cornered by anybody who would say that the Bible says one thing in one place and in another an apparent cross, and asked me which of them I believed I would say that I believed them both. I simply said that I believed them both and would stop the controversy. I believed the Bible because I just simply swallowed it whole and I did not care whether it was true or whether it was false, so far as my ostensible belief was concerned, and in that way I put the subject of religion behind me.

But when this thought came up and this astounding proposition was enunciated; that God, through man, did heal the sick in the same way that Jesus did during the days of the Apostles, it was such a thought that brought itself to my consciousness with such force, that it took hold of my whole nature. I did not believe in it and yet I did not dare to disbelieve it because there had been a case

brought to my knowledge of wonderful healing, something that I knew *materia medica* would not and could not touch. A young man who was employed by my corporation, of which I was president, was perfectly healed.

I commenced to study, to ascertain how they had healed him and what kind of humbug they were passing off saying that this was God Healing. I commenced to study and I continued to study and in about six months the Truth commenced to dawn on my consciousness, and in that study I began to get bodily healing and help. I employed a healer and kept her constantly right along, and I began to get help. Here would be one ailment that would slip off, and then another, and gradually I was getting stronger and it took hold of my inner consciousness and I began to feel and realize that I was something more than I was, a broken-down old man, racked with disease. Gradually the Truth dawned faintly, but it came, and then I got the idea that all was Faith and that everything in this healing was simply the answer of the prayer of Faith. When I believed that as thoroughly as I did, I could ask God for the healing of almost anything and the prayer would be answered instantly and I simply prayed the old prayer of the Christian, "Father, please do this." But by and by I kept on in my study and this Realization of the Allness and perfection of Good, the Allness and perfection of Spirit, the Allness and perfection of Life and Love dawned upon my consciousness and I Realized that

I lived, moved, and had my being in this eternal Good, this eternal Life and eternal Wisdom. In other words; I lived, moved, and had my being in God, who was my Father and when I came to that Realization then I knew that I did not have to ask Father, please do this, but I Realized it was done already and all I had to do was to reach out my hand and grasp the Truth.

Now, what is my experience may be the experience of everybody in the world who will take it, everybody in the world who will study it; but I say to you, my friends, I say to everybody, Do not think you can come in to this Truth by some stroke of magnetism, or some other thing; do not think you can come into this Truth by some stroke of hypnotism or some other thing; it does not come that way. Do not think you can sit down here and in a night have a shock of feeling and have an electrical effect through you so you can rise up and feel yourself converted. There is nothing in it; it is a fact of cold, natural law, of actual knowledge and understanding and when you get that understanding then you may have these feelings of life, of exhilaration, of thankfulness to God that He has given you the Knowledge of the Truth which makes you free. But it does not come in a minute and there is nothing on earth that does come, that is worth anything, except as the result of labor. The slothful man or woman, who does not study and work, can not get anything. He may pick up the crumbs that fall from the rich man's

table but he will eat with the dogs as long as he lives. You have to study and you have to work. It is not only a work here but it is a work that we have just commenced and it will continue on forever and forever. There never will be a time that there will not be myriads of the people who are grasping and reaching for something, for God Almighty's universal universe is operated upon the law of universal action, universal go ahead; it is a constant move forward and we have to go ahead and if we do not, we are nothing.

Oh, it is beautiful and I like to talk of it and I like to think of it, and I like to thank God for what He has given me, as much as He has. He has got me in line where I can go on more and more and it is a beautiful thought to throw out the lifeline to your brothers and sisters who are struggling along this material plane, leading them on, healing them, bringing them on to the ship of state, the ship of health and giving them the knowledge of this Truth which makes them free. This is a work that every one of us ought to be in. It is a work that we should dedicate our lives to and let it be our work and constantly throw out the lifeline and make our religion a religion such as it ought to be.

If we do this, the blessings that we will receive will be beautiful and we will be rejoicing and cheerful and God almighty will bless each one of us and make us strong and more vigorous in this work.

MR. E. E. WARREN.—This evening,

as I came in, I had the selfish thought that I would sit down and listen and take in the good things, but that is one of the things that are hard for me to do.

We oftentimes think in this line of work, that we would like to be like this brother or sister. I was thinking along this line as I sat in my room and looked out in the backyard. I saw the trees, covered with leaves that appeared to be dead and the ground was all covered with snow and every once in a while I would see the birds fly from that tree and take something and go away. I called my little boy and asked him what it was, and he said: "Why, papa, don't you know they have crumbs there during the snow storm?" That set me to thinking. I have been so impatient; I have been so anxious that this thought should go to those friends that I have been working and laboring with for twenty-five years, in this city. I thought it was my fault, but as I looked at that tree and saw that provision made that I had not understood at that time, I thought of the roots as they gathered strength for the coming summer, and I asked God to give me patience that I might gain strength and thought to study until the Springtime when the sunshine would come and the beautiful fruit should come forth and show the result of the labor that had been going on through the storm. We sometimes think we are not strong enough to do this or do that and say, "Well, others may do that, but I can never do it."

My wife has been an invalid for

six years. It seems very strange to hear Bishop Sabin say that these things are so simple, that by an ordinary thought and desire for good that these things can be overcome. I have devoted six years of my life to my wife but I can see that they were not along the right line; there was too much fear and sympathy in my treatment but I want to say this, that while my wife was in the country she became acquainted with a dear friend out there, a lady with white hair. She was one of the sweetest characters you could meet, except that she had one thought that was a constant dread to her—that was that she would die when she got sick. She was afraid to die. Mrs. Warren became interested in her and gave her a couple of *News Letters* and a copy of *Christology* to read. She read them, but her prayer was that she should die as she was sleeping; she wanted to pass away in that manner. In six months after that the change that took place in her was something marvelous, everyone noticed it. That fear had gone, and she became cheerful, and bright, and happy, and she was a help to every one. But here about a month ago word came that she had passed away; she passed away asleep. She never knew when it came.

I was very glad that my wife had given her that help, and even though she was sick she did not wait, and so I say we need not wait until we can do great things, the thing is to do what we can and do it in the right spirit and we shall get the answer.

REV. DR. ALLEN W. CONNETT.—I

like to think that this great law is the same yesterday, to-day, and forever.

While Bishop Sabin was speaking I was thinking at the same time of a relative of mine, a Congregational minister—as most of you know, I was a clergyman in that church for a number of years—who was located at Carbondale, Kans. This was before Christian Science had its birth. He had a daughter about ten years of age that had sciatica for two years, and this disease baffled the skill of the very best physicians of that and the neighboring towns in that state, and it was given out that she could not be cured. While her body grew in a normal way, the suffering in the hip, on the right side, caused that limb to cease growing, so that the limb was two inches longer than the other one. At that time, there was the reported case of healing of a Mrs. Miller published in the *Advance*, the Congregational church paper, and Mrs. Connett, that minister's wife, read to her daughter on one Sunday afternoon, the account of the healing of Mrs. Miller, and when the article was finished, the little girl who was sick said, "Mamma, don't you think Jesus would heal me, if we asked him?" Do you know that was a very serious situation for that mother to be in—to have said yes, when she did not know it for a fact, with the possibility of her daughter being disappointed? And she did not want to say no, because it would show that she did not have faith in Christ, so she did not answer the question at that time and she went to the kitchen and prayed,

as you may imagine an earnest Christian would pray under such circumstances and she came in and read the 9th chapter of Matthew and after the reading was finished, the little girl seemed to take the lead. She said: "Now, mother, let us ask Jesus to make me well." The mother knelt by the bedside and prayed. When her prayer was finished, Nettie also prayed that Jesus would heal her. The mother arose from her knees, and fell over the foot of the bed where the little girl was lying, in apparently an unconscious condition on account of the great force of the emotion, we would ordinarily say; but she was aroused to consciousness by the shouting of the children, there being two other children besides the one who had been sick. This is what they were shouting: "Nettie is cured! Nettie is cured! Jesus has cured Nettie!" and there the little girl who had been in bed so long, was out on the floor in her little night dress, clapping her hands and shouting with the rest of the children.

Now, remember this particular point appertaining to material things, in which sceptics are sometimes inclined to accuse us of saying impossible things; that limb that was two inches shorter, in about six months had grown to its normal condition. Remember, the disease was cured at that time, and she continued well from then on, but as long as there are certain laws regarding what we ordinarily call molecular or cellular change, about six months was required for that limb to gain its nor-

mal size and the girl of ten grew to be a strong, well woman and after she was twenty years of age, she married, and while I haven't heard lately about them, I know she remained well for many years. The point I want to make is this: The world thinks that the healing that takes place in Christian Science and similar lines of teaching, is something new. It is not new. There never was a period of ten years of time in all the centuries of the past from the days of Christ to the present time, but that somebody has been healed by the prayer of faith. I could tell cases that require me two hours' time, all along the years where this same law has been operated.

This Science makes it practical; this Science deserves the name of Science, because it lays down certain principles which, if any one will observe, they will see the results. There is nothing new about it. It is only a question of observing the law. Everything is governed by law, whether it be the falling of an autumn leaf, the snowflake, the meteor or star; it is all the same; all governed by law. Obey the law and expect results. I want to say to this brother over here: I heard him speak of this one before. I think he touched the keynote in regard to sympathy. My little girl was quite badly scalded by hot water being spilt over the back of her head and shoulders. This was quite a number of years ago, and I just knew a little about this. I was out in the yard and heard her scream and came in. I went in and put my hands down the collar of her dress, pulled the

clothes off, and the skin came off in large pieces from her shoulders. There was the time for sympathy. There was the time for scientific sense. For the moment, sympathy seemed to get the better of me. She put her hands up to my face, and said: "Papa, it hurts," and the tears were rolling down her cheeks. She was crying and I sympathized with her, and the tears came in my eyes also, but that did not stop the pain, and it seemed like a voice said to me, "It isn't sympathy that she wants; but relief from her pain." I cast the sympathy aside, and then I held the thought as best I knew, at that time, and in a little while she was asleep and the pain was gone, and while it required almost two weeks' time for the wound to heal, yet she never complained after that.

There is a great deal of error, if we may use that word, held by people who are beginning to study this when they are treating their friends. Of course, we love our loved ones, but after all help is of greater value than that which we call love. The purest love will rise above the sympathy that brings tears to the eyes and will throw on the lever of God's power; it will turn it on and bring the healing that we desire.

I know that there are times when people are tested, but I will tell you it is our business to obey the law. It is our business to obey the law, and it is not our business to question when or how this is going to take place. We simply know when we have obeyed the law and complied

with the conditions that the rest of it is with God. No farmer can plant seed in the ground expecting it to grow up in a day, week, or month. Sometimes it takes years for some of them to amount to anything, so we find when we plant the seed, that is our business, and to cultivate the plant, that is our business, but it is God's business to cause the fruit to ripen into perfection. So, let us as nearly as we can go lay aside the possibility of questioning. Do not say: "When do you think I will get well?"

A lady who comes here, and I have met her at the class, called to see us, and she said: "Why don't God do this? It is His business; I have asked Him, and why don't He do it?" Well, she is a good woman but it is not the part of a dutiful child to say to the parent, "Why don't you do it now?" The parent knows why it is not done now. It is our business to do right; it is our business to comply with the law, and not worry about anything, knowing that the very moment we have complied with the conditions perfectly, the result will be perfect. We want to look at it, if we call it Science, we want to look at it in a scientific way. We do not want to be criticizing God. It is our business to do our duties and the results will be all right.

Mrs. A. W. CONNETT.—When I was a child about eight years old, I joined the church. My father was a minister, and, of course, it was necessary that I come into the church. I did not want to, very much, but still it

was the proper thing, and I was a church member then until I was a grown woman, and continued right along in the world. I tried and tried to understand the spiritual side of it, but it did not appeal to me, because people did not make it practical; and, at last, I lost heart in it, and I stayed away from church. I stayed away from Sunday School. People wondered why I did not come, and I told them there was no use in it; it did not do me any good and I felt worse when I was there than when at home. About two years before I was married, I made up my mind that I would just simply step down out of the church and stay away; I would not try to be a Christian in the way that people wanted me to be in the church in the place where I lived. But one day, we had a new song book and I was looking over it, playing some of the tunes, and I came to the hymn, "I will go where you want me to go." Then I said to myself, I was perfectly willing to go where the Lord wanted me to go, but I did not want to go any more to church, because I did not get any good out of it. I thought then that maybe I could be a missionary, anyway, so I could do something. I thought if the Bible was any good at all, it was all good, and if there were things in it that could not be believed, then you could not believe any of it, and I did not want anything to do with it; so I sang that song over a few times, especially the place where it says:

"It may not be on the mountain's height,
Or over the stormy sea;
It may not be at the battle's front,
My Lord will have need of me;
But if by a still, small voice He calls,
To paths that I do not know,
I'll answer, "Dear Lord, with my
hand in Thine,
I'll go where you want me to go."

And do you know, it was no time at all until I came into this thought, almost immediately, and it seems that Christ's Love opened up and all is brightness, all happiness, and there is nothing to fear and nothing to be down-hearted about; nothing to be bothered about; but it seems to be that it is brightness all the way.

Testimonial Meeting.

Delivered Before the Evangelical Christian Science Church Wednesday Evening, February 8, 1905.

MISS M. E. VAN VOAST.—I had such a beautiful letter to-day from a lady that I can not help speaking about it. The first News Letter she had was about the last of November, and she wrote me to-day, telling of her wonderful demonstration she had. She had been doctoring for years, and then the News Letter was sent her. She has been a sufferer for some eighteen years with very severe headaches. With the few treatments she has got out of the News Letter, she has now made a most wonderful demonstration over her headaches. They would usually last five or six days and completely wear her out. She told me that one day, four or five weeks ago, the headache came back; but she denounced it and denied it. According to the News Letter, all she got she got from there, and after a fight of about twenty-four hours it left her and that was the last of it.

She wanted to know if I did not think she was getting along very well, said she was very much encouraged. She said that whenever her headache began she commenced to deny it and denounce it. I think that was great. I wrote her and asked her if she had "Christology," but she said, No, that the News Letter made everything so plain. So, I think, for the News Letter, that was a pretty good demonstration. That was one News Letter, the first one, and afterwards she subscribed for it. But that has been the only literature she had. I think this is worth telling.

MR. W. S. WHITMAN.—I sent some News Letters and Christian Science literature to some friends of mine in New York, a few months ago. They did not send them back, but they sent word back that they did not think much of that kind of stuff. They have been sick for years; every

conceivable kind of disease had been in that family, and it seemed to me that I was doing as the Bible said not to do: "Cast not thy pearls before swine." I think I had cast my pearls before swine.

At the same time, there was a lady living a little way from me, who fell down stairs and for several weeks she had been unable to walk. The doctor told her she must not lean over, as it would cause a rush of blood to the head, which would be fatal, and she must not move her head without using her hands, and a great many more things he told her she could not do. I took up her case on the 23d day of December, and promised her that on New Year's Day she could go out. I went to see her New Year's day, and she did not go out. She came down stairs, ate her dinner and could have gone out, but it was a cold, snowy day. She was feeling well and has ever since.

There was one who accepted and one who rejected this Truth. The one that rejected it has not made anything; the one who accepted made health. There are a great many people who are so foolish that they will say, "I do not believe at all" and they do not want to believe; they would rather be sick two-thirds of the time.

I am glad that I believe in Christian Science, and I am doing a great deal of good. I am feeling better, I am happier and I have more and I am making other people happier. If I had said, "I do not believe and do not want to," I do not know where I would have been to-night, but I do

not think I would be in church. I am very glad that I accepted Christian Science and that I am a Christian Scientist.

MR. E. E. WARREN.—I would like to say that last week, during that very severe cold spell, I came home and found my wife suffering from a very sore throat. In fact, before we retired, it became so painful that she could not speak at all, and just moved her hands to tell me how she was suffering; the tears were rolling down her cheeks. After the children had retired, I gave her a little treatment of about five or six minutes, she went to sleep and the next morning, her throat was all right and we have not heard anything of it since.

Of course, these are little things, but they show what this thought can do, and what is done in one case can be done in another. Now, my wife, while she is not getting better, perhaps, as fast as we would like, yet I can see a gradual change every day. Things that have been brought on by years and years of neglect, can not be and will not be removed as fast as we should like, so it is well to be patient.

Some time ago, I had a business transaction with a gentleman in town. For a number of years he had owed me a little amount of money. At the beginning of the New Year, I made the resolution that I would begin with the loving thought; that I should throw out these vibrations in every direction in the morning and at night that I loved every one. While I had no idea of any particular person but meant to include every one,

this friend of mine met a lawyer who used to transact business for me, and he said to him, "I think I ought to pay Brother Warren that money I owe him." I never expected it at all and I was very much surprised, but we never know. I give credit to the thought that by giving this thought we can treat people to change their opinions and change their thoughts and bring them into line where they wish to do right even against their own will, and it has been my experience, that in every walk of life, since I have been a Christian Scientist, this loving thought has had a controlling influence that has made things smooth and pleasant in every movement I have made.

MR. G. W. CUEN.—My experience of two months has paid me for searching all of my life. I was raised in the Presbyterian faith as a boy, and the minister thought that the Lord wanted me to be a minister. Someway or another on account of the bickerings in me, I could not get it through the church. There was something there that did not satisfy me. I drifted out of that into Roman Catholicism. I found no consideration in that and went back into Protestantism, and I worked in that field, got out as an evangelist and at a wonderful revival held in Virginia in six weeks' time had 15 converts. I carried a band of workers with me and the bickerings between them disgusted me, and I dropped out of that and went into theosophy. I got some consolation out of that, but finally that got to be so intellectual and self-

opinionated that I dropped out of it. I got into the world as an infidel or anything else, whatever you choose to call it.

Five years ago this winter, I boarded with a family living here in town and they claimed to be Christian Scientists. I never saw this, but my wife relates the circumstances, that the lady of the house would have the Bible on one side and Mrs. Eddy's book on the other at the washtub, and she would rub and study her lessons. She was continually talking to me about it, but, unfortunately for the poor woman, I could not take Christian Science at that time, they turned me against it.

A short while ago I got in again with a family, and one evening, when I had nothing to do I happened to pick up the NEWS LETTER. I was interested in it and finally one evening I asked a question and found out that this was a different branch from the Eddy branch, and I became a little more interested in the matter. I had no faith and could not have any faith in the other branch, on account of some people I know who claimed to be Christian Scientists. It only proves that a person has to be very careful, and I think if you will let your light shine that will bring better results than all arguments.

About a week before Christmas, I was injured in the back; you might call it a sprain. About 30 days ago, I had the same results in Baltimore, when I was on the Fire Department, and every once in a while it would come back on me. I was taken to my

bed; I lay down and I cured myself of that just simply by reading the NEWS LETTERS; and I Realized what God was, I Realized what I was and the beauty of it is my wife Realizes it, and we have two little tots, one four and the other seven, and they are just as full, so we have a happy home, and a happy family. It is all harmony and I am not looking for any 'isms' or anything else, and to-day I am better than I ever was in my life, and everything now is moving along beautifully, just as God wished it and wanted it and now I am in the light, while for years and years I have been in darkness.

BISHOP OLIVER C. SABIN.—I did not intend to say anything to-night, but I will, as I have a little time, say a few words. It is the Truth that heals. Now, these various testimonies you have heard here to-night about those who have read the NEWS LETTER being healed, it is simply the Truth that is contained in that publication. I used to hear the Eddy people say that they were healed by reading Mrs. Eddy's book, and I attributed it—which wasn't exactly infidelity—I attributed it to some miraculous power of her writings, but that is not true. The first thing I ever knew of anybody being healed by reading my writings was a lady living about eight miles from Dallas, Texas, who wrote me that she rode that distance, reading the NEWS LETTER, and when she got home, she was healed. Since that, of course, we get letters from everywhere, very frequently, about this and that one being healed by reading

this book and that book of my writings. It is the Truth that heals; it is not the human personality; that has nothing to do with the human personality. It is simply the Truth, that is all. I thank God that He has given me the power or the wisdom or the ability to write books that contain the Truth, and in so far as I am enabled to give it out. I do not take any personal credit for it, only I am very, very thankful that God does give us the ability to Understand the Truth and give it out. Thereby we are doing as our Savior commanded to go out and preach this Gospel to all the world and certain signs shall follow those who believe. It does not say those who believe this one or that one, but those who believe the Truth. It is the Truth that does it. Our Savior says: "*You shall know the Truth and the Truth shall make you free.*" It does not say you shall go and be treated by this one or that one and that they would heal you; it is the Truth. The Truth, the Realization of the Truth that all is Spirit, and that God is All, and that you live, move, and have your being in this Spirit of Love, and no inharmony can come to you under these conditions. That Realization heals the sick and when we can disillusionize the world, the world that are not in this thought, and let them Understand that it is God's Truth that does the work, and it is not the Christian churches that the church has nothing to do with it, but it is the Truth that makes them free, they will come to us; but here we run up against all

kinds of ecclesiastical dogmas and ecclesiastical combines, conferences, synods, etc., and that same old cry, "Great is Diana of the Ephesians" comes up against us everywhere we go. The believers of our creed are the ones to-day who are holding the people back; but they can not hold them back long. There are millions of them going out every year, millions of them, and it will be but a few years until such men as these will be giants in the field of unfolding this Truth, giving it out to the world by the thousands and tens of thousands, and we will convert the world. In 10 years' time, we will have this world on the highway to conversion. Take my writings alone, hundreds of thousands of volumes going out every year, going everywhere,

teaching the Truth and the evidence coming to us from India, from Ceylon from Australia, from South Africa, from Germany, from France and every nation on the earth, that this work is being taught. It is doing its work, it is the Truth that does it. I tell you when God's Truth is sent forth on its mission, it can not return empty-handed.

I am delighted with the testimonies given here to-night and I want to say to every one of you who is in this work, never waver for an instant. If things come up that are not exactly right, know there is error somewhere that is preventing, that the Truth is as true as the eternal sunshine and it can not fail ever, except by erroneous conditions surrounding it.

EXTENT OF PATENT MEDICINE.

Take all the cocoa and chocolate manufactured in this country in a year. Add all the blacking and bluing, the flavoring and extracts, and the axle grease. Take next a year's product of that beet sugar industry which was important enough to hold up a great treaty for two years in the Congress of the United States. Throw on all the glue, the refined lard, the castor oil, the perfumes and cosmetics and the kindling wood. Finally put on top the pile the entire output of ink and mucilage. The total value of

this accumulation will still be less than that of a year's product of what we call "patent medicines."

The census of 1900 placed the value of "patent medicines" produced in this country annually at fifty-nine millions six hundred and eleven thousand three hundred and thirty-five dollars. As the average profit is about one-third, this means that the sum paid over the retail druggists' counters, taking no account of increased consumption in the last four years, is something like eighty millions of dollars a year, about a dollar for every man, woman and child in the country.—*From Leslie's Monthly.*

THE WORD.

BY DR. JOHN D. MILES.

"In the beginning was the Word, and the Word was with God, and the Word was God."—John, 1:1.

The Bible teaches us that there was a man sent from God, whose name was John, to bear witness of the coming Light, that all men through Him might believe and be saved. Moses gave us the Law; but Truth, Salvation, and Redemption from sin, sickness, and eternal death, came to man by and through Christ Jesus, who was that Light.

At the time of the coming of Christ man was depraved and despairing. Materialism, with its clouds of darkness was abroad in all the earth, and the soul of man yearned for some gleam or ray of hope. Christ, our Redeemer, removed the darkness of despair. He gave to man the Gospel of Love, and bade us look with Faith and Hope upon the opening scenes of Eternal Glory. He said *"The Kingdom of Heaven is within you."* God is in His Kingdom, "He is Omnipresent and Omnipotent." We in God and God in us. Our Savior in the name of the Father, performed His works without material aid, and His command to His followers was to *"Preach the Gospel and heal the sick."*

"And He said unto them, Go ye into all the world, and preach the Gospel to every creature."

"He that believeth and is baptized,

shall be saved, but he that believeth not, shall be damned."

"And these signs shall follow them that believe, In My name shall they cast out devils, they shall speak with new tongues. They shall take up serpents and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

Here we have the Word of God, spoken through the Messiah, to all the world, that man, through faith in the name of Jesus Christ, can heal the sick. The Scriptures are full of encouraging, sweet words and promises of God. The supply of His beautiful sunshine is exhaustless, and whatever our faith may be we know that we are dependent upon God, the Father, for Life, Health and Happiness, and we must never forget *"That except the Lord build the house, they labor in vain that build it."*

We build temples and we forget God. We forget that the whole living choir of worshippers is the church of God—the temple not made with hands, but whose foundations are living stones. This is the temple of which we are all members, each bound by ties of affinity and communion as common brethren and bound by nature's laws, which are unchangeable.—N. A. Staples.

"Certain thoughts are prayers. There are moments when the soul is kneeling, no matter what the attitude of the body may be."—Victor Hugo.

Theory and Practice.

BY JANE W. YARNALL.

Theory is the formula, or the argument laid down; the Method of procedure, and the practice of Theory is to follow in the exact manner in which it is given.

Every earnest, sincere student will do so with Faith in the instruction; because he or she wants to prove the Truth of the Theory, as well as to do a good act, for all that is accomplished by the principles *is good*; and let us not forget that one who perverts the power uncovered by learning these principles, and uses it for some evil end is lacking in the principle, or in the Realization of it. The writer can never forget the first time she was called upon to treat a case which came to her by accident, and as her husband was a practicing physician and she did not wish to do anything that would be interpreted as in opposition to him or to his profession, the acceptance of a patient was a matter that required some thought.

She had no idea that she had the power to heal, at the same time, she had cherished the instruction and was really anxious to try her skill. The case was a very distressing one, which it is unnecessary to give the particulars of, but I will say it looked very much like trying to raise the dead. I told her I had never tried to heal anyone but that I would try if she would say nothing about it, and I

would do the very best I knew, which was all she asked.

I had the formula that my teacher gave me, and I was faithful in using it *verbatim*, and to my astonishment, the patient got well so quick it made me dizzy, and in less than a week she had regained her normal strength. She had been an invalid for months and had submitted to an operation a few weeks previous to consulting me, which had left her worse than before. In less than a week I found a friend of mine who was suffering with a similar condition. I treated her with the same formula and with the same astonishing result.

Now, I speak of these two cases to show how the following of a fixed formula will succeed with one who is earnest and sincere, especially where the thought is new to the people.

Do I believe that such results would follow now? Not in a community where the Metaphysical principles are so widely known and where they are so variously understood as they are in most cities now.

The practice of "Mind Healing" has, since the time I speak of (nearly 20 years ago) been so garbled and so broken up into factions and cults that it is a difficult matter to find many who really adhere to the fundamental basis of "Christian Healing." Many who call themselves

"New Thought people" do not believe in healing at all, while we *know* that healing the ill of the flesh is the very stepping stone to the soul's unfoldment, and *all* have to take that step *first*, and anyone who shirks that step has missed a very important plane of development, and will some day have to go back and pick up the lost stitches in his philosophy. It is true that all have to begin at the bottom rung of the ladder, and the most highly educated in order to master the system must begin in the same way and never consider it beneath them to heal such cases as appear to need the healing in order to prove the Truth of the system as well as to do a good act. Every one is not expected to be a professional healer but he must *know* and *prove* the law if he wishes to unfold to a Realization of his highest.

We are all more or less handicapped by the popular opinions of the community in which we live. It will be remembered that Jesus "*Did no mighty works in Capernaum because of the unbelief of the people,*" and the unbelief of people in these days, where so many attempt to practice healing without any real deep knowledge of the principles and *fail* in their efforts destroys confidence in the system, and the weight of public opinion has its influence. Then, people are heard to say of the Scientists, "They can not prove the truth of their theories;" and even when a case is healed of some very distressing malady, they are liable to say, "*It would have gotten well anyway,*" or, "*the medicines*

they had previously taken had just begun to work," etc.

We declare *boldly*, that the principles of "Christian Healing" are yesterday, to-day, and forever the same, and just as efficacious to-day as they were when Jesus walked among His disciples about Gallilee, and that all failure to heal is due to human error.

Let us go back to the statement at the beginning. Why did the formula used on those two cases (and many more) act with such magic? Because the ideas, the principles and practice were so new to the people. They were dazed with the marvels they witnessed and never thought of raising a doubt of the genuineness of the cures; besides those who learned to practice the principles were, as a rule, earnest and sincere.

The Science of Healing has had its ups and downs, its persecutions and misrepresentations, but it has outlived them all so far, and grown and spread its influence over many countries, and all who really wish it God-speed will see the Truth in its theories and know that the practice of those theories is successful whenever the conditions are favorable, because the law is unchangeable.

A correspondent writes a query as follows:

"Good being eternal is everything that is good eternal; second, is everything that is eternal, good?" Answer: Good is eternal; second, everything that is good is eternal; third, everything that is eternal is good, for God is All and God is Good.

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Unchain the Truth.

A CHANGE OF BASE.

The NEWS LETTER, from this date, is going to be somewhat of a different paper to what it has been heretofore, in this, that we propose to make our articles shorter, and, if possible, more readable, and intend to keep in touch with the affairs of the world in its religious thought, also in the diplomatic relations of the nations of the world, together with the general trend of events. In our own country,

we propose to handle current subjects as they come up, from our standpoint which shall be the standpoint of absolute RIGHT and whether that measure builds up or condemns, will be dependent entirely upon the subject created. We have no politics, but the good of our country. Any system of politics which takes God into partnership and enables the Government to be run in accordance with the rules of right is the true system. Such system of procedure is our duty, as well as our pleasure to commend and so far as we have influence to enforce; and where it is otherwise, such errors should be condemned. So far as party politics, partisanship, whether one be Democrat, Republican, Populist, Socialist, or otherwise, is a matter of indifference entirely, and the only measure of any policy should be whether it is right or wrong. We are convinced that it is not the proper thing for the churches to leave the government of our country entirely in the hands of those outside of the Faith. The millenium can come and will only come, when people learn the rule of right and learn how to demonstrate the Good. Then evil will be banished and destroyed, but until that time comes, it is the duty of all good men and women to cast their influence toward the government of their country along the lines of right. Partisan politics is,

perhaps, the cause of more iniquity than any other one thought. Politicians, to accomplish an end, resort to processes which are dishonest and demoralizing to the morals of the people. assuming that the end justifies the means. This is wrong. There is no measure whereby you can go upon the principle that, of two evils choose the less. The rule is and must be, of the two evils choose neith-

er, but on the contrary, ALWAYS CHOOSE THE RIGHT.

In our government affairs, I propose to commend or condemn measures, parties or participants as we shall deem such to be right and proper, but never, under any circumstances, will we carry malice, hatred, vindictiveness or partisanship into this work and will ourselves be governed thereby.

Lovingly yours,

Olin C. Sabir

BISHOP.

TOO THOUGHTLESS!

One of the HERALD's special cables from Paris this morning tells of an American woman who was operated upon by a laparotomist in this country, and next, her health not improving, by a specialist in Germany, and now by a French surgeon, who extracts from the cavity a pair of gold rimmed eyeglasses.

The question arises whether they belong to the American or to the German operator. It is not likely in the circumstances that either will press his claim. There have been so many instances in which the operator has left a probe or forceps in the wound that a patient now would only mildly resent such an incident, but when it comes to a pair of eyeglasses, really aren't some of these surgeons becoming too absent minded?

Do right and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more; a blessed spirit, for it is the spirit of God Himself, whose life is the blessedness of giving. Love, and God will pay you with the capacity of more love, for love is Heaven—love is God within you.

The source of joy and glory lies solely within us. If a man's heart be not at peace; if he does not possess his own approval; if a peaceful conscience does not shed its light upon him, then nothing can make him happy.—*Farrar*.

The narrow minded ask: "Is this one of our tribe, or is he a stranger?" But to those who are of a noble disposition the whole world is but one family.—*Hindu*.



MRS. MARY C. SABIN.

Class Teaching.

BY MARY C. SABIN.

Inasmuch as we are going to give a month's teaching at Popham Beach, Maine—that is, from July 5 to the last of July, five lessons a week—I thought it would be well to say a few words as to the importance of such teaching. This teaching is to be free, therefore there can be no thought of selfishness charged to my husband in regard to this work.

In teaching a class before public audiences, as necessarily must be done, where the lessons are prepared for publication, there are many things which can not be illustrated so well as by these personal teachings where the student has the right to ask questions and have points illustrated.

We have friends living in all of the States and they can well afford to make the trip to Maine, have their enjoyable time at the seaside, and at the same time, receive this lesson teaching, because the tuition is free and I shall hope to see my friends, many of them, from New England, New York, Pennsylvania and the States further west and south.

To obtain this Truth pure and simple, with a clear Realization, is worth more to a person than all the world. Nothing compares with it. It gives one the control of all material surroundings, fills our hearts with constant happiness and love and peace, gives us, in our surroundings, perfection from business fears and inharmonies, and in short, it enables one to come close to the Father and live in His bosom of love forever and forever.

In the old thought, we were taught to believe that we are the creatures of circumstances, subject to the control of the elements, of sickness and many of the ills, so-called, of life. This teaching gives us the knowledge of the Truth which our Savior tells us makes us free. Without the knowledge of this Truth, no one can be free, and the only way that this Knowledge can be obtained is by industriously studying, asking, seeking and knocking, and if we do our part, as we should, victory is sure to crown our efforts; and God's wisdom will come down over us and into us and through

us and He will lead us and direct us in all our pathways, as we journey through this (so-called) valley and shadow of death, lifting and destroying the fear of sickness and of

sin and of death from our consciousness. giving us liberty, filling our hearts with Love, with Righteousness and Holiness, and in this the Truth makes us free.

RELIGION IN THE SCHOOLS.

The question as to whether religion should be taught in the schools has been agitating the ministry of the City of Washington during the past two months.

It is our opinion that the public schools should not be made the vehicle of religious teaching for the reason that too much error would be instilled into the children's mind.

For instance, suppose that the editor of the *News Letter* should be the teacher. He would teach the doctrine that God does, through man, in the name of Jesus Christ, heal the sick, and that the promise for such healing was made by our Savior when He lived, and abundance of Bible testimony can be shown to prove that that is true. Yet, the ministry of every church in the city would be up in arms fighting this theory, because their conferences and their synods and their law-making powers had not recognized this to be true.

Suppose he should teach that this universal belief in the doctrine of a personal devil and a literal hell was not in harmony with God's law of universal good and that the punishment for all eternity for the crimes that one could commit here in the

seventy years, was too great for the crimes committed, that the punishment would be unjust because of its magnitude. Most of the ministry in this town would be up in arms against that, because the average orthodox thought cherishes and nourishes the belief in a personal devil. A very good orthodox person asked the writer, sometime ago, how the ministers could fill their churches if they did not fill them through this fear of punishment, this fear of the devil.

An additional reason why religion should not be taught in the schools is that the schools are public property to all citizens. Each one pays his share of the taxes. Each one's children are entitled to the benefits of the schools, and if one's children are to be taught a religion which their parents do not believe in, it would bar them from sending their children to the school because they would be unwilling to have them taught a doctrine which they did not believe.

The better course is to teach all legitimate information and sciences in the schools, and leave this haphazard thought called religion to the home teaching of the parents, or let them do as the Catholic does, teach their own children in their own school in their own way.

Mollie Midget Stories

THIRD SERIES—NUMBER EIGHT.

No. 202 KINDERGARTEN LANE,
SUNSHINE TOWN.

DEAR CO-WORKERS ALL:—

Let us pray with one accord that "Our Flower Garden" (the Sunday School), may bloom with the purest and sweetest rose buds. Let us watch with Hope, Faith and Love, for the unfolding of each "petal of Love." The following stories represent the Pessimist and Optimist. Please SEARCH for the *Lessons* in them.

Yours, for Child Culture, I. H. N.,
(M.) MOLLIE MIDGET.

THE STRANGE OLD WOMAN.

"There was an old woman,"
Who lived in a cellar;
She didn't like blue,
And she didn't like yellow.

There was an old Sun Man,
Who lived in the sky,
He loved this old woman,
And oft wondered why

There should be a woman,
A man or a child,
Who would run in a cellar,
And hide—when he smiled.

(M.) MOLLIE MIDGET.

THE STORY OF VIOLET'S COUSIN "JOHNNY
JUMP-UP."

School was out, and the boys and girls were going home. They were all having a good time, I can tell you, for the Spring sunshine made them feel so good. They were jumping about like grasshoppers, and some of the boys were running down the street like deer. May and Daisy were sisters, and Johnny was their little brother; but, sometimes, *these little brothers* can do more *for their mothers* than the girls. However, Daisy and May tried to coax John to go to the fields to gather flowers. But this little man remembered that to-day mother was "cleaning house," and he declared he should go home and help her. Everybody loved little Johnny because he was always so willing to help. His teacher found him a good pupil because he did not "shirk his duty." When he arrived home, he found his dear mother lying on the couch, so tired from a hard day's work. Johnny ran right into her open arms, and put a big kiss upon her lips. Then his mother told him a funny thing—she told him his kisses made her think of a little Spring flower called *tulips*, and his love for her was just like sweet perfume. And John's face just beamed with sunshine to hear his mother praise him. He then began to play with his blocks but, when his mother wished for a

drink, Johnny jumped up and brought it.

After a while the sisters came home, and soon the three children were interested in a picture book. But, when the door-bell rang—and the maid being down stairs, did not hear it—instead of allowing his mother to go to the door, Johnny quickly jumped up, and opening the door, politely bowed to his mother's friends, asking them to be seated while he went to tell mother they were there.

"Oh, what a nice boy," said one of the ladies. By this time mother needed a handkerchief. Daisy did not run to get it for her; and May did not offer to go. Who did? Johnny! He ran up the stairs and jumped down three steps at a time, and before his mother could say "Jack Robinson" the handkerchief was in her hand.

Several days after this the school teacher invited the children to go and gather wild flowers. With mother's consent, the three children, swinging their May-baskets on their arms, soon joined many more, who were tramping toward the mountain. Soon they were rewarded for their long journey. The mountain side was blooming with all kinds and colors of flowers, which, peeping out from the old dead leaves and grasses, were springing up everywhere. The teacher called this spot "The Garden of Eden." As the school children were busily filling their baskets, two of the boys found some funny little flowers, with nodding heads. These they called "roosters" and they wanted them

to fight and pull the heads off, but Miss Mollie taught them that flowers were made to love, not to pull apart. When each basket was loaded with flowers, several of the children gathered a few dead leaves to show their friends at home just how the trailing arbutus was found, hidden away under dead bushes and leaves, and how beautifully this tiny flower tells the Easter story (of the New Life springing out of the old dead earth.) When Johnny's mother saw the baskets the children brought home to her, she took one and said: "Now, my dear children, one of these little flowers reminds me of one of my children more than all the rest. Guess which it is?" All shouted at once: "The May flower!" "No, that's not the one I mean. Guess again. This time they all guessed "Daisy." "Wrong again," said mother, laughing. Guess once more. It is a flower I used to pluck when I was a little girl—some called them 'roosters,' but they have another name, and I shall call my boy by that name." "Johnny—Johnny Jump-up!" all shouted in a chorus.

"Yes, that is right, and the very name for my boy, because he jumps up every time his mother wants help."

This ends the "Johnny Jump-up" story.

TO A VIOLET.

Pretty little Violets
Peeping up your head.
Old Mr. Snow Man,
Told us you were dead!

But he was mistaken,
 You hid beneath the snow,
 While old Mr. North Wind,
 Over you did blow.

Still you sleep so sweetly,
 Now *you wake* to tell,
 All the little boys and girls,
 That you love them well;
 And your dainty head, dear,
 Rising from the earth,
 Tells us of the Easter morn,
 Of our Savior's birth.

Violets, we thought you dead,
 Long, long ago.
 Now you push your little selves,
 Out of earth and snow.
 Violets, sweet violets,
 You are ever true;
 Lifting up your modest heads
 For heaven's rain and dew.
 (M.) MOLLIE MIDGET.

PRAYER.

BY MIZPAH.

Oh God! Let the captives free.
 Break the chains. Strike off the
 shackles of every kind. And Oh God,
 —Father—make us free indeed. Free
 from superstition. Free from the
 bondage of every evil desire. Free
 from the bonds and restrictions laid
 upon us by man, and man-made sys-
 tems; and give us the knowledge and
 the courage of thine own freedmen.

Let us inquire of none but Thee.
 Let us be led by none but Thee. Let
 us acknowledge no power but Thine.
 The great ALL POWER. Strip from
 every one the shackles of selfishness.

The shackles of envy. The shackles
 of hatred, of indolence, of indiffer-
 ence, of intemperance, of intolerance,
 of pride, of greed. The shackles of
 mesmerism, of hypnotism, of igno-
 rance, of impotency, of disease, of
 poverty.

Oh God, Our Father! Give sight
 to the blind, and make the deaf to
 hear and understand, that Thou, and
 Thou alone, art ALL. That THY
 TRUTH is all. Manifest THY POWER
 in our midst, and in the whole world
 and systems of worlds. Declare
 THYSELF with a loud voice that all
 MUST hear and obey.

Thy kingdom come. Thy will be
 done in the hearts and lives of those
 whose kingdom is of this earth, and
 who recognize no sovereign but the
 material sovereignty of man, and
 man-made systems, as it is done in
 the hearts and lives of those whose
 kingdom is Heaven, and whose only
 Sovereign Thou art; whose yoke is
 easy and whose burden is light.

And this we ask in Jesus' name.
 Amen.

As one has intercourse with the
 world at large, it should be our aim
 and object to scatter deeds of kind-
 ness, thoughts of Love; throw out the
 lifeline and give the cup of cold water
 to the thirsting at every opportunity
 that occurs.

DIVINE HEALING.

The little book "Divine Healing,"
 is still being sent to all who wish it
 for ten cents.

THE JAPANESE-RUSSIAN WAR.

There has been much talk about peace, in the last few weeks, and it is devoutly to be hoped that this talk may culminate in consummation.

When one considers the cause of this war and its subsequent magnitude, causing suffering such as the world has never seen, involving physical valor never surpassed, battles fought—the greatest the world ever saw—casualties and deaths and wounded unsurpassed, we wonder and stand appalled when we consider the real insignificance of this controversy.

In a nut shell, the cause of the war was this: Japan conquered from China the peninsula upon which Port Arthur is located, and intended to take possession of that peninsula and of that fort, for her own future aggrandizement. The powers, of which Russia was the leader, insisted that Japan should not have Port Arthur and made her relinquish it and made her accept money as indemnity from China, in lieu of territorial aggrandizement. Russia soon thereafter took possession of Port Arthur, under the excuse of holding it against China, because of China's boxer uprising, which came so near destroying all of the ministers who were at the court of China. After this Boxer uprising had been put down, Russia was requested by the powers to evacuate Port Arthur and return China to her original rights therein, which she readily promised to do, fixing the date when she would do so. That date came and

there was no leaving Port Arthur by the Russians and a later date was made. All the time, the Russians were fortifying and bringing in soldiers to hold Port Arthur. The Japanese stood this for several months, and finally made a demand on Russia to get out within a certain time. Russia, in the meantime, was shipping troops as rapidly as she could, and war supplies into Port Arthur and by the time the Japanese limit had expired, Russia was ready for war, as she believed. Japan declared war and began the fighting.

Now, for the possession of Port Arthur and the peninsula upon which it is situated this war has been fought.

The war has done this good. It has advanced the cause of human liberty very much in the empire of Russia, and the result can be none otherwise than that Russia shall become a Constitutional Government, governed over by the Czar or as a Republic under a Constitution. If one reads the history of the world carefully, he will find that revolutions in the interest of Freedom, when once started, have always continued until the object has been gained, to a greater or less extent, and so it will be in this. The peasantry of Russia will be largely relieved from their present down-trodden condition. The arbitrary power of the nobles will be hampered and controlled by law and the rights of the crown will be controlled by law. The people will have rights guaranteed to them by law. We, in free America, who have the right of habeas corpus, which will force any person

from any prison for just cause to be brought before the judges of our courts and there have an honest adjudication of his or her cause, and the further great right, that of the citizens having the right to be tried by a jury of their peers—that is a jury composed of people of their own station in life, free and untrammelled and impartial—can little estimate of or appreciate a condition which would leave us at the mere mercy of some man's will, that will bring the LAW which controls our property rights as well as our lives and our destinies. God created man and gave him dominion, but to man over man he never gave dominion. Each one of us is free and we should be equal and this monstrous idea of the "Divine right of kings," that one man is born with the right to rule over his brothers, is a lie upon its face, is monstrous in its practices and destructive in its results, and until the world shall have grown to that point where the universal Fatherhood of God shall be recognized and the universal brotherhood of man practiced, there will be continuous contention and fighting, until those rights are accomplished for all. It matters not what a man's color may be; or under what circumstances he was born, he is God Almighty's child and is endowed with these certain inalienable rights, which are so beautifully expressed by Jefferson, in our Declaration of Independence: AMONG WHICH ARE LIFE. LIBERTY AND THE PURSUIT OF HAPPINESS.

"Do that which you ought to do,

that which the higher interests of yourself and others require that you should do; then be tranquil, and trust yourself to Him who knows why the planets revolve in their orbits. The fundamental creed is to believe in life; the supreme heresy is the want of hope and confidence."

BENEFICIAL "IFS."

If Love fills our hearts, our hands will do for ourselves.

If we dwell in Peace, contentment and joy is our portion.

If we guard our tongues, our thoughts will be of good only.

If we live in Sunshine, our souls will be filled with the light of Eternal things.

If we live in Harmony, discord, strife and discouragement will vanish.

If we live in activity, success is a continuation.

If we are Truthful, we are of God.

If we rest in the All Power, we are Perfection.

If we want to know the Truth of our Being—at-one-ment with God—we must rise from our slumbers, and accept the "Ifs" of the now.

There is only one Spirit—Love, and its shadow. To live in discord is to live, not in the light, but in the shadow of the Almighty.

The sea hath its pearls,
The heaven hath its stars;
But my heart, my heart,
My heart hath its love.

NEARER, MY GOD TO THEE.

BY SARAH FLOWER ADAMS.

[Sarah Flower Adams, (Great Harlow, England) February 22, 1805, London, August, 1848, is the author of the hymn which is the best-known of all those written by women. She was the daughter of the editor of the Cambridge Intelligencer and was married to William B. Adams, a celebrated engineer and inventor. Though written as recently as 1840, this hymn stands among the foremost in the list of the ten great hymns of the Christian church. In the United States it would be impossible to find a hymnal from which it is omitted. This may be due, in part, to the tune to which it was set by the father of American church music, Dr. Lowell Mason. "Bethany" is wedded to the hymn here, while in England, where it is sung to other tunes, it is not nearly so well-known. Written by an Englishwoman, this hymn has been carried to all parts of the world by American travelers, and American missionaries have translated it into the tongues of the strange tribes in all lands.]:

Nearer, my God to Thee,
 Nearer to Thee,
 E'en though it be a cross,
 That raiseth me;
 Still all my song shall be,
 Nearer, my God to Thee,
 Nearer to Thee.

Though like the wanderer,
 The sun gone down,
 Darkness be over me,
 My rest a stone;
 Yet in my dreams I'd be,
 Nearer, my God, to Thee,
 Nearer to Thee.

There let the way appear
 Steps unto heaven;
 All that Thou sendest me,
 In mercy given;
 Angels to beckon me
 Nearer, my God, to Thee,
 Nearer to Thee.

Then with my waking thoughts
 Bright with Thy praise,
 Out of my stony griefs
 Bethel I'll raise;
 So by my woes to be
 Nearer, my God, to Thee,
 Nearer to Thee.

Or if on joyful wing,
 Cleaving the sky,
 Sun, moon, and stars forgot,
 Upward I fly,
 Still all my song shall be,
 Nearer, my God, to Thee,
 Nearer to Thee.

THE STORY OF A FEVER.

On the 21st of March, we received a letter from a lady, a former resident of Washington, but who now resides in a Western State, asking for advice, stating that her husband was threatened with intermittent fever, but did not ask for treatment, as she thought that the doctor had it under control.

On the 27th day of March, we received a telegram, which read as follows:

"Husband much worse; give heroic treatment immediately; congestion of brain and extreme weakness."

This telegram was received by us about 7 p. m., on the 27th. On the 30th of March, we received a letter from the wife stating, "Husband much better. Doctor says it is the most remarkable case he ever heard of. He held consultation, just before I sent you telegram and the physicians, four of them, said he could not live, and that we should not entertain any hopes of his recovery. The pain in his head was something dreadful. He had four physicians and an osteopath, but got no relief at all. The pain kept up just the same. I sent you the telegram at 4 o'clock and I do not know just when you commenced to treat him, but along about two or three o'clock, a. m., the pain commenced to subside and by 9 o'clock the next morning, it had disappeared, with no sign of its return at all. Today (three days later) all typhoid symptoms disappeared; he has no fever and is resting comfortable. Doctors are baffled; said they never saw a patient make such rapid improvement. My husband asked me, when he was so bad, if I had telegraphed you. Another thing I forgot to tell you, he was so low that he had sinking spells and congestive chills. He never had one after I sent the telegram. I now thank you for saving my husband's life."

On April 11, we received a letter,

the following being a part of same: "Husband seems like himself again. Of course, he is not strong, but there is an improvement every day. What a wonderful thing is Evangelical Christian Science. I realize it more every day. I enjoy your books so much. Thanking you ten thousand times for what you have done for my dear husband, I am,

Sincerely yours,

(Signed) _____."

CHRISTIAN SCIENCE MADE PLAIN.

We call attention to the book "Christian Science Made Plain." This book has 174 pages, nicely printed on good number one book paper, with a handsome paper cover and is sent to any address for twenty-five cents, five books for One Dollar.

For a book to give to those who are seeking information and knowledge, along New Thought lines, nothing that we have ever issued equals it, in our opinion. It gives fifteen lectures upon the subject of teaching how to heal the sick, and the other ills of life. The financial idea is made especially prominent in this series of lectures. It also gives formulas of treatments and prayers covering almost all, if not all, of the various conditions of life, together with other useful information. Those who wish to preach the Gospel with their money, can send the names and addresses of those they want this book sent to, and we will mail direct to the parties requested. Send money with the order.

UNITY THROUGH CHARACTER.

"Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the Stature of the fulness of Christ."—Eph. iv:13.

The damage done by the divergencies of Christians has been too great to admit of much difference of opinion as to the desirability of unity. Practically all attempts at unification have been on creedal lines; many of them have but led to deeper divisions.

Here, however, is an entirely practicable platform for Christian unity. It sets its basis in character rather than in creed. The unity of the faith is to come by approximation to a common likeness and not by stultification of the mind to any common system of logic; by growth and not by repression; not by cutting out the divergencies but by developing the essentials held in common. And these essentials are found to be not in any statements even of the most vital beliefs, but in the Realization of a certain type of character. Christly character is the common possession of all true Christians. It is their distinguishing mark. Practically a Christian man is a Christian, no matter what his creed; character is the stamp that determines this coinage.

The great world has long recognized this Scriptural standard as the only worth while test of orthodoxy. It receives as Christian only the things that are Christlike. Refusing

to be bothered with bickering over subtle speculations, it knows men by what they are, leaving what they think to take care of itself. Men know that the church is one not because they say the same words, but because they do the same works.

So long as the mind lives it will be impossible to conform all minds to any one idea, but lives find it easy to be conformed to some great ideal. And the greater the ideal the larger the number who can make it their type. So great is Christ that every man finds something worthy in Him. Drawn to Him, men are drawn to one another. Nothing leads like a life; this life leads and lifts. It is the magnet of all manhood. It imparts life. Knowing Him, virtue becomes vital. He sets the standard and He furnishes the inspiration to reach it. He is more than the foundation of the church; He is its force.

The churches may never present to the world a solid front of coldly formulated arguments, of metaphysical definitions, of divinity and destiny. But they must and they do present to all criticism and all opposition the unbreakable line of common life, a life athrill with admiration of and devotion to His all glorious life, pulsating with the power of that divine life, inspired with the vision of what that life must do for the world, of the day when all men shall have His life and all men shall attain to the full grown man, when heaven shall come to earth because men have come to God, have come to Godlikeness.

Unity begins in life; where there is

one life there will be one body, and where there is one body there will soon be one mind. They who do His deeds shall know of His doctrine. One cause, one character will, at last, lead to one creed.

Let but the importance of living His life and finishing His work in a sad and lost world be once Realized and men will become so engrossed in this they will forget their old conflicts of words; and at last, some day when the work is done and the kingdom has come, they shall waken and with the clearer vision of that better day shall see that living one life has led them into one creed, and that one His creed.

POPHAM BEACH CHAUTAUQUA.

We call especial attention to the Popham Beach Chautauqua, the particulars of which are given in other articles in this paper. The teachings which will be given to the class there are the same as would be given if you came to Washington and paid \$100.00 in our college. Each person should leave the class a well equipped healer. If one comes with the determination to study, with the sincere desire to know God's Truth, he will obtain the greatest blessings of his life, in going through this class. All ought to reach the spiritual understanding, all ought to heal by prayer, by the spoken word and by the laying on of hands and every other method which is taught.

Do not neglect to write to Mr. John H. Stacey, and have accommodations

arranged for yourself and friends, because there may be so many. that accommodations might be scarce unless provision was made before hand. The tent life ought to be very interesting to those who like to live in that way. Have one or two tents, as you desire; one for sleeping and living in and another for cooking, etc. Write Mr. Stacey what you want and he will write you particulars. Do not delay. Make up your mind early and have arrangements all complete. The class will commence on the evening of July 5 and continue five lessons a week thereafter the month of July, FREE.

Tell an individual he can do good all the time and, this declaration continued, he will show the good more and more. You can tell him in the silence. It is the thought of Truth, and that is Almighty, which frees forever from the "body of this death" (sense delusion.) If you think Truth, sin, sickness, sorrow and death will forever cease. * * * Denial of the appearance and affirmation of the Truth turn the dross into gold. It is more wonderful than the magician's rod, because it dispels the error wherever it manifests itself.—W. B. Feltwell.

The path of virtue is closed to no one, it lies open to all; it admits and invites all, whether they be free born men, slaves or freedmen, kings or exiles; it requires no qualifications of family or property, it is satisfied with a mere man.—Seneca.

A LIE.

Surgeons define a wound "as a solution of continuity;" that is to say, a cut through or break in the skin which destroys the union between the parts. So a lie may be defined as a breaking of the harmony created by truth, for a lie is always discordant, the parts never fitting exactly together. Hence the popular saying, "Liars should have good memories," for they need them so that they may be consistent.

Lies are contrary to natural law, for nature always tells the truth although she is often misinterpreted.

It was the hard fate of Cassandra the Greek priestess to ever prophesy truly, and yet never to be believed, as such is the penalty imposed upon the known liar.

The story is told of a man who, on being arraigned in court for a grave crime charged against him, pleaded guilty, but the jury nevertheless returned a verdict not guilty, and gave as their reason for so doing that they knew the prisoner to be such a big liar that they would not believe him even when he accused himself.

But lying rarely profits a man, for a lie like "murder will out." Nothing so quickly corrodes and destroys one's self-respect as the habit of lying.

The practice is confined to no class or station in life, for even lawyers carried away by their zeal for their clients, and anxious to make the worse appear the better cause, have been known to lie. Yet even a liar does not lie continuously, and they

will sometimes surprise themselves by lapsing into the truth.

We can not begin too early teaching our children that to tell a lie is both "a sin and a shame." Lying is essentially the vice of the slave, and ill becomes the free-born.

The Arab teaches his child two principal lessons, which are to "ride well on horseback, and always speak the truth."

Alfred, the Great King of the Anglo Saxons was called the "Truth Teller," and he said that he prized the title more than he did his royal birth and his reputation for feats of prowess in war.

He was certainly the only monarch who ever deserved it.

It is a notable fact that the confirmed liar never blushes, for a blush upon the cheek is the last signal that fading virtue hangs out to tell that she still survives in the human heart.

There is an old saying that the "Liar is worse than the thief," for locks and bolts may guard your treasure from the thief, but nothing can bar out a liar.

Then beware of the first lie, for once uttered it may take a dozen others to prove it true. Lying is the canker of the soul, but the truth is always wholesome, and "never maketh ashame."

"It is easier for the man who has faith in himself and the Law, to scale the heavens, than it is to make a free-man or a truly good citizen out of a man or woman who is afraid to think and judge for themselves."

OUR CORRESPONDENCE.

PERFECT HELP.

Some few months ago, many troubles seemed to accumulate, and error worked busily to persuade me that I must yield to fear, and feel that I *could not* overcome. One night I fell asleep, weary with the struggle, and have no memory of what I dreamed; but I awoke hearing a voice say to me distinctly: "In the light that Christ set for thee." It was so real that, waking, I repeated the words aloud. I had a vague sense that it was the continuation of a sentence that I had heard spoken to me in my sleep; but whatever it was, it has proved a light to me indeed. When troubles seem to accumulate and almost overpower me, and I cry in spirit, How can I overcome these conditions, how find confidence and peace? those words seem to sound to me as in the stillness of that night, and I *know* my guidance and help is "in the light that Christ set for me." He who set the light shall keep it forever burning and I feel in that night's revelation I have a sure and safe refuge. Only to Realize his nearness, that ever-present help, is to find strength, peace and refuge from worry and error. The everlasting arms are ever about us. He leads us by our right hand and whispers to the anxious one "Fear not, for I will help thee," and when we remember how sure His promises are, always "yea and amen," we may rest in His care

like weary children cradled in their mother's arms, knowing that no evil shall befall us.

(Signed) ————

FOND DU LAC, WIS., APRIL 17, 1905.

BISHOP SABIN:—

I have finished reading to myself your book, *Christian Science Made Plain*," and now I am reading it out loud at our breakfast table. I want to tell you that it is a great help and comfort to me, and I wish everyone would read it. Its beautiful simplicity makes it easily understood, and the lowness of price brings it within the reach of all.

Thanking you for writing such a valuable book and publishing it at so low a price that every one may possess it, I am,

Yours sincerely.

(Signed) ————

LOVE.

In peace, Love tunes the shepherd's reed;
In war, he mounts the warrior's steed;
In halls, in gay attire is seen;
In hamlets, dances on the green.
Love rules the court, the camp, the grove,
And men below, and saints above;
For love is heaven, and heaven is love.
—Scott.

"Certain thoughts are prayers. There are moments when the soul is kneeling, no matter what the attitude of the body may be."—*Victor Hugo*.

BEWARE OF SMALL SINS.

There can be no doubt that the indulgence in what we term "a small sin" to deceive our consciences invariably leads to the commission of greater sins.

If once we disregard the admonition of Scripture "Keep thyself pure," it will be hard, indeed, to fix the limit to our mortal transgressions, for the conscience itself gradually becomes tainted, and the sin that we at first viewed with abhorrence we will practice without any sense of shame or regret.

The great Napoleon said, in forecasting a mighty war between France and United Germany, fifty years before it occurred, "Paris must be defended on the Rhine." So we must summon up all our moral forces to resist the first advance of sin, and not permit it to make a lodgment in our breasts.

There is sound moral philosophy in the well-known line of Pope:

"Vice is a monster of such frightful mien,
That too be hated needs only to be seen,
But seen so oft, familiar with her face
We first endure, then pity, then embrace."

Carnal mind is always actively engaged in its evil work. It is a Sabbathless Satan busy in doing mischief seven days in the week.

We can baffle its wiles, and beat back its insidious delusions, only by Realizing that we are the "image of

God," the Eternal All-Good, and that evil therefore can have no power over us unless we first prove traitors to our own souls and consent to pass under its dominion.

The Roman Catholic Church classifies all sins in two divisions—mortal sins and venial sins. The mortal sin is one which, if unrepented, dooms the sinner to everlasting hell-fire, while he who dies unabsolved from venial sin suffers only the pangs of purgatory, which is a sort of sanitarium for the impenitent soul, which, through its discipline, is finally purged of all sin. The period necessary to effect the cure may extend, however, to a thousand or more years.

No one can tell the unending power for good which each of us have in our homes, among our fellow men by faith in them—how far we can strengthen their feeble desire for God and all good. Care, then, for the soul of people, and for the soul of what they do, as well as of what they are.—*Henry Wilder Foote.*

He prayeth best who loveth best.
All things both great and small,
For the dear God, who loveth us
He made and loveth all.
—*Ancient Mariner.*

The hour cometh, and now is, when the true worshipers shall worship the Father in Spirit and in Truth.

If thou knoweth the gift of God *
* * thou wouldst have asked of Him and He would have given thee living water.

ON EARTH AS IT IS IN HEAVEN.

 BY CARRIE B. SANBORN.

Our God is Life for all who live.

No power is known but His,
There are no gifts but He doth give,
No harmony nor bliss.

God's life through us flows sweet and
clear,

He gives us every breath,
His children need not have a fear,
For God's life has no death.

No place is made for aught of sin,
No place is made for grief;
Nor any room for worrying,
No pain without relief;

For God is Good and all is Good,
Like Him is all He makes;
If God is Love, be understood,
The Truth in us awakes.

His Love He gives to all mankind;
In us His Love abides;
When Love Divine enthralls the mind,
And every feeling guides,
The Love flows forth on everyone,
From us His Love goes forth,
There's happiness from sun to sun,
There's Heaven upon earth.

 TO OUR PATRONS.

During the month of July, the editor of the NEWS LETTER, Mrs. Sabin, and our Secretary, Miss Pauline Beckman, will be at Popham Beach, Me., but a full corps of healers will be left at Washington, the same as now, and patients will be promptly treated. All cases will be sent to me by telegraph or otherwise, at Popham

Beach, and Mrs. Sabin and I will treat the cases there the same as if we were in Washington, but all cases should be sent, as a rule, to Washington, where sent by telegraph, for if cases were sent to me by telegraph to Popham Beach, I would have to telegraph it back to Washington for the cumulative treatment. If a case is telegraphed to Washington in the first instance, the larger body of workers will be put at work at once and the telegram will be sent to me immediately to Popham Beach, Me. All cases that we have on hand for treatment, at that time, Mrs. Sabin and I will take with us and treat there and the other healers continue to treat here just the same, but most of the letters I will answer from Maine, during the month of July. After the first of August, we will be back in Washington again, good for another eleven month's work.

We regard the Maine Chautauqua as a very important matter and are very desirous to scatter the Truth, that is why we teach five nights in the week while there.

 MUCH ADO ABOUT NOTHING.

The Congregational ministry have placed themselves in an attitude of ridicule by howling around over some pretended virtue about tainted money, in the gift which Mr. Rockefeller made them and at the same time keeping his money. If they haven't the power or disposition to give back to Mr. Rockefeller his money, they should have enough self-respect to

keep quiet, and if they have any dirty linen to wash, wash it in their own synagogues. We would suggest to ministry of the Congregational Church that they do a little missionary work among their own class of people. Out West, whenever a wild cat mine or some worthless stock is to be exploited, the ministry is always the vehicle through which the sharpers work to catch the suckers. We would advise, furthermore, that the ministry, generally, could employ their minds profitably in looking after the beams in their own eyes before becoming so excessively critical about the moats in their brother's.

Mr. Rockefeller's money, doubtless, was made under the forms of law and his stock, doubtless, was increased as has been the stock of all railways and corporations in all of the United States. We see the University of Virginia and the University of Chicago, and other reputable institutions are glad to get his money, and, so far as we are concerned, we think Mr. Rockefeller stands in very much the more respectable position for he surely would not abuse anybody for giving him money and at the same time keep the money. If he has ever kept anybody's money, he has always had the decency to keep his mouth shut about it.

OUTSIDE AID NOT NEEDED.

Little Elmer had climbed out on the roof of the back porch when suddenly his feet slipped and he began to slide. "Oh, Lord," he prayed,

"please save me and don't let me slide off the——"

Just then his downward descent was suddenly checked.

"Never mind, Lord," he continued, "I've caught on a nail."

Dwell in me, O my Savior,
That I may dwell in Thee,
And know, by thus abiding,
How Thou canst make me free.

Sing, O, sing, thou weary pilgrim,
Song will bring thee heavenly peace,
Pray, O, pray, thou burdened prisoner,
God will give thee sweet release.

God is love; His mercy brightens
All the path in which we rove;
Bliss He wakes and woe He lightens;
God is light, and God is love.

THE CUP OF WATER.

The cup of water given to the poor—
To quench his thirst in common need,
Christ said, shall live for evermore;
Such is the worth of kindly deed!
—By William Brunton.

Nothing is beyond the power of prayer, and no human mind has ever compassed the power of the spiritual to overcome material troubles.

No kind of prayer will ever change God's attitude toward us, but by the right kind of prayer we change our attitude toward God.

CONDENSED RECEIPTS FOR SOUL GROWTH.

Would you find rest unto your soul? Acquaint thyself with God.

Would you know God? First know thyself, and thus, "Look through Nature up to Nature's God."

Would you travel in pleasant paths as you journey from "sense to soul," Walk in Wisdom's way, the Highway of Peace.

Would you rise from the slough of materiality? Lift yourself out with the lever of Truth, resting it upon the fulcrum of understanding.

Would you stand firm and free when lifted up and out? Cling to your God-being, your own Highest, with both hands, and plant your feet upon the Rock that is Christ.

Would you wax strong in spirit day by day? Keep close to Principle—and square your daily living by the plumb of Integrity.

Would you rise above fear and doubt? Cultivate Divine impersonal Love, the Love that blinds us to evil seeming, while it unveils the Good.

Would you attain self-mastery? Delve deep into the mysteries of your God-being, for self-knowledge ultimates in self-dominion.

Would you show forth the fruits of the spirit? Cultivate your soul garden; weed it through denials; deepen, enrich, and mellow the soil through right thinking.

Would you fructify the earth? Sow true thoughts, that Truth words may multiply in your soul; then let the

Sun of Righteousness and dew of Heaven warm and moisten them into God-like conditions.

Would you manifest Plenty and Prosperity? Seek first the spiritual riches, put forth your spiritual powers, and establish the claim to your Divine inheritance. Claim your own persistently, and thus speak it into objectivity.

Would you be well, strong and sound in every part? Concentrate upon Health—think it, talk it, act it, and thus compel its outpicturing. Thus make it bone of your bone and flesh of your flesh.

Would you possess eternal Life? Put off mortality and put on immortality consciously, through renouncing the well-known lines of Pope: the new Self Idea.

Finally, sweet soul, as you journey back to your Father's house whence you came, "Let not your heart be troubled, neither let it be afraid," for your I AM is with you, all the way, teaching you more and more of who and what you are, in your true being.

The days of miracles never were. There never was a miracle performed. Everything God does is done in accordance with His natural law and in accordance with His eternal fixed rules and principles, and when we think things are miraculous they are only done in accordance with the natural law of God Almighty. Things seem miraculous because of our ignorance.

UNCONSCIOUS POWER.

More than he knoweth, man doth
have dominion.

Thought, grown to word or deed,
Sweeps toward the future, as on airy
pinion

Sweeps the wind-wafted seed.

True, it may seem to perish; toward
drear places,

Its aimless flight may fare;

Yet, it may show, for other years
and faces,

Some fruitage sweet and rare.

Or thorns may grow, upon some far-
off morrow,

From seeds but idly cast;

And life be dimmed with an inherent
sorrow,

Sown in the unknown past.

Vain is the toil which seeks but
wealth and glory,

Fame's loftiest tower may fall;

He liveth best in deeds, if not in
story,

Who seeks the Good of All.

—*Adelaide Reynolds Haldeman.*

(From *Business Women's Magazine*,
Denver, Colorado.)

GUESSING CONTEST.

A consultation will be held to diag-
nose the case of John Richardsick.

To the physician guessing the cor-
rect malady will be awarded a fee of
\$5,000.

To the next ten nearest guessers

will be awarded fees of \$1,000 each.

The names of the successful win-
ners will be announced after the post-
mortem.—*Life.*

THE CURE OF ALCOHOLISM.

In treating against the use of alco-
holic drink, the student should be
careful never to touch a case of that
kind, except such persons desire such
help. That is, provided they are *com-
pos mentis*. If a person comes to you,
desirous of being healed, make him
promise before God that he will quit
drinking and be satisfied in your con-
sciousness that he wants to quit. Then
pray and the healing should be instan-
taneous in all such cases. The reason
why failures occur sometimes, in this
class of work is because the drinker
wants to drink and is unwilling to
make a perfect surrender to God.
Whenever he makes the perfect sur-
render then he receives the blessings
and the healing is easy.

A correspondent asks this question:
"Would not the prayer of one person
who is praying for the recovery of a
sick person be answered just as sure
and certain as would be the prayers
of six different persons?" Answer:
The only way that we can know any-
thing is by our own experience or the
experience of others. The experience
that we have had, in this line, has
taught us that two or more praying
for the same thing have more force
and effect and the answers are more
uniformly good than where one alone
does the praying.

In order to understand this, one must get into the realm of thought. Our Savior, when He went down into His own country, could not do many mighty works, we are told, because of their unbelief. It is the thought or unbelief that must be overcome. It is the thought and recognition of death which is the cause of every death that occurs in the world and if that thought was destroyed and that recognition of death was destroyed, then there never would be another death. It is the thought and belief in sickness that is the cause of every kind of sickness and if there was a universal thought that sickness could not exist, there never would be another case of sickness. The benefit of the cumulative system is that it gives a greater power and destroys this adverse thought. We believe it to be much more effective, in serious cases, than the ordinary system of the single prayer.

I beseech you for the sake of Christ, who so sharply prohibited making others suffer for their religion, that you have a care how you exercise power over other men's consciences. Conscience is God's throne in man, and the power of its prerogative.—
William Penn.

The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in Truth.

If thou knoweth the gift of God *
* * thou wouldst have asked of Him and He would have given thee living water.

THOU ART EVER NEAR.

W. H. WATSON.

Thine eye guides all by night and day,
And we are precious in Thy sight,
Thy Love, it fadeth not away,
It floods the earth with gracious light.

Thy breath of Life is ever near,
In tow'ring crag and torrent deep,
Thy Love, it casteth out all fear;
It slumbers not, nor does it sleep.

Thy light of Truth is sweet to see,
We love Thy law of just decrees,
Which makes our world so fair and free,
Unruffled by the slightest breeze.

Thy guiding arm is here to stay,
Our sins are drifting down the stream,
And in the wake of dying day,
Is vanished every mortal dream.

A correspondent asks: "Since we take food merely for physical sustenance, of what importance is the form it takes?" We would suggest to the writer, that it was purely a question of taste. If one likes straw and shock corn better than daintier foods, let him have the shock corn, but all can not eat that. If we did, all the farmers would be raising shock corn to supply the world. It gives us a variety. So far as the writer is concerned, we prefer food that is eatable. I think food was made by God for our sustenance and the more palatable it is the better we like it.

TEN COMMANDMENTS.

There is but one God; He's All and in all;

Gods made of seeming are no gods at all.

Thou shalt make no image of Life, Truth and Love;

They're truth of our being, that comes from above.

Thou shalt not take the name of God in vain—

"Let the words be yea, nay,"—Christ told us plain.

Remember the Sabbath day, and keep it holy;

Perfect rest in Christ is the Lord's day truly.

Honor thy father and honor thy mother—

They're Life, Truth and Love—we have no other.

'Tis the sixth commandment says, Thou shalt not kill;

Obedying the truth this command we fulfill.

Thou shalt not commit adultery—is number seven;

You can't adulterate truth, in it Freedom's given.

Thou shalt not steal—obey the one spirit's call;

Claim your inheritance—dominion over all.

Thou shalt not bear false witness against thy neighbor;

Truth is all that's substance, lies are passing vapor.

Thou shalt not covet thy neighbor's wife, or things;

It's the root of evil; selfishness all our trouble brings.

A PRAYER.

Control my thoughts, O Shepherd kind,

Allow them not to stray,
And bring the false into my mind,
But unto them all obey.

Lead Thou my thoughts in Wisdom's ways,

Where they may safely dwell;
Through peaceful nights and active days
Let them Thy power tell.

Control my thoughts, O Shepherd kind,

My knee is humbly bent;
My thoughts seek error, unconfined,
Without my heart's consent.

O, wilt Thou bind them all for me,
With fetters of pure Love;

For when so bound my thoughts are free,
To seek the realms above.

There comes to my heart one sweet strain,

A glad and a joyous refrain,
I sing it again and again,
Sweet peace, the gift of God's love.

Before we can bring happiness to others, we must first be happy ourselves; nor will happiness abide with us unless we confer it on others.

MAINE CHAUTAUQUA.

The series of teaching lessons which will be given at Popham Beach, Me., during the month of July by the editor of the NEWS LETTER are to be free and everybody is invited to come and receive the benefits. The editor of the NEWS LETTER will give five lessons a week, teaching how to heal the sick and overcome poverty and all the inharmonies of life. In other words, he will teach this Science completely and thoroughly and those who come and attend closely ought to be able to demonstrate perfectly at the end of the month. The lessons will commence on the evening of July 5th, and will be continued five lessons a week during the month; the last lesson closing on July 31st. Those who anticipate coming should write to Mr. John H. Stacey, Popham Beach, Me., to obtain their accommodations. They can have hotel accommodations, boarding house accommodations, or can rent one or two tents and live in their own tents and do their own housekeeping. Mr. Stacey will rent the tents and ground, etc., but you must write to him and obtain from him the particulars and comply with his terms, if you want tents. All probably will have to pay something in advance who want tents, as they will have to buy flooring, etc., for the tents and also advise Mr. Stacey whether they want one or two tents. Hundreds of people in New England, New York and near by States should avail themselves of this opportunity combining the teaching with the pleasure of en-

joying the splendid sea air and beautiful scenery which adorn and can be found on the Maine coast.

THE STORY OF A LITERARY CAREER.

BY ELLA WHEELER WILCOX.

This is the story of the life of Mrs. Ella Wheeler Wilcox, written by herself and by her life-long friend, Ella Giles Ruddy.

In this little history is condensed the wonderful story of America's greatest poet and foremost woman writer. This book gives the details of her life, beginning with pre-natal conditions, childhood, environment and pursuits. It tells of her early struggles, failures and later successes. Her experiences are full of laughs and tears as well as information and inspiration.

Price 50 cents. Address all orders for the book to Mrs. Elizabeth Towne, Book Publisher, Holyoke, Mass.

GOD'S WORD.

I, Father, am in Heaven
Hallowed is my name,
My kingdom is come,
My will is done in earth as it is in
heaven,
I give this day, daily bread,
And forgive debts, as debtors are forgiven.
I lead not into temptation,
But deliver from evil.
For mine is the kingdom, the power,
and the glory forever.—Amen.

THE IDEA OF TIME.

Time is an appearance, not a reality. All who get into "the silence" and some others realize this. Time is no part of eternity. Eternity is not made up of and does not contain time. Whatever is infinite, like eternity, partakes of none of the characteristics of the infinite or of time. Time is divisible. Eternity is not divisible. It is a unit and can have no parts. Time is recognized by the ego but is a false appearance. Eternity can be cognized by the soul which can separate itself from mind and by no other. This can be done in the silence which but few acquire. Eternity has no past, present or future. It is all now to him who cognizes it, but it is utterly unthinkable to mortal mind. It is one of the attributes of "The Unknown," the Absolute, but it still becomes known to the redeemed—to those who have been born again. None are redeemed or born again except those who, in the silence where all human faculties are hushed, cognize the Absolute. Even they who have cognized can not explain in human language what they have cognized in the silence. Eternity is of so different a nature from time that the two ought hardly to be compared or mentioned together. But as each is mutually exclusive of the other the two comprehend all of reality and all of appearance.

We are often asked, "Can you heal the sick?" Our reply, universally is that we do not heal the sick, that God,

through man, heals the sick. Man is the instrument through which God works, and through Him, in the name of Jesus Christ, all Christian healing must be done. There are, no doubt, many kinds of healing that may be styled properly man healing. So far as we know, hypnotism would be a man healing. We never studied hypnotism, and know nothing about it, only in a general way. We understand that it is a system which takes control of the mind of the subject and through the manipulation of mind gives a belief of health and oftentimes, this belief of health is manifested in a healthy body. The trouble of that kind of healing is that it usually leaves the patient in a worse condition than if nothing had been done, because, when the liberty of the mind is once invaded, it can never be regained, because the surrender has been made and the liberty of the mind voluntarily has been given away. We would much prefer to have a diseased body than a diseased, crippled or impaired mind, if we had to have either. In God-Healing, through the name of Jesus Christ, there is no such thing as inharmony resulting from the work.

Amid the maddening maze of things,
And tost by storm and flood;
To one fixed trust my spirit clings—
I know that God is Good.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

LIVING STONES.

"Him that overcometh will I make a pillar in the temple of my God."

"Slowly, through all the universe, that temple of God is being built."

"Wherever in any world a soul, by free obedience, catches the fire of God's likeness it is set into the growing walls a living stone."

"When, in your hard fight, in your tiresome drudgery, or in your terrible temptation, you catch the purpose of your being and give yourself to God, and so give Him the chance to give Himself to you, your life, a living stone, is taken up and set into that growing wall."

"Wherever souls are being tried and ripened, in whatever commonplace and homely ways, there God is hewing out the pillars for His temple. Oh, if the stone can only have some vision of the temple of which it is to lie a part forever, what patience must fill it as it feels the blows of the hammer, and knows that success for it is simply to let itself be wrought into what shape the Master wills."—*Philips Brooks*.

The first thing the Scientist should do, in the morning, after dressing and combing his hair and washing his teeth, should be to go to God in prayer. Pray scientifically that God will protect you during the day, that He will bless you in your business affairs, in your social affairs and in your mixing with the world at large; that God will lead you and protect you, filling you with Wisdom and Spiritual Un-

derstanding, Righteousness and Holiness. The writer, in addition to this, always takes what is termed the vibrating treatment, as given in the appendix to the book "Christology." Thus he is protected and shielded from the harms and all possible evils of life, absolutely protected and covered by the Love of God and no harm, or so-called evil, can come near him.

If these plans are followed by our readers, strictly, and the prayers are made in the spirit and with the Understanding, there is nothing desirable which can not be accomplished.

A great mistake, made by those who pray often, is in the supposition that their prayers will change God to a more friendly attitude toward them. This is a mistake. God never changes. It is the petitioner who changes and brings himself within the line, so to speak, of the blessings which come in answer to the prayer. If one wants the good, he must get where the good can come to him. In other words, he must get in tune with the he must get where the sun will shine upon him. He must get himself where he can receive, and then the blessings come. God's blessings are for us for the asking, seeking and knocking, but unless we do that which we are required to do, we get none of these benefits. If a table was set before us and we refused to eat or until starvation took us away, it would not be the fault of the food on the table, but it would be our own fault. If we wish to enjoy the food, we must eat; and so with these

spiritual blessings, we must have our own selves in position where we can receive.

Students of Christian Science must understand that God's help to us is not confined to sickness alone, but on the contrary, His blessings to us encompass every condition of life. He destroys sorrow, destroys fear, destroys poverty, destroys every inharmony and brings us into that condition of mind where His blessings rain down upon us in every place where needed. The business man who takes this Science as His guide and God as His leader, and brings himself into the attitude, by proper treatment and proper prayer, can not fail to succeed. The professional man likewise, the student as well. In truth, if we take God into partnership, so to speak, and bring ourselves into the position where we trust Him for everything, then everything we do and everything we touch will be prosperous and He will bless us in all conditions of life.

BENEFICIAL "IFS."

If we are Truthful, we are of God.

If we rest in the All-Power, we are Perfection.

If we live in activity, success is a continuation.

If Love fills our hearts, our hands will do for ourselves.

If we dwell in Peace, contentment and joy is our portion.

If we guard our tongues, our thoughts will be of good only.

If we live in Harmony, discord, strife, and discouragement will vanish.

If we live in Sunshine, our souls will be filled with the light of Eternal things.

If we want to know the Truth of our Being—at-one-ment with God—we must rise from our slumbers, and accept the "Ifs" of the now.

This classification ignores the fact that all sins endanger the soul and tend to encourage the false idea that there are sins that may be indulged in without irremediable injury to our moral natures. Whereas, if we fail to repel the advance of the lesser, we impair or weaken our powers to resist the greater sin.

The famous Surgeon, Sir Ashley Cooper, when testifying in a murder trial was asked the question, "What is a mortal wound?" And his answer was, "I never yet saw a wound, however slight it may have seemed, but what might have proved mortal."

It is thus with sin. The smallest in appearance may work corruption in our souls and prove fatal to moral life.

We can not, therefore, be too vigilant in guarding ourselves against the approach of what are falsely termed "small sins" as the least of them may prove mortal.

We want every subscriber to send us in one subscriber a month. Try that for a few months and see how the paper will grow. It will be a factor in the field of progress.

LEAFLET NO. 9.

Leaflet No. 9 will be sent to any person in quantities of five pounds or less, at ten cents a pound, for free distribution.

In a free country, all the avenues of honest endeavor should be left open and free. Honest competition is right, proper and just, and anything which has a tendency to stifle that and establish selfishness in its stead, results in the destruction of liberty.

Politics without religion is like a world without a God, and unless we can combine the principles of right absolutely in our legislative world, public good will always be at a discount.

The methods of a public man or a political party should be only such methods as are compatible with the actions of perfect honesty. Where this is failing, the people's rights are invariably being trampled upon.

PUSH THE NEWS LETTER.

We want every one of our subscribers to push the NEWS LETTER. We want a million circulation. The NEWS LETTER is a power along all the lines of good citizenship, as well as good morals. It will also teach the science of Christianity and combine, as far as possible, that science with the methods of every day life. We want all of our friends to go to work and get subscribers for the NEWS

LETTER. Write for special inducements for those getting up clubs. We are disposed to push this paper to the utmost.

Right should be the only measure of action. If a measure presented in politics or religion be right, advocate it, push it and help it to succeed. If it be wrong, see that the wrong is uncovered; and Truth will destroy it.

The principles of the Golden Rule must be adhered to in public as well as private life, and any man or any party of men who attempt to prosper along other lines, are following a false scent. They may achieve money, but their money will be a curse rather than a blessing, not only to themselves but to their country.

A man can not do good or evil to others without doing good or evil to himself.

"God is my help in every need,
God does my every hunger feed;
God walks beside me, guides my way
Through every moment of each day.
I NOW am wise, I NOW am true;
Patient, kind and loving too;
All things I am, can do and be,
Through Christ, the Truth that is in
me.

God is my health; I am not sick;
God is my strength, unfailing, quick;
God is my All, I know no fear,
Since God and Love and Truth are
here."

Evangelical Christian Science Chautauqua.

**HELD AT POPHAM BEACH, MAINE,
COMMENCING
JULY 1st, ENDING JULY 31st.**

Bishop Oliver C. Sabin will give Christian Science lessons free, during the month of July, at Popham Beach, Me., to those who come. These lessons will be given five nights in the week.

Those who desire to avail themselves of this opportunity, should write to JOHN H. STACEY, Popham Beach, Me., for accommodations and particulars.

The Terms of Board Will be Reasonable.

And those who wish can rent tents and ground and do their own house-keeping, but such arrangements must be made with MR. STACEY. Persons desiring to avail themselves of this opportunity should write at once and have all their arrangements made as early as possible, as it will enable MR. STACEY to fix everything

✂SATISFACTORILY.✂

Popham Beach is at Old Fort Popham, on the peninsula at the mouth of the Kennebec River, about 15 miles south of Bath, out in the ocean. The atmosphere is everything that that northern ocean climate can give. The fishing is excellent, the scenery beautiful, and most picturesque. The place itself is an inspiration and the guarantee of health and harmony.

BOSTON STEAMERS

Arrive and depart daily from the pier at Popham Beach; also a Steamship runs to and from Bath, daily.

SPECIAL NOTICE!

We have met with such wonderful success in increasing the circulation of the **News Letter** and selling the books, that we have concluded to continue until further notice the offers in the following numbers, from one to six:

OLIVER O. SABIN, JR.,
Business Manager.

OFFER NO. 1.

News Letter, one year	\$1.00
Christology	1.00
Divine Healing .....	.50
Total	\$2.50

Until further notice **\$1.50**

OFFER NO. 2.

News Letter, one year	\$1.00
Lesson Course	2.00
Divine Healing .....	.50
Total	\$3.50

Until further notice **\$2.35**

OFFER NO. 3.

News Letter, one year	\$1.00
Sacred Science	2.00
Divine Healing .....	.50
Total	\$3.50

Until further notice **\$2.35**

OFFER NO. 4.

News Letter, one year	\$1.00
Christology	1.00
Lesson Course	2.00
Divine Healing .....	.50
Total	\$4.50

Until further notice **\$3.10**

OFFER NO. 5.

News Letter, one year	\$1.00
Lesson Course	2.00
Sacred Science	2.00
Divine Healing .....	.50
Total	\$5.50

Until further notice **\$3.65**

OFFER NO. 6.

News Letter, one year	\$1.00
Christology	1.00
Lesson Course	2.00
Sacred Science	2.00
Divine Healing50
Total	\$6.50

Until further notice **\$4.25**

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With the January number the 64-page magazine **UNITY**, devoted to Practical Christianity, began a

COURSE OF LESSONS BY CHARLES FILLMORE, on

"CHRISTIAN HEALING"

They will be continued throughout the year. The seven brain centers in the organism, the twelve disciples, and much other interesting truth will be printed in these lessons.

UNITY is only \$1.00 a year. It stands for **HEALTH, PROSPERITY, HAPPINESS**. Back numbers containing lessons may be had on regular subscriptions.

UNITY TRACT SOCIETY,
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A WHOLE YEAR FOR 10 CENTS.

POINTS is a quarterly New Thought Magazine, edited by William E. and Elizabeth Towne.

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Much information is given in every issue concerning the *latest and best* books on DIVINE HEALING, NEW THOUGHT, OCCULTISM, ETC. *Special book offers* are made to POINTS readers. These offers appear *nowhere else*.—Books are advertised at *special reduced rates* in nearly every issue.

Dr. Derolli, the famous Boston Astrologer, conducts a special department in POINTS, giving *daily* forecasts, fortunate periods, etc.

The magazine is printed on heavy book paper, and contains 24 pages, 7½ in. x 5½ in. in size. The cover pages are printed in colored ink.

The subscription price of POINTS is *only 10 cents for a full year*.

Address:—

William E. Towne,

Dept. 6, Holyoke, Mass.

Tear off here.

FROM.....

SAMPLE COPY ORDER.

All subscribers of the NEWS LETTER are urged to fill this blank with the names and addresses of persons in their sections, who are liable to be interested in Divine Healing and mail it to us, that sample copies may be sent them. Do this to-day.

WASHINGTON NEWS LETTER, 1329 M St., N. W., Washington, D. C.

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Persons desiring present or absent treatment, through Evangelical Christian Science methods, are requested to write to me, giving the symptoms of the disease for which they wish treatment and if the patient be a child under ten years of age, give the name of the mother. Persons at a distance are healed with the same effect as those present, as all healing is done through prayer to God. My charges are reasonable and I endeavor to make them satisfactory. Address:—

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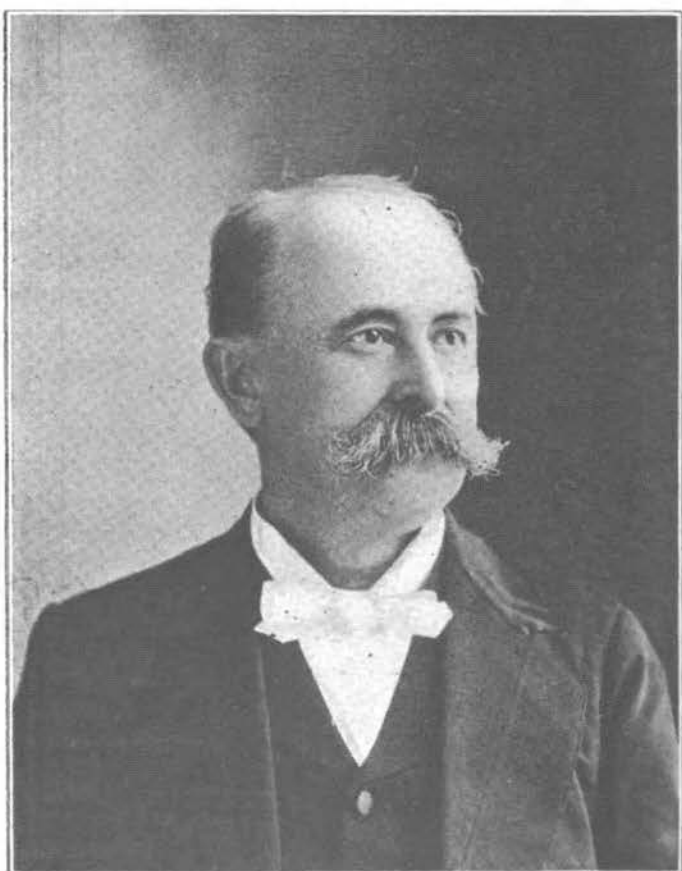
JUNE, 1905.

NO. 9.

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BISHOP OLIVER C. SABIN.

Washington News Letter

VOL. X.

WASHINGTON, D. C. JUNE, 1905.

No. 9.

Lecture—The Christian's Duty.

BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
February 26, 1905.

I seem to have been placed in a position where I have to teach and I suppose I have had an experience in the last week, that will enable me to give to all of our students, wherever they may be, another lesson.

You remember the story of the children of Israel, when they left Egypt, wandering in the wilderness, day by day, day in and day out, year in and year out, that they murmured, and longed for the flesh-pots of Egypt. My life for the past seven years, has been so intensely intensified along this line of spiritual work that the question came to me, Why can not I go back into the world and rest a while; I am working so hard. Why can't I go back and live among my friends and rest a while? Not that I wanted to go back for myself, at all, but I wanted, apparently, to rest. Then it occurred to me that, if I should read a certain line of standard historical novels, it would have a tendency to keep me in touch with the world while the information, his-

torically, was good, and was true and accurate. I read Mullbach and other works along those lines—Tolstoi and others.

This seemed to put me in touch with this great war question. I kept up that reading for two or three months; read perhaps fifty or sixty volumes, taking my time after my work was done at night; reading for two or three hours each evening. Always having been a great reader, I can read a book very rapidly. I got just what I was striving for. Now, mind you, I am telling you this so that you may see my experience and then you will be able to avoid my mistake.

I got just exactly what I worked for. I got back in touch with the thought of the world; got in harmony with all the political manipulations in the entire political world and I was back into life again, apparently. We are told that we would be beaten with many stripes, if we stepped aside. I got where I could take up my scien-

tific work and go on with it; then I could stop and read a book. In that way I was enjoying myself, and what is the result? I have forgotten what night it was, but I was stricken down with a severe case of grip and I hope anybody will never have a worse one. It just walloped the ground with me. It was about three o'clock in the morning. I got up and went to work at it for two or three hours and got the best of it and one of my old friends, who is one of that kind that have that "I told you so" air, told me to read the 30th page of the little book "Divine Healing," wherein I tell everybody the Truth, that all sickness is the direct result of sin.

Then I commenced to look at what I had been doing. I found that I had hungered for the world and had gone back there, to a certain extent, and here came on this calamity and I thank God Almighty that it came. I am stating these facts so that my students throughout the world will understand this lesson that, if one is to be a Scientific Healer of the first class, he must give his time without any division of thought to this work.

I remember that, when I commenced to read law, Blackstone's Commentary was the first book I read, and he makes this remark, "The law is a jealous mistress; you can not mix the reading of law and the study of law with every other kind of study;" and I found out that it is so with this. It is not practical for all men to devote their entire life to this study; they have other things to do, they have newspapers to edit, stores to manage, farms to keep; they have governments to take care of, and the thousand and one things that must be ear-

ried on; and if you seek to be a perfect worker, as one should be, you have simply to devote your time without and "if's" or "and's" to it. You simply must devote your life to God Almighty. If you do not, you will be whipped with many stripes.

Now I shall take up my subject for this morning: "What is the Christian's Duty?" We have but one pattern and we follow Him—Jesus Christ. He told us what to do. In the very last remarks which He made on this subject, immediately before His ascension, He told His disciples to preach the gospel; preach the gospel to all the world. Now, that is your duty. There are various ways of preaching the gospel. I am preaching the gospel, this morning, to all the world, substantially; and yet there are but few, comparatively, in this audience to the audience that I will have in my readers. We have means, to-day, of preaching the gospel that they did not have in the time of Christ. By this preservative art of printing, you broadcast the thought all over the world. It goes out and it lives and lives forever. You can preach the gospel from a platform, you can preach the gospel through the printing press, or you can preach the gospel from your secretary's table where you are writing. You can put your hand in your pocket and pull out your money and scatter the gospel that is already on the market; you are preaching the gospel. You should always remember, and how often have I said this, that you will simply reap what you sow. The one who does not try to help his neighbor, help his brother, redeem the world, throw out the lifeline, is

nothing but an excrescence on the face of the earth; and, so far as any practical good coming from him, it does not come. You have to get in trend with the universal law of universality, which is to go forward, constantly moving on. There is no going to sleep on your beat; there is no stepping aside. You have to be moving on. Unless you do you are losing, and in this work you must go forward; you can not work in one way and then work in another. But you must work; it is your duty to do it. I tell you, my friends, the rewards to the worker are simply superb, but the reward to the drone is destruction, and the reward to the fellow that likes to get back into the world is to be beaten with many stripes, inasmuch as he is sure to reap just what he sows.

I have made up my mind to this, so far as I am concerned—and I recommend it to all of my students, who devote their whole life to this work—I am going to quit reading books of fiction, entirely. It is not that I think there is anything wrong in books of fiction. I have, no doubt, more than a thousand volumes of standard books of fiction in my library, the very best that are printed on the face of the earth; but, if you are going to give your life to this work, you have not the time to read such books. I think every man, woman and child should keep in touch and trend with general affairs. I think they ought to read the newspapers enough to know what is going on in America and Europe and Asia, and every other part of the earth, because with the advanced system of collecting news, and the terseness with which it is

expressed, you can read the news of the world in a very short time. It is your duty to be an all-round person; you do not want to be a pinched-up four by six. That kind of men are no good. You have to be a man among men that can stand among orators and among philosophers, among intellectual giants, and meet them upon their own plane, let the plane be whatever it may; but you can not afford to give all your time to it by any means. God will aid you, but continuously move on; that is the idea.

There is another thing I want to especially emphasize and that is, that some people are too stingy and some people are not stingy a bit. Take the world at large, and there never was such an era of giving as there is to-day, never was a time like this or to be compared with it. Rich men are giving to libraries, churches and schools and broadcasting, everywhere along the lines of good, money by the untold millions. There never was such a time, and you ought to catch the fever and give. Mind you, it is not impoverishing you. This is one of the things that you can do and it won't impoverish you. You can give to a church and to the work along this line all the money you want and you will have just as much left as if you had not given. It is like the old woman's cruse of oil, it never gives out. Give! Give! Give! In my work, I give wherever I get a chance, and the greatest favor which anybody can do me is to show me where I can put fifty, or one hundred, or a thousand books, where they will do the most good, and they can have them without money and without price. But the fellow who is to receive them has

to pay something. It does not make any difference how much, but he must give something, or he would be getting them too cheap and could not appreciate them. It does not make any difference how much I give away, I have just as much money. I never pinch, I never have anything over it is true. You know how they used to do, when they were gathering manna. They were only told to gather for one day, except on the day before the Sabbath when they could gather enough for two days and, if they struck a pretty rich place and gathered enough for two days it would spoil on them, and they would have to gather more the next day. I think it was the first of this month that, when we paid our bills on the first, we had something less than a dollar left. We had ample money to pay everything without being pinched, or without thinking of being pinched. It was only a day or two that we had more money again. God is your banker. You know the supply comes from Him. Now trust Him, and do not be mean. I am talking to all the world who read as well as those who hear. Never be mean with God Almighty's work. Put your hands into your pockets to the very elbows; pull the money out, scatter it broadcast and thank God Almighty that He has given you an opportunity to do something, and the beautiful, bountiful harvest that will come to you will be a surprise to you; it will be a constant unfailing demonstration.

It is the Christian's duty to preach the gospel. Some preach through the churches. I have tried that for four or five years, hoping and trusting that some great church organization

would take up this healing Truth and adopt it and carry it along and broadcast it all over the world, but they would not do it. The same great thought was in Ephesus one time, when they cried, "Great is Diana of the Ephesians." The preachers will not allow it. Until the synods have adopted it, until their conferences have taken hold of it, they will not remember you.

You all remember the Rev. Dr. Connett, from London, England, who lectured here two or three Sundays ago. He was lecturing in a Western State of the United States, carrying on a meeting for a short time for a minister who was sick. He healed the minister and two or three others in the church while carrying on the meeting. The church was of the Unitarian faith, and the elders got hold of it, and they told him they would not need his services any longer. They will not have this truth preached in their churches. It used to be, at one time, that you could not go into a church but that you would hear them pray to God Almighty to heal the sick. The last church I was in, was one in the eastern part of the city and the preacher prayed that God would bless the medicine that it would heal the sick. Now, the doctors, themselves, say that their system of materia medica is guess work, and that it would be a blessing to all the world if there never had been any medicine given, or if medicine had never been discovered; and that the idea of calling it a Science is absurd, untrue. I have abundant evidence from physicians to that effect. It is a system of guess-work, and it can not be anything but

that. You all know my position as to the doctors. I know there are a lot of good physicians; honest, up-right Christian gentlemen, who are a benefit to their patients; I know that to be true. I have seen it so many times; but I am talking about the general thought.

I do not believe that the churches, the way they are organized, are ever going to take up this Truth and adopt it. The ministers themselves do not understand it and cannot heal the sick, and, of, course, they cannot preach it until they understand it.

I was talking with one of the oldest and most experienced ministers in this city, a perfectly candid, up-right man so far as I knew, and I was determined to make him know that this Truth would heal the sick. I was so anxious for him to know the Truth that I told him we would go out to his parishoners and heal them of whatever ailments they had. I went on talking with him, and he said he did not believe it. He gave me the name and one of his flock, an old woman that had been bedfast for I do not know how many years, with some kind of rheumatism that makes the bone large. This old lady could not walk, and he said, If you will heal her, I will talk to you about it." I went out to find the woman and they would not let me in the house, so I dropped that out, and what was a very singular thing was that a few years after that, this same old lady came under our care, and now, after a few months' treatment, she can walk. See how those things come around. "Well," I told him, "You do not believe the Scriptures if you

do not believe this." "Now, he said, "Colonel, do not talk to me. I would not believe it if I saw it with my own eyes."

That is the way with them. They do not believe. I know that my father was as good and honest as a man can be, and I know he would not tell his son a falsehood, yet he told me that the reason the healing was not carried on now was because we did not need it, that it was done in time past simply to show the divinity of Jesus Christ's mission, and that we had the example and we did not have to have it. That is the general thought among the Christian people, but it is not true. The thought that God does, through man, in the name of Jesus Christ, heal the sick is as true to-day as it ever was; there is no change in it. The same law exists and the same power exists and it is applied in the same way.

My lecture has been somewhat disjointed this morning, but I trust that this practical lesson of trying to get back into the world will do more good than if I had made my discourse longer.

All subscribers of the **NEWS LETTER** desiring to spread this Truth among their friends, may have the **NEWS LETTER** sent them for three months as a trial subscription for 15 cents. It is the duty of all to preach the Gospel and the distribution of printing matter is one of the best methods.

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Lecture--The Mission of Our Church.

BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
March 5, 1905.

During too many centuries of the world's history religion has been held as mystery. It has been the object of ecclesiasticism since the earliest days, to make of religion a mystery, through that mystery to create caste and by virtue of the rules and regulations established by that caste to rule and govern the world. As far back as we have any history of men, we find them bowing down under these ecclesiastical burdens; some of the burdens remaining, to-day, almost intact, having been in force more than five thousand years. Religion was always a burden until that religion came which was taught by Jesus Christ of Nazareth. Never before had a religion been taught that was not burdensome in its characteristics, depressing in its tendency and destructive in its results.

Christ came preaching what we would term in this day, the New Thought, a thought which was new then—preaching the gospel of Love, the gospel of humanity, the gospel that gave to you God as a Father, the gospel that gave to you a brother and which taught you not only to love God, your Father, but to love your brother, and in all of the various transactions of life to carry these twin thoughts out into practical results and thereby build up along the

lines of the New Thought, so-called. This was new to the world in the days of Jesus Christ. It was practiced by Him and His followers some three or four hundred years but then the world of ecclesiasticism, ecclesiastical bigotry, aided by ignorance and by power and ambition at last overwhelmed, as it were, this so-called New Thought and the church became the leader of the people and of the nations of the earth; intelligence, learning, arts and sciences were forgotten and mankind at large went back into the primitive state where man has always been found under like circumstances. So, during twelve or fifteen centuries the peoples of the earth were groveling under ignorance and in superstition, barbarians in practice, yet slaves to the priest.

We may say that, the discovery of the art of printing, the art of preserving man's thought, the art of disseminating ideas, has been the resurrection, so to speak, of the world. The Renaissance owes its great results to that seemingly simple invention. To-day, starting from this platform, instead of teaching the audience before me alone, my words go out all over the world: and thousands and tens of thousands will be able to read this discourse. This address will not only be preserved for to-day and for the week, but it will be preserved for

years and perhaps for centuries through this art of printing. So it is with every thought and with every Truth that is being scattered broadcast over the world. They are fixed, and it would seem to me as though they were fixed forever.

Before this art of printing it was easy for a person to control the literature of the world. During hundreds of years, there had been collecting at the city of Alexandria, a wonderful library; if my memory serves me right, it was something over 600,000 volumes. Now, when you consider that these hundreds of books were written by hand in the laborious system of writing then in vogue, you see what a wonderful achievement it was to obtain such a magnificent library. Mohammed had his vision, and as he said, God gave to him a bible and he did not think the world had any time to read any other than his book. So he had that Alexandrian library burned in order that the Koran should be the only book that the world could read, claiming that that was enough. As I remember it, in all the history of the world he was the first one to decide that his books were the Alpha and Omega of all learning.

We have, in our day and age, a lady in New England who tells her disciples to read her writings and the writings published by her publishing society and let all the rest of the world alone! With these two exceptions, Mohammed and this lady, I do not know of any person or persons that have existed, that confined

the reading of the people to what they, themselves, should have said. It is complimentary to me for a person to tell me, "I have read your book, and I have learned many beautiful thoughts," as many of them do; but if they would add to that, "It has closed my vision to all other books, closed my mentality to any desire to learn anything farther than what you have taught," I should regard my book as a curse instead of a blessing to those persons.

In teaching my students, I tell them this: While you are in the infancy of being taught, do not scatter. The old saying is that it is only the man who goes mad over an idea that succeeds. I advise my students not to scatter, in the onset. Center your thought and work on the center, hang to the center shoot and do not vary to the right hand or the left, until you have received from God Almighty. That is the only source you can receive it from, this beautiful New Thought Realization; as I term it, the baptism of the Holy Spirit. After you have received that, then you can read all the world you can hear all the world and study all the world, and as you go pick up the nuggets of wisdom and of beauty.

In reading a book, or listening to a lecture, or studying any philosophy, never study it or read it with a view of picking out the faults. Remember that error is so nearly nothing that it is not worth two thoughts, itself. Any Scientist, who claims to be a Scientist, bases his whole fabric of good on the ground that good is all

and error is nothing. Now, what kind of a person would I be, holding that to be true, should I pick up a book, go through it, let the good thoughts go by, simply drop them out, but continually harp on the thoughts that that fellow had taught in his book, which I term error? What kind of a fool would I be? I would be throwing my time away, I would be frittering it away. I would be narrowing my mind in acknowledging error, inasmuch as I would be hunting for error while error is nothing. Don't you see how absurd it is? When you get a diamond, clinch it.

I remember, one time in my political career, I was about to make a speech along a line different from any on which I had spoken for more than twelve years. There was some commotion in regard to the matter, and there were a large number of newspaper reporters there of both parties. I had my friends get the reporters in whose ears I wanted a hearing, together in a restaurant, alone, some twelve or fifteen of them. They set them up a sort of a banquet and I went into the room, while they were at it. I was personally acquainted with them, had known them for years, but not in this line and I said to them, "Boys, I am going to make a speech to-night, along a certain line," telling them what it was, "and it is the first time in over twelve years, and what I ask of you is this, that, if I say anything that is not right, forget it, but, if I say anything good, clinch it and make as much better as you are able, and in doing that way you will help me." They did it and the result was that that one speech made me a lion, for the time

being, through several States. I just simply tell you this so you can see for yourself. Now, If I had said, "Boys, if I say anything good, drop it out, that will take care of itself; but if I say anything erroneous, put horns on it and send it all over, revel in my mistakes, in my errors, would I have been helped by it?" It would not have helped them, and it would not have helped me, or anybody else. See the good and the good alone; it is the only way to read a book or study any new thought, or do anything else.

Here the question arises, what is meant, at this day and age, by what we term New Thought? Last November a year ago, I was in a convention in Chicago, which I presume, without any exaggeration, could have given one hundred answers to that question, and all would have been different. Therefore, we cannot give the answers of everybody else. Not having the time to do that we will just simply give our own answer, saying what we mean when we talk of the New Thought. When I speak of the New Thought, I mean this, that the doctrine taught by Jesus Christ has come to the front again, that the healing truths and promises which He made are again applied and control as he enunciated them, and that the more closely we follow and the more perfectly we follow the nearer do we follow what we term the New Thought. It is not a new thought, there are no new thoughts, but it is the old beautiful thought of Love God and Love your fellow brought into practical life again, and you are told how to do it, not by us, not by anybody who lives in this age of the

world. All you have to do is to go into the Bible and read the sayings and doings of Jesus Christ and rely on His promises, with an honest purpose and an intelligent mind and whatsoever you ask in My name, you will receive.

That is the New Thought with us; we follow it along those lines. We might go off into these lateral lines, and finding a few things to discuss that would be of benefit to you, are no benefit to those who believe it, but a curse, but we would be hunting after error. Here is the great central Truth: Follow in the teachings and doctrine that Jesus Christ taught, when He told His disciples to preach the gospel, to go into all the world and take it with them, and that signs should follow those who believe Jesus Christ's words are to you and to me, of to-day, the same as they were to the five hundred or more who were listening to him on Mount Olivet before His transfiguration. It is a lesson that he gave to the world, that is true to-day and will be true forever, and these signs shall follow those who believe. Those signs have followed all who believe, since that day and they will follow so long as God Almighty reigns and that will be world without end.

The mission of the New Thought is not only to heal the sick but to destroy poverty, destroy sorrow, uplift your fellow, making of you a missionary of the Gospel of Love, Joy and Peace, sending you out into the by-ways and the highways, letting your words of comfort and your thoughts of good bring in those who are in need. And it means this: God Al-

mighty leadeth me, He leads me from the morning until the night and from the night until the morning, He leads me in my business affairs and He lead me in my reasoning, in my religious thought and in the vicissitudes of life, whatever they may be, gives me a thought and reliance in God Almighty that I can lean on Him and in Him and realize that I have a father in Heaven whose hands are stretched out to all. All you have to do is to grasp it and He saves you and He leads you and He protects you in every department of life. What a beautiful thought that is! Not only to-day, but in all the future, not only here but forever and forever, God Almighty's hand leadeth us as we travel up this ladder of knowledge ever onward and upward, until we come into that beautiful realm where we will be equal with God, God Almighty, our Father and we, His children. That is the great central culminating thought in this so-called New Thought. It gives you something to work for, it gives you a Father and a God to worship, it gives you a brother to help and a sister to uplift; it fills your mind with deeds of goodness, and drives out all so-called evils and gives you nothing but the sunshine of eternal love to walk in.

Now, such a religion as this, and I have only given you a sketch of it, is worth striving for, it is worth dedicating your life to. Outside of it there is no life, outside of it you are a set of cowards, fearful and trembling, fear controlling and destroying you; but in this beautiful thought all is Love and all is Good. Now, is it

not worth striving for? Cast your lot upon the side of God Almighty and His Truth, wherever you may be, bind yourselves together in little

church organizations and work this Truth from the foundation upward and onward and God will bless you in every act and every deed you do.

Revolution.

PAPER NO. 2.

BISHOP OLIVER C. SABIN.

Continuing the subject of our last article, incident to the revolution inaugurated at the last Chicago municipal election, we are led to discuss in a general way, the propriety of government ownership of the public franchises which involve the well being of the whole community.

In a general way it was unwise, and, one might say, wrong for the government itself to absorb all avenues of business. We believe that friendly laws should be passed and that all persons should be encouraged to follow some honest vocation, that their rights should be fully protected therein and that government competition should not interfere. Wherever competition can be had between our own citizens, such competition will insure reasonable prices and the protection to the people. In all business, where competition may be had, we are opposed to government ownership. An open field and a fair opportunity should be the rule.

In considering the proposition of government ownership of the railway franchises and street railways, we come to another phase of this general subject which involves a different principle. The railways are a public necessity to all of our citizens, and in

enjoying, as they do, the right of *eminent domain*, that is the power to condemn our land and if necessary go right through our houses, they are much higher in the grade of responsibility to the people than the ordinary business enterprise. They are given these extraordinary privileges because of their great necessity and, in turn, the obligations they assume in thus accepting of such privileges.

The rule in law is this, that the railways are entitled to full protection and the enjoyment of their perfect rights, and for such they assume, according to law, the position of common carriers, which involves an obligation that they will serve all persons of the community exactly alike; that no one can be favored over his brother, but that all must be served with perfect justice and perfect exactitude. If the railways should carry out these obligations and charge such rate of compensation as would insure the investors therein to receive reasonable compensation from the capital invested, all good citizens would rejoice and would sustain them, but the facts are very far different. These railway magnates combine in such a way that substantially a half-dozen men in the United States

to-day control and dictate absolutely the rate of compensation, which their roads shall receive and the public shall pay. Competition is substantially annihilated. Although the combinations in that direction are contrary to law, yet the rapacity or greediness, we might call it, of the managers, is such that they override law, overrule the principles of justice and take the chances, thus violating the fundamental principles for which they were organized.

The Interstate Commerce Commission was established first by men who were in favor of reform in this direction. It was fought by the railways until they saw defeat ahead. Then they came to the support of the Interstate Commerce Commission law and pretended to be its great friends, and in the appointment of the commissioners, they had the largest voice of anybody and in addition to this, they have had a congress always at their beck and call, which has restricted the possible usefulness of this commission. The commission is absolutely powerless to fix rates of traffic. Suppose a rate is excessive between Chicago and New York, on any given class of freight. The commission have the right to declare upon investigation, that such rate is excessive, and that it must be remedied. The railway can evade the decision by changing the freight rate in an infinitesimal degree, and yet comply with the law as it now is. There might be a dozen trials before the Interstate Commerce Commission and the change of the freight rate might be no more than one cent in all the trials which substantially makes all such investigations a farce, so far as giving

the public relief.

There is no one political party to blame for this, because all parties have been more or less controlled by the railway magnates, and always will be, so as long as the people in their might rest and permit such iniquities to control. The politicians do not dare to go against the railways so long as the people are quiescent, because the railways have it in their power, with their money, their influence, their agencies and their political manipulators to defeat almost any man under ordinary conditions that they desire. It is only the people, from the very foundation up, that have the power to revolutionize this condition of affairs and make a general cleaning out as was done in the Chicago municipal election.

The question is, Have the people sufficient virtue, have they sufficient knowledge, have they leaders whom they can trust, ones who will not sell them out as has been the case all the past years. Or will they not come out in the long run, in worse condition than when they commenced the battle for reform? This has been the history of all the past legislation. The farmer, the producer, and the shipper have complained. Their complaints have taken the form of law, and in every instance, so far as I remember, these laws have been worse than the ones they sought to remedy. In other words, railway influence, railway money, railway agents, etc., are so strong and have been so strong that reform has been impossible and the laws have been going from bad to worse, until to-day the great railway octopus controls absolutely the financial prosperity of this country. They

have it in their power by the charging of freight, little or more, to control the prices, thus dictating who and what shall be benefitted.

The great hope of the American people is in the present president of the United States. He has the integrity and the manliness to stand up and fight for what he regards the people's rights, regardless of party lines or party affiliation. The question is, Will he be sustained during the remainder of his administration by our members in Congress or not? If the people and if the voters throughout the entire United States could be made to understand the paramount importance overshadowing the magnitude of this question, then they would see to it that right and justice must be meted out to the people of the United State by these, our servants, and that they should cease to be our masters, but should become amenable to law, governed by the principles of right, the same as every other class of our fellow citizens. It depends upon the individual voter, it depends upon the man between the plow handles, it depends upon the man in the work shop, it depends upon the man who labors in the street, it depends upon the man who fills the municipal offices, it depends upon the merchants, it depends upon the clerks, it depends upon the mechanic, and every class of people who make an honest living by honest work, to bring out integrity and enforce this reform, and if this class of people fail us the condition of affairs will go on in the future, as it has in the past, until the liberties of the American people will be undermined and destroyed.

Let men of sixty years and over revert back to the time of their boyhood and compare our country then with what we have now—the opportunities for young men to go to the front, the opportunities for young men to become prosperous, in any avenue of life, and they can see the difference. All of these hardships are being made by conditions that are foreign to the laws and principles of common justice.

There is a class of Scientists—that is, persons who call themselves Scientists—who will ask God for something and then sit down and commence to watch and growl because the answer does not come at once. That class of people never receive an answer to their prayers. Their prayers never were given with the idea that they were to be answered. The way to receive an answer to your prayer is to go to God, and pray with the Understanding and the Knowledge that you are going to get an answer and then go on and attend to your business, let God's affairs alone; He will answer in His own good time and in His own way.

All subscribers of the NEWS LETTER desiring to spread this Truth among their friends, may have the NEWS LETTER sent them for three months as a trial subscription for 15 cents. It is the duty of all to preach the Gospel and the distribution of printing matter is one of the best methods.

All should send as many names as possible, enclosing 15 cents for each name, and the NEWS LETTER will be sent each address for three months. Make your lists up to-day.

Address--Love.

MISS M. E. VAN VOAST.

Before the Evangelical Christian Science Church

When our loved teacher announced last Sunday night that a student would address you, I did not think c-a-n-'t, for that is one of the first words struck from a student's vocabulary. But my thoughts were unsettled, until the words of an old Sunday school hymn went through my mind:

"Dare to be right, dare to be true;
You have a work that no other can do.
Do it so bravely, so kindly, so well,
Others will hasten the story to tell—
Then dare to be right, dare to be true,
You have a work no other can do."

Because I believe the Truth for which the Evangelical Christian Science Church stands, so I dare to address you.

In that beautiful fourth chapter of 1st Epistle of John we find: *"Herein is Love; not that we loved God, but that He loved us, and in this was manifested the Love of God toward us: Because that God sent His only begotten son into the world, that we might live through Him."*

Now, what is Love? We all think we know exactly. A little lad in the Sunday School class when asked how he would demonstrate Love said: "By obeying and trying to please, do as his mother wanted him to do." If you ask a young maiden, her answer

will be along the same line, only that it will likely be an ideal character she thinks she has found. The higher and purer her own character, the higher her ideal. She may wake and find it very matter of fact, without her strong instinctive spiritual nature; and then the trouble begins, and all those things Paul tells us in 1 Cor. 13 Chap., that Love is not; follow: *"Love suffereth long, and is kind; Love envieth not. Love vaunteth not itself (is not rash). Is not puffed up. Seeketh not her own; (Is not to please ourselves; believing all (or error); rejoiceth not in iniquity, but rejoiceth in the Truth (or with the truth); beareth all things (that is, bearing the infirmities of the weak, not to please ourselves); believing all things; hopeth all things; endureth all things."* Does not that explain why there is so little real Love in the world? I realize this that, till this beautiful ideal of Evangelical Christian Science came to me, it was all a sealed book and my ideal becomes higher every day as my conception become greater. In the old life I always tried to be kind, to do to others as I wished them to do to me. But it was with a thought of reward, appreciation, or gratitude. There is absolutely no self in Love. Seeketh not that which is her very own. Nothing for self. All for the Love of the Father; all for the good. The

Truth opens up this little individual self, and he feels and knows that he is one with the Father—*"And in that day ye shall know that I am in my Father, ye in me, and I in you."*

Grand awakening from a nonentity, to being one with the *all*. Human Love, often called a mirror of the Divine, is such a weak poor thing in comparison. But the Human Love is much better than no Love; for a being without Love is a long way from God and the human leads to the higher, purer Love.

"Beloved let us love one another for Love is of God and everyone that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is Love."

We love people because they love us, but not so with Divine Love. Did you ever think of this Divine Love? How it always has been—always will be ours; ours whether we take it or leave it, unalterable, unchangeable? Human love we have one day and the next it may be indifference, if nothing worse. Divine Love is ours at all times, in all places, ours for the taking, and I believe every human soul will gladly take it sometime. The Divine in every human must come to its own, to its Creator, to Harmony. *"In this was manifested the Love of God toward us because He sent His only begotten Son into the world that we might live through Him."* All students of this Truth learn the wonderful Harmony in Love. Years before I knew of this Science I had learned its value on plants, and animals. A white rose bush was not doing well in the conservatory and it was taken to a room

and cared for and the response to the petting it received was to become covered with buds and roses. You have heard of the woman, who taught another to make bread. In a few days she came back to the teacher and said, "I did just as you said, but my bread was not good." "Did you put in the milk?" "Yes." "So much yeast?" "Yes." "Flour?" "Yes." "Well, I guess you did not put any love in it. When I put in the milk I put a little love in, and when I put in the flour, I sprinkle the love in and when I stir it I just pour the love in, and when I kneed it I see the perfect white flaky loaf, with the nut-brown crust, but oh! I just love to make bread anyway."

I found myself out of harmony with storms, ice, and cold weather and began affirming my love for them. We soon harmonized perfectly. We can bring no good result by antagonism toward anything or person. *"My little children let us not live in word, neither in tongue, but in deed and in Truth."*

To Love those who despitefully use you, who are unjust, unkind, many times requires affirmations of Love for a long time before the Love really goes out to those people. But, we can never know the *peace that passeth understanding* until that is accomplished in us *"For he that loveth not his brother whom he hath seen how can he Love God whom he has not seen?"* Fear is another thing that Love is helping me to overcome. *"For perfect Love casteth out fear."* Think how little sickness there would be if there were no fear. What a different thing

life would be if fear could be effaced from our minds, if we really did trust God in everything. When, last November, you elected me as your church healer I feared I was unfit, that I needed a good year's careful study and preparation. Since I have come in the Truth I always say "Yes." I am almost overwhelmed some days with gratitude to you, for now I know what Jesus means when He says: "*As ye mete it shall be meted to you again.*" Oh! my fellow students, never hesitate; make the most of every opportunity. Never wait, that you may do it better another time. Do the thing that presents itself and receive the blessing and never doubt that you will have time, if you do God's work first, to do every thing you need to do. "*Acknowledge Me in all thy ways and I will guard thy path.*"

If you were not fitted for the work, be sure it would not come to you. I told Bishop Sabin the first lecture I heard on this subject, "If he could teach me how to overcome fear I would be happy." So as I tell you, attend the lectures. I have missed one Sunday and one Wednesday since October 12, 1902. I was sincere and I want to express my gratitude to my Heavenly Father that the Truth is Free, and that no human soul in Washington, but that can get this Truth without money and without price; and we of this Truth praise and thank God that our teacher has been so greatly blessed that he has been able to send this Truth over the

wide world, and we know it will go on and on forever.

Someone has said: "Life in its essence is Love and this Life penetrates and thrills through every particle that enters into the composition of the soul. Life being only Life transformed it follows that Love and Life are limitless. It is with the individual himself to say how much. The more he lives the more of God he expresses. God is Love, expressed through the Human soul. There alone love is. The measure of a life is the measure of its Love. Where Love is God is, for Love is the fulfilling of the Law; Love is the Law.

God is Love; that Love surrounds me. In that Love I safely dwell. 'Tis above, beneath, within me. Love is mine, and all is well. God is Love, pure Love. God is Love, sweet Love. That Love is mine, mine! and all is well.

Those who have not already made up their minds to go to Popham Beach, Maine, should make up their minds to do so, if within the range of reasonable possibility, as the lecture course there this year is absolutely free, and all should learn how to heal the sick and overcome the errors of this so-called life. In other words, they should learn the Truth which makes them free and there will be but a short time now in which to make up your mind to go.

Philosophy as a phase or result of the spiritual life, is great and grand; by itself, is empty, *very empty*.—*Frank Harrison.*

Testimonial Meeting.

Testimonies Delivered Before the Evangelical Christian Science Church, Wednesday Evening February 15, 1905.

MISS M. E. VAN VOAST.—I want to say just a word in regard to calls I made this afternoon.

About four weeks ago, a friend of mine from the old material life in the Episcopal Church, a good woman who says that she believes God answers prayer, came to see me and said, "I have a friend out in the Northeast, whom I believe you can help. The doctors have given her up. She has been sick for years and years and I wish you could go and call on her." I said "Certainly." I went to see the lady and, from circumstances, I said, "I think there is only one way that this case can be met. We have, in our Ladies' Circle, a Committee which we call the Praying or Healing Committee, and it seems to me that this lady in her present condition can not be reached in any other way than by the free will offering of that Committee." So I went back to the lady and said, "If you want our assistance, I can give it to you in this way." "Although I went to see her a number of times and carried a great deal of literature, I became a little discouraged. I think it has now been ten days since I have been out there, until I went to see her this afternoon. I felt that, perhaps, our efforts had been in vain, but when I

went in, the lady, herself, met me at the top of the stairs. She was up and dressed and certainly looked twelve or fifteen years younger. She said, "I am better, very much better." Before I took up her case she could not eat and I said to the lady that was with me working with me, "Now remember, she must eat," and the food which she desired, and which she had been told would kill her I said she could eat. When I saw her to-day, she said she had been up and dressed and about the house, "But," she said, "I do not think I can ever take this Truth for myself." I said, "Oh, time will take care of that."

I made a call on another friend and, when I got there, a visitor was there who had a very sick little baby. I immediately saw that the mother's fear was worse than the baby's sickness. They told me that the baby had been sick for several days, that it had not eaten anything and did not seem to want anything. When I got there the baby was asleep and, when they began telling me these things, I denied them, as any Scientist would. The baby awoke, and got up and the first thing it did was to call for a cracker, and I left her eating. She had a good dinner and the fever which was very high in the

morning was gone. One of the ladies came up and said, "Why there is no fever there; this morning it was very high." When I went away, I held the Truth that there was no sickness there, that all was harmony and perfect harmony. I told the mother a few things that she ought to do, and I tried to impress upon her mind that she had an immortal soul, and that it was for her to train it in the path of right and Truth. The baby was all right, when I left.

That is what the Truth will do. I do not think you can move in any direction that you will not find the chance to extend the hand of Truth. While sickness is to be overcome, that is only a small part of it; it is the life that has to be lived, and this Truth is the only Truth that makes the life worth living. That is my experience.

MR. W. S. WHITMAN.—I gave a testimony here, some weeks ago in regard to answer to prayer. I said that when I prayed, I expected to get an answer. That testimony has been spoken about several times, and a gentleman wrote and asked me if I really meant what I said. He asked if I was earnest and did I really get an answer and did I really expect an answer. Anybody can talk to himself and not expect an answer, but when he talks with God he not only expects an answer but he gets it. If I want anything, I do not go to a human soul. I go to God and I get it. There is nothing I want that I cannot have. What I want I ask God for, and I get it. "Ask and ye

shall receive." People think when I say these things that I do not mean them, but I do mean them. I get answer to prayer, almost daily, not only for sickness, but for anything I ask for.

One lady whose side had been paralyzed, was very badly off, financially. She had no support, and her house rent was due and the landlord was going to put her out. She had no possible way of taking care of herself. I treated her and she responded all right, and got over the paralysis, but she could not get any money. One day I had a talk with her and called her attention to the 18th chapter and 19th verse of Matthew, about answer to prayer. I had prayed for and the next morning she got five dollars. That started her and she got money right along, until she got all right.

That is one case, out of perhaps a hundred that I have had in direct answer to prayer. If I want anything, I go to God and I am sure to get an answer. *But let him ask in Faith, nothing wavering, For he that wavereth is like a wave of the sea driven with the wind and tossed.* James 1-6.

BISHOP SABIN.—In regard to answer to prayer, I am going to tell of two or three instances that occurred recently where cases were answered quickly. Last night, about half-past nine o'clock, I got a telephone message that a certain person, in this city, was thought to be about passing on with the belief of grip or pneumonia. They said the patient could not breathe. I telephoned the case out to the healers, and treated it my-

self, and, this morning, I received word that she was well and to stop treatment.

Perhaps a week or ten days ago, I received a message by telephone to treat a **person for a burning sensation** in the eyes. I at once realized the truth and spoke the word. I said, "Your eyes are all right now," and the person commenced to laugh and wanted to know what I did to them to make them well. She said they stopped hurting her, instantly. It is the realization of the truth that heals. I did not ask anybody to heal those eyes, because those eyes were perfect, but the realization of that perfection is what made it manifest.

Jesus said, "When you pray believe that you have that for which you ask before you ask and it shall be given unto you." That is the way we heal the sick, by that realization of the allness of good and the nothingness of evil. Evil is simply nothing, but it is very real unless you kill it. That seems to be an explanation that the ordinary mind cannot understand. It used to be the most difficult thing for me to understand.

I met a Congressman from Virginia, the other day, whom I know very well. He said he had my book *Christology*. "I had read about half of it, when you took the position that there is no reality in pain," he said "I know you are wrong, and so I just laid the book down." That of course was error to him for he did not understand.

Now let me explain. We see a fire. Of course it has no reality in it, but

if the fire is in your house and it is not put out and burns the house up, it is real enough to destroy the house. But when you put it out, where has it gone? It did not go anywhere. It was nothing, and simply passed out. That is the way with error. It will destroy the body and carry it out and kill you. When I am talking about death, I am talking from the ordinary understanding of death. You have to destroy that pain or ailment. If you do not, it will carry you. You have to destroy that pain or ailment the thought that it is nothing and that God is good and God is **ALL** and make that realization, and you destroy the belief or pain and also its manifestation.

A lady came to my house yesterday, two of them. One of them had been afflicted with backache I do not know how long but for several years.

They came to discuss Christian Science. This one wanted to know all about it. She said, "I am a good Methodist, and I have had backache for a great many years, but I would not want to do anything that would be against the Methodist Church." Then she asked me if I should treat her, if I thought it would be against the Methodist Church. I told her that I could not see where it would be against the Methodist Church. I asked her if she had the backache then and she said she had, so I told her to stand up and I laid my hands on her back and gave her a few thoughts and her pain went away. She stayed at my house an hour and the pain had not come back and I

asked her if she thought there was anything against the Methodist Church in killing that pain. She said she could not see where it was hurting the Methodist Church.

The truth is the people do not understand this Divine healing. That lady and her companion were as good people as you would see anywhere and the churches are filled and overflowing with splendid people—people that love God and love Jesus Christ and love the good and want to do good, and their whole desire is for the good, but they do not understand. This is something new. We have to go back only a very few years to the time when we were encrusted with ignorance and bigotry and superstition in our consciousness, and we did not believe a word of this what we are talking about to-night, not a word of it. I remember the first meeting of this kind I ever attended. I was sitting on that side of the hall near the back, when a gentleman from Omaha got up and told about a wonderful healing. I was sitting by the side of a friend of mine who had come with me, and I leaned over and whispered to him, "That's a lie." Those Scientists around us heard me. I was deaf in those days and did not know how loud I had spoken. And, yet it was not very long after, that one night, I went through one of the worst storms we ever had, and got a healer and took her through the snow to call on a friend on G street, just three blocks west of here, to treat a man who was suffering the tortures of the damned, so to speak. She sat

down and treated him for three quarters of an hour or an hour and every vestige of pain left him. She realized the truth that all was good nothing was evil. The evil in that instance was what we call rheumatism.

You can take this work all over the world, wherever you go, and you will find the people here in this town by the hundreds and you will find them in every city in this country, and you will find them almost all over the world, healing the sick, because of the realization of this truth. As I was sitting here I was thinking, to-night, what an awful storm we were having, yet every word that we say here and every thought we give out will be recorded and sent all over the world; and not only the people of this country will know of these talks but they will be read in the frozen fields of Alaska, in the tropics of India and Ceylon, in the islands of the sea, in Australia, in South Africa and wherever there is a civilized people. And this truth is being taught to-night in the lands of the free everywhere. So I thought we were doing good, even if there were not so many of us here on account of this being one of the worst snowstorms we have ever had in this country, as I am told by people who have been here a great number of years. Despite this storm from this center, to-night we are sending out this healing Truth to every land where the English language is read.

We are doing what our Savior told us to do, preaching the gospel to every creature. He said Take it with you, preach it. When He gave that

command, he did not give a commandment saying that you should go out and preach this gospel and you will heal the sick and those who believe you will heal. He sent them out telling them to preach the gospel and to heal the sick and to say that the kingdom of God is at hand, the kingdom of heaven is here. Did you ever notice that Christ never said, and never held out the thought that it should be in some future time, some sweet by and bye, or that you would get your reward there? He always said, *The kingdom of God is at hand, it is here*, the kingdom of God is here, it is within you; Go out and preach these great tidings, this doctrine of love, this doctrine of truth, scatter it broadcast and *these signs shall follow those who believe your teaching.*

Read the 16th chapter of Mark, the last ten verses carefully and you will see what he promises and what belongs to the believers, and that those who do not believe cannot heal the sick, and that every person who does believe can. If a person says he believes and cannot heal the sick, he is not a believer. I do not care who he is or where he comes from, he lacks the sign of the believer. Of the ministry of this town those who cannot heal the sick are not believers. I do not mean to say that they are disbelievers in the sense that they are not doing as well as they can, as far as they can, but when they say to you, as a Methodist preacher said to me, who is one of the best preachers in the city, that they

would not believe that God healed the sick if they saw it with their own eyes, they do not believe.

This does not belong to this one or that one, it belongs to all. Every person who believes can heal the sick. You cannot heal the sick unless you do believe. Jesus said, He that believeth on me shall ask what he wants and it shall be given unto him. It did not mean that time exclusively, but forever and ever. God Almighty's laws never change, and if the time ever was that God, through man in the name of Jesus Christ, healed the sick, that power to heal exists to-day. We know, because substantially all of the congregation that are here to-night, heal the sick every day.

We are only a few, to-night, owing to the storm, but the great body of healers and workers throughout the world are bearing testimony by the thousands, that God does, through man in the name of Jesus Christ, heal the sick. If anybody does not believe, I say to him study; study with an honest heart and an honest purpose and God Almighty will answer your prayers as soon as you get your mind into a condition that you can believe.

ALONZO B. EATON.—Our brother's experience in regard to that question, his expectation of getting an answer to prayer, reminds me of my experience two or three days ago.

A young friend of mine is a good Catholic, and the Catholics are good people, all the church members are good people as far as they go, but they do not go as far as we do. He

was asking whether I really believed that we performed these cures in the name of Jesus. I just happened to have in my pocket a little clipping from one of the New York papers, which speaks of a great healing that occurred in one of the Catholic churches in New York. This is a well authenticated case, in which the priest prayed for the healing of a dumb girl and she was cured so that she spoke. I have no doubt that it occurred. I asked the man whether he thought that priest was lying when he said the girl was cured. He said, "No; but the healing was because the church had been sanctified or the altar had been." Now, anything that can happen in the pulpit can be done anywhere in God's green universe. Do we expect an answer to prayer? Yes, and we get it. If you doubt and act as did the prisoner when he was brought before the judge and answered, "Not guilty," and then trembled all over so that the judge gave him fifteen days because he did not expect to get away, of course, you will not get any thing.

Mrs. O. E. THORNLEY.—This Truth has certainly been verified in my case in this last week.

I mentioned last Wednesday the case of a lady who had been very sick. This morning she said to me that she had not felt as well in months as she did then, and, understanding the case as I do, I do not think she could have had a more severe attack. To-day she is perfectly well, and she went out three days after it attacked her. She,

of course, was a little weak for a day or two.

While Bishop Sabin was speaking, I Realized what a wonderful thing it is to Understand this Truth; that when we do Understand it there does not seem to be a vestige of doubt about it. I feel as though all I have to do is to ask and my prayer will be answered each time.

To-day I was talking with a friend. I happened to drop into her house and she was coughing and I said, "What is up now?" "Oh," she said, "I have a terrible cough; you know I am subject to these things. I wish I could just think like you think, and it would be all right; but you know, I have to do these things." I said, "I expect you have done something that you should not have done." "Oh," she said, "you know these things have to be met. I cannot see my way clear unless I do them." I said, "Why don't you say: 'Give us this day our daily bread?'" She said, "Well, if we only got bread, that would not pay all the bills." Now, our daily bread means everything, doesn't it? I asked her, and she said: "Well, I think God helps those who help themselves." I said that was the teaching I was taught at one time, but I have come into a new light, a new thought. I ask God for everything that I want, that I need, and I Realize that I get everything that I need and then I thank Him for it. I know I have it before I ask, because I know it is for me. "Oh," she said, "If I could only think as you think." I said, "You can think just exactly as I

think, if you will. It is just as free for you as it is for me; the Truth will make you free. It has made me free." Of course, she knew me a number of years and had seen the wonderful change that came over me, so she said, "If I could only think as you do." I told her that the time would come when she would think as I did, because it was not possible for people to live in darkness at this age. This Truth is spreading too rapidly for any of us to be in the dark very long, and I urged her to read some of the books that I would let her have. I said to her, "Now please take these books and read them." "Oh," she said, "I haven't time." "Well," I said, "take time and read them because it is worth your while, and it will make you strong, and bring you into this Truth and then you will have the same benefit I have had."

Mrs. E. T. COWSILL.—I was called to a friend's house the other day, who had the grip. Her people had been up with her all night and when I got there and went into her room she said, "Oh, I feel better already." I said, "Of course you do," and she went to sleep. I stayed with her for two hours and she said she was almost all right, but she had a little attack of coughing. The next morning they sent for me again and I said: "This won't do." I talked with her a little while, and she said she felt much better, and last night she sent me word that she felt all right and never felt better in my life.

Mr. G. W. CUEN.—I did not have to seek for the Truth. Truth came to

me. I do not have to seek for proof. When I came into this beautiful thought, into the Truth, for nearly thirty years I had had quite a nice little lump on the back of my neck, which three or four surgeons were very, very anxious to get at with their knives. They said that was the only way it could be cured. That is almost gone now, in the short space of a little over five weeks.

A broken ankle, that had pained me very much through the winter and sometimes so badly that I could hardly walk, has gone. Truth did it. Yet people will come to me and say, "I want some proof." I say "You shall have it." I treated my ankle myself, I never asked anybody to help me. I was raised in the Fire Department. I got full of aches and pains, but I feel better to day than I ever felt in my life. What has done it? It is God's Truth. Jesus Christ taught that Truth. We are taught that Truth to-day. In reading the sad account of the hanging of a man in Virginia, last week for murder, in which he said that an unseen evil power caused him to do it, we have proof of what Bishop Sabin teaches, that evil destroys itself. There evil destroyed itself.

I feel, to-day, that if I could give this Truth to the world where it is needed, I would do it. We carry it with us. I went to Baltimore, my old home, Saturday and met with some of my old associates and they said, "What is the matter with you. what have you been doing?" I said, "Nothing." One of them, who was raised in

the Methodist church, kind of snickered, but I laid it before him and gave him the Truth. Then he said, "Isn't it a pity that our church does not teach it. Send me some literature." Now, this Truth is the Truth. The only thing that I have is that I have committed my ways unto the Lord. I trust Him in all things and I know He gives me all, gives me every thing that I want. I do not have to pray for it. I simply think it and it comes to me. I never think of my past life; it is a new life, everything in harmony and everything is peace.

ALONZO B. EATON.—I think that God helps those who help themselves too, as the sister said. But, in the same statement, she showed that she did not know what she was talking about, by saying that she did not have time to read. There is where she ought to have helped herself to some time. God helps those who help themselves to time to study this Truth. God does not help you to run after your neighbor's pocket book but, if you want the Truth, God will help you and give you all the time you want. If you have 24 hours' of work to do, you can still have some time to study the Truth, if you want it, and God will help those who help themselves along his lines, but God has no control over you when you leave His lines. God does not help those who simply want help for selfish ends. But if you stay within His field, He will help you, and make your pathway smooth and all down hill.

MR. EBEN F. EATON.—I want to

say something that may be helpful to the people in the study of the Bible.

The Hebrew language has no tense in it; that is, there is no past, present or future in the Hebrew language. Therefore, in the study of the Bible, we can always apply it in the present, and I think in the study of the Scriptures, it is a great help to know that, so that when we come to read we can always apply it in that manner. It is always helpful to those who look at it from that standpoint.

MRS. M. E. CRAMER.—Friends, I regret getting here so late in the evening, but I felt it was better to see you face to face once more, even if late, than not to see you again. So I am here, and I do not know, friends, that I have anything to say to you, except that I have enjoyed very much meeting you and have enjoyed speaking to you and have enjoyed my work very much in Washington. I know that you are blessed with all good, and when I leave for New York, I shall leave with the thought that you are blessed with all good. My trip from San Francisco to the present time, has been a demonstration of that kind, that we are blessed with the All-Good, that there is nothing anywhere along the line but what is good and is ready to be brought into practical demonstration, whenever we give it recognition and the proper acknowledgment with a heart filled with thanks and praise to the Source and Cause of all things, God, the Father of all things.

When I spoke to you, the first Wed-

nesday evening that I made my appearance in Washington. I spoke about the life of demonstration and I want to tell you that my life has been a life of demonstration ever since I awakened to the consciousness of Truth, the consciousness of the oneness and infinitude of God, that the spirit that was in Christ can be in us, and if it is in us, we can demonstrate by abiding and letting His words be in us.

My early work was that of systematizing and teaching, not with any thought of giving it to the world; not with any thought of going beyond a little class that met in my parlors, the home of the College of Divine Science, of San Francisco. When I was first asked if I would teach a class I said "Yes," and I have said, "Yes" to everything that people have wanted of me since I awakened to the consciousness of Truth. So I said "Yes," when they asked me if I would teach this class and I found that my timidity—which I call my timidity, but which was not mine any more than it was God's, but it was called my timidity—made me feel that I must be exceedingly accurate. So my first lessons were carefully written, carefully analyzed and carefully gone over for the purpose of seeing whether they were purely scientific and whether they set out representing the Truth of God. I was like a little child; I hadn't any idea of representing anything in the lessons but the Truth of God and I had no conception of preparing these lessons for publication. I hadn't any

idea of it or any ambition or any plan for a general work. I was simply asked to teach a class and I said "Yes," and when I thought of speaking extemporaneously, at first I thought it would be so at random that I would not represent the principle which I had awakened to, not principle in any sense of there being a difference between the way I had used it and the consciousness of God's omnipresence. When I had awakened to the Truth of God's Omnipresence I felt that I must represent what I knew and I felt I must represent God in my teaching and so, like a little child, I prepared the lessons.

And, afterwards, it was presented to me to teach other classes and to begin the publication of *Harmony*, and it seemed that I had never thought anything about it being necessary to have subscribers, or money, only to do the work that was required to get at it. Well, now, we have published the magazine 16 years. We are now in the 17th—and it has opened up step by step without any previous planning at all. Once in a while I look back and I will look over it and see my healing, my first healing, how in coming out of the condition of invalidism, I was brought into this consciousness for a purpose; for the purpose of teaching and writing and publishing. As you have heard Bishop Sabin say that with his healing came the work; the work opened with the healing, and my work opened all with the healing, and I have gladly continued to work from the time I first commenced nearly 20 years ago. I

have enjoyed every minute of it; it has been a work of Love, it has been a constant work, and I want to tell you that I have only taken two weeks' vacation in the twenty years that I have been working along these lines. Then I went down to Ben Lomond, in the Santa Cruz Range, and stayed there two weeks. It is a beautiful spot and I enjoyed the two weeks' without writing anything except letters home, without editing *Harmony*, without giving any treatments, without teaching, without doing anything, except that a patient went with me whom I treated every day. That was the only work I cared to do. Of course, in one way she was in my thought day and night, but I called that my two weeks' vacation.

Now my work in Washington has been a very pleasant one, and, while I have only had three weeks' practical work since I commenced my classes, I have taught three primary classes and am just about to finish two theological classes, one of five lessons and the other of ten. I finish one tomorrow and the other the next day. So you see I have done some work, and it has been much more work than if they had all been in one class. Had they been I would have had just one-third the work to-day. But I have enjoyed the work and while I have done that, I have seen people privately and have been very busy. But I have enjoyed it here.

I feel sometimes as though I would like to stay here. This is one of the places that has a feeling of stay about it—a feeling of home; and I wrote to

Mr. Cramer that this seemed to me to be like Denver, as though it was a place to stay. It is not a place just to come to for a while and then go away from, but there is a home feeling here that makes me feel as though I would like to stay here for a while. But, of course, my work calls me elsewhere. I shall be in New York probably about two weeks and then go straight to Denver, Colorado, and teach there. But I want to say to you, that I feel and I know that you are blessed here in this center, and the center where I have been working, giving and holding my lessons, and that there is a special blessing to each one of you here, and I want you to think the same of me. I want that we should feel ourselves at one with each other, not only one in being, but in thought, purpose, and motive and in the work that we are advancing in the cause we love so much. I hope to hear from you, often, through the WASHINGTON NEWS LETTER and you will hear from me through the pages of *Harmony*, if not in a more personal way, and you may know that I will always hold you in the consciousness that you are blessed with Truth and that our brother's, Bishop Sabin's, work is blessed and that nothing whatever can prevail against the work. It is going on and on, from the one source and thought, and when we are in the Christ, when we are centered in being, when we stand in the Secret place of the Most High, nothing can prevail against us at all; we are simply at one with God and, if God be for us, who can be against us?

Testimonial Meeting.

Testimonies Delivered Before the Evangelical Christian Science Church, Wednesday Evening, February 22, 1905.

MR. ROLAND B. HAZARD.—I want to-night, to make a contrast between the way I used to do in the old thought and how I do now. It occurred to me to-night that, in the old way, I was trying to become something, trying to be as near as I could to the Lord Jesus Christ, and I would pray that the Lord would make me thus. And so I kept on praying day after day, month after month, without any results, until I understood about eight years ago that whatsoever ye desire, when ye pray believe that ye receive, and ye shall have them. When I believed that I was free, that I was whole and one with God, I was free, and have been ever since. And this Evangelical Church teaches us that we are one with God, that we are the image and likeness of God, and that we can claim that now, and not only claim it, but Realize it in ourselves. And then we have the command, *"Freely ye have received, freely give."* What a beautiful thing it is, when we see some one suffering, or laboring under that thought of trying to become something, that we can reveal the Truth to them, that they are already that if they will only lay hold of it!

A lady came to our house, who was a friend of my wife before we were married. She was laboring under the thought of sickness, the thought of bladder trouble and was in constant

pain. She had not money enough to have a prescription filled, which the doctor had given her, and my wife got to talking to her along these lines of science and asked her why she did not ask me to treat her, and told her that she would not need any medicine, and when I came home she asked me to treat her and the thought came to me that, wherever we can, we should extend the cup of cold water. I threw the thought to her that she was God's perfect child and laid my hands on her in prayer. She stayed with us three weeks and I never heard her complain of a pain after I had treated her. Then I treated her against poverty and the way was opened most beautifully. A lady came to our house, got to talking with her, and loaned her some furniture to start housekeeping.

That goes to show that we can give to those in need, and it is a practical religion, not trying to be something, but Realizing what we are. Whenever we can get our brothers and sisters to Realize that they are in reality what they are, and lay hold of it and believe it and as I say, when you pray that whatsoever ye desire when ye pray believe that you have it and you shall receive it, you will get the benefit of it. It not only benefits us but it also places us where we can benefit others. Those who have not stud-

ied this beautiful Truth I would advise to investigate and learn for themselves, "for the Truth shall make you free and if the Truth make you free ye shall be free indeed."

MR. EBEN F. EATON.—I was in a business place in this city, one day this week, and a gentleman in there said, "Oh! I have such a severe headache that I can hardly see." I said, "There is no reason why you should have the headache." He said, "Well, I should like very much to get clear of it." I told him that there was no trouble about it, and I put my hands on his head and I do not suppose I had my hands there two minutes until he began smiling and looked up into my eyes and said, "What are you doing?" I said "I am acknowledging that you are the child of God, the expressed image of Him." He said, "I do not understand that, but I do know this, that my headache is leaving me" and, inside of four minutes, he had no headache at all. After it was all over he said to me, "That is wonderful."

When our brother said "Freely ye have received, freely give," the thought came to me, what a beautiful thing it was that we had this blessed Truth and that we can give it out and that the giving of it is beneficial to our brother. Surely this is a grand and glorious religion. It should make our hearts glad, when we consider how we are able to lift the burdens from our brothers' and I believe that there is more than one way that we can life these burdens. I have come to the conclusion that one of the grandest ways to relieve them

of their burdens is to relieve their minds of opinions that they have of themselves, and, as the brother was just saying, how he had prayed and prayed to be like Christ, forgetting that he was, if we all could grasp the thought that we are the expressed image of our Father's substance, what a glorious benefit this Truth would be to us.

It is the Truth that heals; it is not the man at all. No one man has greater power than another, but God has given us the power of speech, and we speak out into the vibrations the words of Truth and they have their effect.

I wish all might know that it is the Truth that does the work. I simply spoke the words of Truth and this man's headache left him. It is wonderful and those who are not in it can hardly believe it. I know there was a time when I doubted very much these things that I heard, but, when we come to that place where we can demonstrate these Truths and prove them, then we must be assured that they are correct.

MR W. S. WHITMAN.—It is a source of much amusement to me to hear people in the churches, praying for their sick.

One time, a leader of a church and his wife had been called out of town. The father was sick in Pennsylvania and another leader had taken his place, and he asked everybody to pray for this man's father. He prayed for him in this way. "Oh, Lord, thou knowest what will happen to him. Let Thy will be done, not theirs." That is the way he prayed

for the sick man and the man died.

I have a great deal of experience with that kind of people who believe Christian Science is of the devil. I remember one man hurt his back. I gave him one treatment. He went back to work and was all right. In about four months, he came back and said that his wife had been taken sick, and I asked him if he wanted me to treat her, but he said, "Oh! no; I was willing to risk it on myself, but I will not chance it on her." His wife got worse and worse and one Sunday he came to me. Her fever was 103 and he wanted me to treat her. I said "When you get home your wife won't have any fever," and it was gone. He came back to me after a few days, and wanted to know where he could learn more about this.

It took two healings to convince that man that this Science was not of the devil. They seem to think that God sends them the sickness, but they will hire a doctor and if the person dies they say, "God's will be done." A great many seem to think that God sends the sickness as punishment and then they send for a doctor to see if he can get the best of God by healing the sufferer. If God sends sickness it is good and it is a sin to try to get well.

MRS. ORA E. THORNLEY.—Not long ago, I received a letter from my sister who lives at Houston, Texas. She wrote me that she was almost blind from the effects of catarrh. I could see, by her writing, that there was something the matter with her. In her letter, she said, to use her own

words, "Oh, my God, what will I do if I go blind?" I sat down and wrote her what I thought would be right for her to do. I told her that I had learned a new way to get rid of anything and everything, catarrh and everything, it did not matter what it was; and I told her if she would believe what I had said, what I had written her, she would not have any more catarrh. Yesterday, I received a letter from her saying, "Well, I received your letter and I guess I will answer it. I am sure that you will be waiting to hear from me, but my catarrh is no better, and I am going to the doctor, just the same." Then she said, calling me by name, "Ora, how do you suppose you can cure my catarrh, you living in Washington and me way down here in Houston? I have to have a doctor. There is no use for me to depend upon such a thing as that."

Of course, I said, in my own mind, there is an obstacle that you have to overcome. My sister must be made to know that there is an agency higher than the doctor, higher than ourselves, and that she can be made well, and it is my duty to convince her of it. She is living a great way off, but I can do that, through my Savior. There are more ways than one in which we can convince people of this great Truth. It is not always the large things, but it is the small things.

One day there was a coating of frost on one of my windows, I do not know what caused me to do it, but I took a pencil and wrote on the window in the frost, "I am the image and

likeness of God. I am a spiritual being, living in spirit, and I need not have any sickness or any fear, because God is all in all and through all." After I had written it, I did not think anything more about it, until, the next day, I happened to be down stairs, and one of the ladies that was sitting by the window looked around and said, "There is a Christian Scientist in this house some place, and I am trying to find out who it is." She looked at me and said, "Are you a Christian Scientist?" I said, "Yes; didn't you know that?" and she said she did not. I said, "Don't you believe in Christian Science?" "Oh, no," she said, "Don't tell me anything about it. I do not want to know anything about it." "Well, I said, the reason you do not want to know anything about it is because you do not understand? Would you like to know something about it. "Yes," she said, "I would. I have some of the books but I have not any use for it." So I thought I would not say anything more about it, then. I went upstairs and got some of the books I have taken from here at different times, and I gave them to her and told her if she would read them, I would make her a present of them. "Oh," she said, "I will be glad to read them." This afternoon, I went down stairs, I did not ask anything about the books, but she said, "Those books are grand; I am going to read them all through. I have not had time to read them all, yet."

So, in that way, we can do little deeds of kindness in various ways. It is not only in one way but in var-

ious ways. This work of ours is a great work, and it can be done in more ways than one; as the brother said, by giving the cup of cold water to the thirsty, or by just saying a kind word. Some one ought to give such people a book or something of that kind and all these things will convince the people of this great Truth.

BISHOP OLIVER C. SABIN.—I have a great deal of charity for those who do not believe.

I received a letter this morning from a gentleman in Nebraska, enclosing one from a brother who lives in Oregon. The one in Oregon had heard of me, and this brother, it seems, got something the matter with him in Nebraska, and the brother in Oregon wrote me. The one who is sick said, "I do not believe a word of it, there is no truth in it at all, but I thought I would write to you." The one in Nebraska wrote me a letter telling me what a fake he thought it was and rounded up by saying that he wanted to be treated. Well, under any ordinary circumstances, when a person would come to you and say he did not believe in you and that you were a fake, and round up by asking a favor, I think you would refuse. Any ordinary person, who would receive a letter like that, would surely feel put out about it, but I do not feel that way. I have much charity in regard to these matters, because I only have to look back a few years, to the time when I was as bigoted a fool as you ever saw.

(Continued on page 549.)

Washington News Letter

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Unchain the Truth.

With June we close the local church for two months; the next meeting after June 25th, will be Sunday, the 3rd day of September.

During the past month our work has gone steadily on, apparently. The hot weather has not yet affected the church work. The most notable feature of our advanced work has been in the increase in the circulation of our various publications. They have gradually increased in circulation,

until now large quantities go out daily to all parts of the world. Our friends can help materially in this work, by working during this vacation to call attention to these publications everywhere they go, and sending in a list of names of people who want sample copies. Those who wish to preach the Gospel by spending their money can send a list of names and we will send the books, either "Divine Healing" or "Christian Science Made Plain," to any address at the very low rates that we are advertising—ten cents for "Divine Healing" and 25 cents for the book "Christian Science Made Plain." It would be a good way for any person to spend a little money in that way to circulate the Truth—send them to people that you think will read and need them.

During the month of July, the editor of the News Letter will teach a class at Popham Beach, Maine, free. We want to do all the good we can and this seems to be an opportunity where we can combine the teaching with our usual vacation and obtain the benefit of the seashore and at the same time do good. It will be a grand opportunity for those who wish to learn how to heal the sick, because this course will be quite as thorough as what we give here in Washington for One Hundred Dollars. If any one thinks of going there

and has not already secured accommodations, he must write to Mr. J. H. Stacey, Popham Beach, Maine, at once, for it is only through him that the accommodations can be had. The rates are supposed to be cheap and you can have about what you want, but you must make all arrangements through Mr. Stacey, not us, as I have no time to give to that part of the work in the slightest degree.

Our patrons must not think that they are going to be neglected in the slightest degree, because Mrs. Sabin and I and two healers, whom we will take with us, will do our work there the same as though we were in Washington and we leave at home in Washington, a fully equipped class of healers, who will take care of all emergencies, the same as if we were here. In telegraphing for the treatment of disease, during the month of July, it is better to telegraph to Washington first and my business manager here will repeat immediately, the message to me at Popham Beach. Thus all the healers will be put on the case at the quickest possible moment. Why it is better to telegraph to Washington first is because the larger number of healers, of course, remain in Washington and these orders will go out at all times. It makes no difference as our healers are connected by the Washington office by telephone, all of them, and we are thus enabled

to give quick returns to every demand.

The Chautauqua teaching will close with July and we will then come home and go to work again here in August, the same as usual. The people in New England, especially those around close to Boston, can come to Popham Beach by water at a very low rate, the expense simply nominal. People in Maine ought all to be there and be taught regularly, in this class, as this may be the last opportunity which will be given to obtain this course, free, as I may conclude not to give any more and so far as my knowledge goes, the editor of the NEWS LETTER is the only one in the United States who is trying to give this Truth free. The reason I charge so much more for it at Washington, is that those who want to be simply healers of the sick can obtain all that from my books, which are very cheap, and, if persons have not the money, I give them the books, but those who want my time here in Washington during the time of the year that I am very busy all the time, I charge for it, but in these personal teaching lessons, of course, we are enabled to give more particulars the minutæ, than we can through the book, as one can plainly see that a thousand and one questions would come up that ought to be answered that cannot be answered in books so well.

Lovingly yours,

Oliver C. Sabin

BISHOP.



MRS. MARY C. SABIN.

Vacation.

MRS. MARY C. SABIN.

With this month ends the church year, and it is a question of considerable importance, to most of us, how best to spend the two months' vacation. We must bear in mind, always, that we have the Master's work to do, whether it be in vacation or any other part of the year. Many of our friends will go to the seashore—that is, those living in the northern latitudes; others will go to the mountains, others will go to the springs, and many will stay at home, occupying themselves as best they may in their various duties, incident to their lives. Each person will find opportunities coming up in which to say a kind word; a good word; an encouraging word, to your brother or sister, which will have a tendency to make them stronger and better and altogether more harmonious.

We should bear in mind, always, that it is our duty to preach the gospel and heal the sick. When our Savior sent out His disciples, two by two, the command was, Preach the gospel, heal the sick, tell the world that the kingdom of God was at hand, not that the kingdom of God was coming, or that it would come, but that it was here now. The kingdom of God is ever with us, and it is our duty to improve every shining hour;

let each day have a record, that to some hungry and thirsting soul we have been enabled to lead them, and direct them in the line of a greater and more perfect knowledge of this Truth which makes them Free. Let it be our life work.

This is much more appropriate and Christian like and altogether better, in every way, than to allow ourselves to be worried about the secular affairs of life. You should always remember that God will direct your business affairs, if you will simply ask Him for leading and protection; ask Him to lead you and God will direct you and God will bless you in all things. *"Seek ye the Kingdom of God and His righteousness and all these things shall be added unto you."*

But, whether your summer be in the mountains, at the springs, or by the sea, you will be mixing with strangers and should manage adroitly without committing the sin of throwing pearls before swine, to give a hint to those with whom you come in contact, of this beautiful Truth. Give them to understand that God is with us now and that He does heal our sick and blesses us and that He is our friend and will lead us.

It would be an excellent idea for

each one of you to send to the News Letter Publishing Company and obtain some leaflets No. 9. These leaflets can be had for the payment of the postage and wrapping, ten cents a pound. It would be an excellent idea for each one to have from one to two or three pounds of these leaflets with him and let them be thrown around on the tables and benches, here and there. Very often the Truth is picked up in this way by those who write us. Some have written us that have seen portions of the News Let-

ter, maybe one leaf of it only. I remember one case where a person found a News Letter over two years old, become interested and wrote for further light.

Remember, furthermore, that you should sow the seed, the seed of Truth, the seed of Righteousness, the seed which gives Freedom to your brother and your fellow, and your crop, in the reaping, will be Happiness, Harmony, Love and Perfection.

God does bless you now. I give you all my benediction.

POWER OF THE FIFTY-FIRST PSALM.

It is impossible to comprehend the power of the fifty-first Psalm upon the race. Kings, scholars and cottagers have read it with the same spiritual profit. It was the death song of the French Protestants in the times that for cruelty have had few equals. It was sung by George Wishart when taken prisoner before his martyrdom at St. Andrews. Its opening verse was the dying cry of the Scottish martyr, Thomas Forret, whose grave was green a quarter of a century before Scotland became free from ecclesiastical tyranny. Its cry for mercy was repeated by Lady Jane Grey upon the fateful day of her own and her husband's death. Its burning words broke from the lips of John Huss at the place of his execution, near Constance. John Rogers re-

peated its confessions and triumphant pæans on the way to the fires of Smithfield. The words of the Hebrew Psalmist were spoken by Sir Thomas More, "who was famous through Europe for eloquence and wisdom," as he laid his head upon the block. Its seventeenth verse, written by St. Augustine upon the wall of his sick chamber, did not make the text any the less real to the great German reformer. The seventh verse of this same Psalm was found on a tablet of copper amid the eternal snows on the highest point of the earth's surface near Cape Beechy—"Wash me, and I shall be whiter than snow."

Look within your own soul and see the face of God; but yet, better than that, look within the soul of your brother and see God there *first*.—*Frank Harrison.*

(Continued from page 543.)

When I used to come to this hall, when the old Eddy Church met here, I did not believe a word they were saying in regard to these things. I thought they were laboring under some kind of hallucination, some kind of an idea that wasn't true. That is why I commenced the study, to find out how they had cured a friend of mine of an alleged incurable disease, by what kind of a system they were making him well and then giving God the glory. Well it took me six months to find out, but I did find out that God heals the sick.

And so it will be with everybody, if they will study, but we must not draw the line to close. People have been taught now for seventeen centuries that this God-Healing stopped with the early disciples, and that the healing that Jesus did was simply to prove the divinity of His mission, and if they would not believe what he said, they would believe Him for the very works' sake. That is not true. There was never a time that these promises that are given were not in force; it always has been the trouble and the fault of the man, and where these people do not believe it and accept of it, we must have charity. You cannot force your mind to believe. Your mind can only be convinced as you have facts. I was one of the biggest of old fogies a few years back, and I know now whereof I speak.

For instance, the other night, I received a telephone message from one of our hotels in this city, that one of the leading actors in a play

that was being given was stricken with a fever, and the whole company was in a condition of almost collapse because of taking the main spoke in the wheel away. I do not know how they knew of me, but they telephoned me to treat him and I telephoned back that he would be able to go on to the theatre, and that in half an hour I would be down to the hotel. I put seven of our workers on the case and told them the situation and then we all went to work. I went down to the hotel, in the half hour, and he had already gone, every trace of the fever having left him, and he was perfectly well. He was cured in thirty minutes. There was an evidence of this healing.

Of course, mortal mind will say he would have gotten well anyway, but they do not get well right away. There is a man sitting before me who came to my house suffering from lumbago. His business was the laying of brick. I gave him one treatment and, while he was not entirely cured, he went home and ate his dinner, and a few minutes afterwards, every vestige of pain left him, and he went to work the next morning. I am stating the case now as I remember it.

I know from the healing of my own body, that there is no fake in this. I know I was healed from the crown of my head to the soles of my feet. I know there was no fraud in it, but we must use the greatest kind of charity. People cannot force themselves to believe, as I said, without evidence. I have never yet seen a person who studied and investigated this subject with a sincere purpose

that did not come out a good healer of the sick. I do not think I have ever known of a case where such a person did not come out a good healer. All you have to do is to be sincere and ask God for wisdom and spiritual understanding, and He will show you the truth of it, and your works will stand out as evidence against all the world.

Of course, to us who are in it, it is simply a work of love. We are throwing out the lifeline to our brothers and sisters wherever we find them, and covering their hearthstones with happiness and plenty and contentment, and their bodies with health and their minds with perfect harmony, for everything is perfect in God Almighty.

You do not have to die to go to heaven. There is as much heaven here as you will ever get under like conditions. I think you will get more heaven as you get better. "In my Father's house are many mansions." Of course there are, and, wherever God is, there is life and there is where we will go. We will go wherever we want to go, and we do not have to die and wait until the sweet by and by to get the blessings of God Almighty, when they are promised to us here and now. That is where we are different from the old churches.

I always speak of the other churches with the greatest charity. I know they are doing a world of good. They have brought man from a state of what you might term quasi-barbarism up to every state of civi-

lization. These nations that have believed in and practiced the religion of Jesus are away and beyond what any other nation is or has been in all the world. So far as we have any record of, this is historically true. There is a set of philosophers who believe that mankind have gone in waves, and they bring a great deal of history to prove it. They go beyond so called creation as recorded by Moses, and they say that man was in a higher state of civilization then than he is now, and that he went down and that since that we have history that shows that mankind has been coming and going in waves. The dark ages, then the Renaissance, and now the glories of the 19th and 20th centuries. I do not believe that man can ever be reduced to a condition of barbarism again, because we have this preservative art of printing, but the art of writing only goes back a few hundreds of years before Jesus Christ. Then it was mostly hieroglyphics, that were very crude and defective as compared with our writing now. We are always advancing along these lines, and I believe that we are in the beginning of a great awakening, when all shall know the Truth and the Truth shall make us free.

MR. G. W. CREN.—When the birth of the Savior was announced, the question was asked, "What good can come out of Nazareth?" The Truth came. The same question can be asked to-day, What good comes out of the Evangelical Christian Science Church? The Truth.

About ten days ago, I was talking to a gentleman and he stated that he would like to have some proof. I told him, you will get the proof, the proof will come to you. To-day he told me that he had the proof, and he is that much interested that he is coming up next Sunday evening.

Not a day passes over my head that there is not an opportunity presented that I can lay this truth before some one. Yesterday I met an old friend and acquaintance, who is

an elder in one of the Presbyterian churches in this town, a man that is given to charitable work. In conversation with him I told him of this Truth, and he has become interested in the study so much so that he has a perfect desire and willingness to read "Divine Healing." As Bishop Sabin says you have to have charity and I believe that, with charity in our hearts and love, this great and glorious work is going on and the Truth is spreading day by day.

THE DIFFERENCE.

The principal difference between the so-called orthodox churches and the Evangelical Christian Science Church is that the Evangelical Church takes the promises of God and of Jesus Christ literally and believes them applicable now, instead of waiting for the hereafter, when one has passed through the vortex called death. Our Savior says, Ask what ye will in My name, and ye shall receive. We believe that, and we ask and we do receive. Our Saviour said to his disciples, just before His ascension, as recorded in the 16th chapter of Mark, that those who believed the preaching and teaching of the disciples should have certain signs following them, among which, you shall lay hands on the sick and they shall recover. Now, we believe literally that every word of that is true. We believe further that those who believe can heal the sick, and in proof of that

students of the Evangelical Christian Science Church are healing the sick all over the world. We take the Bible and the teachings and doings of Jesus Christ as our guide, follow in the train of thought which our Saviour taught us and in doing this, we receive the blessings promised to those who believe.

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things.—*Philippians* iv, 8.

Have a heart that never hardens, and a temper that never tires, and a touch that never hurts.—*Dickens*.

We view the world with our own eyes, each of us, and we make from within us the world which we see.—*Thackeray*.

Mollie Midget Stories

Third Series—Number Nine.

No. 202 KINDERGARTEN LANE,
SUNSHINE TOWN.

To dear teachers of truth, everywhere:

"Like a wreath of scented flowers
Love binds us heart to heart."

May these simple stories reveal the power of Love and obedience, that makes the man strong who has overcome self. "We learn though wonder." So please wonder what lessons are hidden in the following bits of child talk.

Yours for progress universal,
(M.) MOLLIE MIDGET.

A JUNE SONG.

Sweet June is the month of gladness,
When people forget their sadness
"For the whole world is in tune,"
Oh! Thou beautiful month of June.

Dear June is the "month of roses"
Come children, and gather posies
Heaven's door is thrown open wide
Bidding all to enter inside.

The birds of the air are singing
Their voices like bells are ringing,
And brooks murmur soft in the dell,
All's well—All's well—All's well"

For June is the month of gladness,
When people forget their sadness,
"And the whole bright world is in
tune"

All hail to thee—fair month of June!
(M.) MOLLIE MIDGET.

TROTTER.

Trotter is the name of a doggie I once owned. "He was a little yellow dog" with a fat body and short legs. His legs were so short that he never was known to walk, but trotted every step. That's why I named him "Trotter". When I first heard of this dog he was a puppy and the maid where he lived told me she was tired of him, for he was afraid of everything and everybody and was always hiding away under the bed. She had to sweep him out when his meals were ready. She whipped him, but it did no good. One day I found him, and I never saw a more forlorn dog in all my life. he was so homely and his face was so funny. It was marked with two white marks where the eye brows should have been. He pouted all the while and blinked and cried, and was so unhappy where he was. I asked the lady to give him to me, which she gladly did. I carried him home and introduced him to my big dog Juno, who was good and kind to everybody. At first Trotter was mean to big Juno. He was so little that he could sit up under Juno's head. When he was ugly he would sit up and growl right under Juno's nose but the good big dog would not snarl back, but go quietly away from him. After a while Trotter learned to love Juno and did not crawl away in the

dark any more. But as Trotter grew older, I found why he wore such an ugly sober face. It was because he was disobedient. He did not love to mind. When we told him to stay home with Juno he would rush out and hide in the dirt until we were past him. He was the color of dirt, any way, and so we did not see him hiding there. When we're way down the street he would gallop past, and follow us everywhere, and although he attended church every Sunday, he was made no better for that, because he stole out of the house just when the church bells rang and hid around the corner, until we were on our way. Then we would see him trotting down the other side of the street, just far enough away so we could not reach him. When he got to the church he would not go near our pew, but sat under a seat ahead of ours, to keep a safe distance. One Sunday, another dog came and ran all around the pulpit and choir and we had to go home with the naughty Trotter. One night in prayer meeting he decided to sing. So when the organ began he held up his head and howled. The minister turned him out, but he stayed just outside and told the moon all about his troubles, until I finally had to take him home again.

He was a proud doggie and would curl his tail in a round ring and hold his head up high when anyone spoke to him and he pretended he did not hear them, but he was a good little friend to us and we loved him dearly, but he would not stay home alone. One day I went away on a journey,

so his master locked him in the kitchen, which had a window with several small panes of glass in it. The dog jumped on the sill and chewed all around the wood until the glass fell out, he then jumped out of the window. He also gnawed a hammock one night, which a lady gave him to sleep in, in a wood shed. He didn't like to sleep in the wood shed away from everybody. We had to go down and let him out he cried so loud. The lady on the farm said he could not visit here any more, because he chewed her new hammock and chased her pigs and chickens, and the cows too. But there was one nice thing about little Trotter, he was clean. He had a white vest and he used to clean it with his tongue as a cat does her fur and when mud was upon his toes he would take those sharp teeth and pick it all off before he entered the house, and another thing good about this dear little fellow, he never stole anything from us. He waited until he was invited before he would eat his dinner. But one time when we were traveling through the mountains in a wagon, we had to cook out in the woods, as the Indians do, over a camp fire. We had cooked our breakfast but left the frying pan on the ground. Trotter thought this meant it was for his breakfast, so he began to eat it. When I scolded him he ran away and pouted and all day long walked so far behind the wagon we thought he was lost. When we offered him his dinner at night he would not touch it, he was so insulted, so he fasted all day, but the next

good for people. Trotter used to go to the kindergarten. He loved the children, he used to play the "games" with them, but because he would not mind us he got in much trouble and worry, and last of all, when I left Colorado, to go to Washington, D. C., a long journey, I took Trotter, and put him in the baggage car. He was again naughty, because I could not take him with me in the parlor car, and he would not eat unless I went and fed him in his car (which I did). Finally I stopped over in Chicago with my sister for one day. I tied him in the baggage room until I went shopping for a little while, but he again would not be patient and obedient, but pulled his head out through his collar and when I returned I found no doggie, but just a chain and collar hanging there. I searched everywhere but I never found my poor little Trotter again. But Juno lived long and was happy.

(M.) MOLLIE MIDGET.

THE LOVE MAN.

There is a little love man in your heart
 And of his life and breath you are a part.
 He is the sweetest man you ever knew
 You cannot see Him, dears, but He sees you.
 He watches you at night, and never sleeps,
 But if you're bad! ah then this Love Man weeps.
 The Love-man's food is kind good words. I think
 Your dew-drop smile is what He likes to drink.

Who is this Love-man who keeps you
 all the time,
 And makes you sweet like roses
 grown in June?
 Come, children, guess His name be-
 fore we part,
 Who is this Love-man living in your
 heart.

(M.) MOLLIE MIDGET.

A PRAYER.

Teach me, Father, how to go
 Softly as the grasses grow;
 Hush my soul to meet the shock
 Of the wild world as a rock;
 But my spirit, propt with power,
 Make as simple as a flower;
 Let the dry heat fill its cup,
 Like a poppy looking up;
 Let Life lightly wear her crown,
 Like the poppy looking down,
 When its heart is filled with dew,
 And its life begins anew.

Teach me, Father, how to be
 Kind and patient as a tree;
 Joyfully the crickets croon
 Under shady oak at noon;
 Beetle, on his mission bent,
 Tarries in that cooling tent;
 Let me, also, cheer a spot,
 Hidden field or garden grove—
 Place where passing souls can rest
 On their way and be their best.

—Edwin Markham.

Be as a little child eager to learn,
 and you will have the world as your
 school-room and all that is in it your
 material for study. Then the Holy
 Spirit, the interpreter within you, will
 lead you unto all Truth.

Thou Shalt Not.

JANE W. YARNALL.

In the Commandments given by Moses, it will be noticed that he always used the negative "Thou shalt not," and why? Simply because he had not grown or unfolded to the point of knowing a better way. Moses represents a certain degree of unfoldment. He knew that to lie or steal, or bear false witness, were not Godly and he made the ten commandments to agree with his unfoldment. He did not understand the laws of Mind, nor did he appreciate the tendency of the words upon the human nature, and especially upon the people he was leading to the promised land.

In these days people have learned that it is human nature to want to do whatever is forbidden, and it is reasonable to suppose that the children of Israel were not so different from the human family of the present day. Moses was a good man and a Godly man as he understood Godliness, but he had not reached the period of unfoldment that would have insured peace and prosperity among his people. They were always in trouble, in war, and in discord as long as Moses lived, and during their journeying they were a great source of discouragement and distress to other leader, and yet they relied upon him for help in every emergency. They found fault with his leadership. They reproached him for what they suffered, and really seemed to lack understanding of his trials. Shall we say that his trials and his efforts to satisfy the

people were due to the negative character of those commandments? No. We must consider the circumstances, and Realize that the history or allegory of the Pentateuch is a portrayal of the unfoldment of the human intellect. It was true so far as it went, but it was not the whole Truth, and Moses was faithful so far as he knew. He served the people through all their fault-finding, and their unreasonable criticisms to the end.

Let us turn to the New Testament, and see how the testimony of Jesus and His followers opens up a new conception for those who read between the lines and realize the unfoldment of the soul.

In the advent of Jesus "The Christ" He never said "Thou shalt not," but instead He said Do thus and so. He said "Love one another" and "Love your neighbor as yourself;" not better than yourself but as yourself, and the Love was to be the sign of a true believer. He said, "By this ye may know that ye have passed from death unto life, if ye Love the brethren."

We are left to judge whether our Love for the brethren is genuine or otherwise. If genuine, it will be free from condemnation and free from unkind criticism, censure or blame. Such is the Christian character that attracts. No one is attracted by the condemnation or criticism of those who are so ready to censure every apparent act, while by forbearance and

patience they may attract the souls that have never yet found a true basis for their hopes.

What is it to "pass from death unto life?" It is to have reached a consistent understanding of our spiritual nature and its relation to the mortal nature. When such understanding is reached, there is no tendency to condemnation, no tendency to censure or blame, and those who have been under such influence will feel like one liberated under the influence of the *genuine* Christianity which is free from anything Parasiacal or forbidding because there is no tendency to want to indulge in what is forbidden. All is good, and the ability to see it so is the evidence of a pure heart.

MOST ODORIFEROUS.

The internal row, which has been going on in the Equitable Life Insurance Association of New York, will have a tendency to make the prudent investor stop and think.

Life Insurance, in its purity, means an opportunity to invest present funds to be used in the future by one's family or one's self, upon the maturity of the policy, either by the death of the insured or the maturity of the time for which the policy is to run. Of all investments in the world, it should be and is regarded, by those who love life insurance *per se*, as the most sacred, where the foul hand of cupidity should never be permitted to reach and where speculators, stock-jobbers and financial adventurers should never be allowed to come.

Much to the surprise, if not con-

sternation, of the public, when this association's affairs are investigated it develops that the leaders in its financial affairs are the Goulds, the Harrimans, the Fricks, the Depewes, and that class of financiers.

Take the history of that class of financiers and if you can find wherever they have shown any consideration for the rights of the poor, the widow and the orphan, you can show something that is not current in the history of this country. They do not belong to that class of financiers who have grown wealthy by the growth of property or legitimate commercial business, like the Astors, or the Roosevelts, but their fortunes have been made by speculation, watering stock and we might term it, wholesale robbery under the forms of law.

The monstrous statement is made through the press, that the other two great insurance corporations are subject to the same, or similar, control, and the policy holders, those who are numbered by the hundreds of thousands and millions, are confronted with the fact that their earnings, for which they have been toiling years and years are being manipulated by a set of men who have made their fortunes very largely in reaping where they have not sown.

The honest investor, doubtless, does feel and will continue to feel like holding his nose when he passes over this most odoriferous combine.

"If a man does not have belief and enthusiasm, the chances are small indeed that he will ever do a man's work in the world." — *Theodore Roosevelt*.

VERY SINGULAR.

OLIVER C. SABIN.

When the editor of the *NEWS LETTER* first heard of Christian Science healing, and became convinced of its truth, and knew, from actual experience that God did through man heal the sick, it was such a wonderful truth and so pregnant of good for the human family, that his first thought was a desire to give it to all the world: and at various prayer meetings in the city of Washington he talked it and talked it to the ministry, but to his consternation, he found, that where he preached it he was met with unbelief, skepticism and apathy, a sort of hide bound desire to stick up for the thought that God did not do such things rather than to accept of the truth which was being demonstrated by fact.

One instance comes to our mind, of a minister, who now lives in the city of Washington, who at that time, had a young son wintering in Los Angeles, California, for his health. I had known this minister ever since before the war, perhaps three or four years before the war, and regarded him as an honest, upright, man and a good Christian. I was so pleased with the new thing that I had found, that I called on him and talked with him for about two hours. I told him of several healings, which were susceptible of proof, and I had not a doubt that he would be pleased, as I was, to know that God did heal the sick for us. After I had finished talking, he made this remark "Oh, you know you and I

were raised not to believe any such things as you have mentioned, and I can not believe it. I do not believe that God does heal the sick any more." Now for eight years this man has lived here in Washington, but he sticks right by his old doctrine, his old faith and he is growing decrepid, and old, but still he sticks by his guns of disbelief.

A sister of the writer, who by the way, belongs to the same church as this minister, is so thoroughly outraged that her brother should think that God heals the sick that she has washed her hands of him entirely, does not write and has not written since she learned that he came into this monstrous doctrine that God, through man, heals the sick. It does not make any difference what Jesus Christ said; it does not make any difference what He promises, all such promises, by these ultra good Christians, are transferred to that time after death when man does not need any healing or anything else.

Take our big men and women throughout the country, it is especially true of the men; they are dying all around us for the lack of this Truth. They could be saved, yet they do not believe.

A prominent jurist, in this city, occupying one of the prominent Federal judgeship in a U. S. Court, located here, a man the editor of the *NEWS LETTER* has known for forty years, a high-toned, sensible, honest, upright man, living within gunshot and less of the editor of the *NEWS LETTER*, was taken with pneumonia. It had its

usual run, and ended in his death, without his even so much as giving Christian Science a thought. My association with that man was one of great familiarity and a long standing friendship of over forty years. The truth is, they do not believe in this God healing and they go down to death without it.

If we could produce one-hundredth part of the testimony to establish any given point or fact along the lines of *materia medica*, or the ordinary affairs of life, as could be produced that God did heal the sick, by evidence living in the city of Washington, there is not a jury on earth that would have a doubt, but would consider the fact irrefutably established; yet when you bring the fact of God healing before them, show them by physical demonstrations, they will not believe it.

There was a man came to my house that took three men to get him up stairs; in fact, the noise was so great that I thought the servants must be moving a large piece of furniture from a lower room to a higher, but to my surprise they brought a man into my room, and set him down on a chair. They had carried him from a buggy up one flight of stairs into my room. I looked at the man and he looked frightened, as though he had come to the place where he was going to be executed, and it was only a question, apparently, in his mind, whether he would be permitted time to confess his sins before he would go through that dark dismal shadow called death. His consternation was so very plainly depicted upon his

countenance that I was really amused. This man had been in bed for weeks with what the doctors call rheumatic gout. His feet were wrapped up in clothes, making a bundle the size of a small elephant's foot out of each one of his feet, and, to belief, he was unable to put his feet on the ground, he could not use them a particle. I put my hands on his feet and asked God Almighty to destroy the demon that was manifesting itself therein. I may have treated him ten minutes in that way, and then I told him to get up and walk across the room. He looked scared, looked at me as though I had asked him to do some monstrous thing. I said, You can walk, and he got up, without his crutches, walked across the room, it was a large room too. He turned around and walked back to the center of it and told his friends, who were sitting in the room, that it did not hurt a bit. He then walked down stairs by himself, got into his carriage and was driven off with his friends. The next day he came back alone, he had a shoe on one foot, but said the other foot was swollen too much. I gave him another treatment and have never seen him since. Something like two months after that, I saw one of the friends, who had been with him, and he told me that he was perfectly cured and had been well ever since.

Now that fact could be proven by evidence enough to send any man to the penitentiary for the commission of a crime. If a man had as much evidence against him that he had murdered a man, as could be brought

to bear that that man was healed in that way, the man would be hung all right, but people will not believe that God heals them. They won't take evidence of that kind.

There was a lady in the city of Washington, who had an abdominal hernia which she had had for over twenty years. It was growing larger all the time as she grew older, and one of the doctors told her it was dangerous to her life unless she would have an operation and have it sewed, that it was liable to turn into strangulated hernia. She came for treatment. After two week's treatment the hernia was entirely cured. She said that the hernia was cured in three days' time. All of her other ailments were cured during the two weeks and yet, notwithstanding the fact that this woman is of good character, keeping, at that time, one of the first class large boarding houses in this city, a German lady, people cannot believe that she was healed.

I can conceive of some excuse for not believing in the healing of some obscure disease, where it cannot be seen. Mortal mind will say it would get well any way and how are you going to prove it? But, where the disease or complaint is something of the character that objectively it can be seen, where decided testimony can be brought to bear and sustain our contention, it seems to me that that class of evidence ought to be convincing, it ought to be convincing to all.

In this connection, I am going to mention a case of a lady who lives in this town, who had what the doctors

call a cancerous tumor in her left side. It was removed at one time; she did not go to the hospital. The operation was successful and the woman was up and went around again, apparently all right; but the tumor came back. It was bigger the second time than it was the first. She went to Garfield Hospital, in this city, was there a number of weeks; an operation was performed and she was discharged from the hospital very much of a wreck to what she had been. The operation was successful in this, that the tumor was taken away. It commenced to grow again, however, and kept on growing; finally it got so large that her family physician told her she was committing suicide every day that she stayed away from the operating table. The tumor had grown and was larger the last time than it was before she came for treatment. To the sense of touch it was very tender, as tender as a boil, and she almost screamed when it was touched. She was given treatment of perhaps ten or fifteen minutes by the laying on of hands and prayer and then she went home. When she came back the second day after treatment the tumor had disappeared, all tenderness had left her side and everything was perfectly harmonious. She was perfectly well and has been ever since; that was a year ago last October.

Now, if some physician could, by evidence, establish that he had discovered a cure for cancerous tumor, and could prove it by as strong evidence as this that the tumor was gen-

uine, the medical world would go wild over it, but when it is claimed that God did this work, that it is simply done in answer to prayer, people will not believe it, and they do not believe it and apparently can not believe it.

I say, to me, this condition of affairs is very singular; I can not understand why sensible men and women will go down to death rather than try God-Healing.

ONWARD, CHRISTIAN SOLDIERS.

SABINE BARING-GOULD.

[Sabine Baring-Gould (Exeter, England, January 28, 1834), an English clergyman, novelist, antiquarian, and the writer of a number of well-known hymns, was a Cambridge man, graduating from Clare College in 1856. Besides his works on medieval lore, his name is familiar to the English people as the author of "Richard Cable," "John Herring," and other novels. In the comparatively short time since this hymn was written, in 1865, it has become world-famous, and to-day it would rank, in frequency of use, with the greatest of hymns. Its popularity is probably due, in part, to the fact that it is one of the few martial songs suitable to church worship; also its expression of religious unity, and, in no small degree, to the ringing tune which Sir Arthur Sullivan composed for it in 1872. It is a favorite with all congregations, especially with young people. English soldiers often sing it on the

march, whole regiments taking up the strains, and it has been translated into many foreign tongues.]

Onward Christian Soldiers,

Marching as to war,

With the cross of Jesus,

Going on before.

Christ, the royal Master,

Leads against the foe;

Forward into battle.

See His banners go.

REFRAIN.

Onward Christian Soldiers,

Marching as to war,

With the cross of Jesus,

Going on before.

Like a mighty army.

Moves the church of God;

Brothers, we are treading

Where the saints have trod;

We are not divided,

All one body we.

One in hope and doctrine,

One in charity.

Crowns and thrones may perish.

Kingdoms rise and wane,

But the church of Jesus

Constant will remain;

Gates of hell can never

'Gainst that church prevail;

We have Christ's own promise,

And that can not fail.

Onward, then, ye people,

Join our happy throng.

Blend with ours your voices

In the triumph song;

Glory, laud and honor,

Unto Christ the King;

This through countless ages,

Men and angels sing.

MAINE CHAUTAUQUA.

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The series of teaching lessons which will be given at Popham Beach, Me., during the month of July by the editor of the NEWS LETTER are to be free and everybody is invited to come and receive the benefits. The editor of the NEWS LETTER will give five lessons a week, teaching how to heal the sick and overcome poverty and all the inharmonies of life. In other words, he will teach this Science completely and thoroughly and those who come and attend closely ought to be able to demonstrate perfectly at the end of the month. The lessons will commence on the evening of July 5th, and will be continued five lessons a week during the month; the last lesson closing on July 31st. Those who anticipate coming should write to Mr. John H. Stacey, Popham Beach, Me., to obtain their accommodations. They can have hotel accommodations, boarding house accommodations, or can rent one or two tents and live in their own tents and do their own housekeeping. Mr. Stacey will rent the tents and ground, etc., but you must write to him and obtain from him the particulars and comply with his terms, if you want tents. All probably will have to pay something in advance who want tents, as they will have to buy flooring, etc., for the tents; and also advise Mr. Stacey whether they want one or two tents. Hundreds of people in New England, New York, and nearby States, should avail themselves of this opportunity combining the teaching with the pleasure of enjoying the splendid sea

air and beautiful scenery which can be found on the Maine coast.

INDOLENCE.

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I once heard a teacher say, "The patient who has been cured, often loses sight of the Spirit of God in the personality of the healer." There is another thought underlying this remark. When one has a claim, it is so easy to remain passive, and let others work for one, pay one's money with gratitude and when the next claim appears, ring up the telephone, pay more money and be a lazy tyrant. For many years, I had suffered from a claim to which I had learned to accommodate my life with cheerfulness and a vast amount of Christian fortitude. Then, hundreds of miles away, I heard of a healer whose success was from God's Spirit; even then I felt timid in presenting my request, delaying until misfortune and sorrow had almost exhausted my vitality. That healer absolutely overwhelmed me with beautiful thoughts enough to bring the *world* into Heaven, Harmony, Perfection—and I held out my hands, asking for more. Then what said that wise healer? *Left me to myself!* Should I perish alone? Never! I rose from my selfishness and in my humility cried "*Lord, I believe! help Thou my unbelief.*" From that moment on I reached out my hand to others, to scatter the beautiful Truths that they, too, might rejoice. The days are too short and the nights not long enough for the wonderful work that my Father has given me to do.

G. M.

THE HEALTHFULNESS OF FORGETTING.

Much is said and written nowadays about cultivating the memory. Schools have been established for the purpose of teaching memory culture. Individuals are taught how to train the memory so that they may be able to retain impressions, remember the names of people, the date of different events, recall past experiences, and so on, and so on.

All a very good thing. A good memory is a very useful faculty to possess. It not only makes smooth the way of its possessor but it is so much capital stock to his credit.

But with all our memory training we should also learn the art of forgetting. Perhaps more of us need to learn how to forget than to learn how to remember. Forgetting can be learned just as easily as remembering, but it requires exactly the opposite kind of training. Even learning how to forget the things we should forget will help us to remember the things we should remember.

The things that are unpleasant, the things that irritate, the things that make us feel bitter and unkind—these are the things we should forget, the things we should discard and banish to absolute forgetfulness.

The health of the body as well as of the mind, depends upon forgetting. To let the memory of a wrong, of angry words, of petty meanness, linger and rankle in your memory will not only dissipate your mental energy but it will react upon the

body. The secretions will be diminished, digestion impaired, sleep disturbed, and the general health suffer in consequence. Forgetting is a splendid mental calisthenic, and a good medicine for the body.

If any one has been mean to you, has wronged you, heaped slander upon you, treated you contemptuously, or discourteously, forget it. Remembering will not undo it, but will only make you irritable, bitter and angry, will react upon you harmfully, both physically and mentally. Cast it out of your memory and let it return to the one who sent it. It is sure to do so without any effort on your part, for it is a law that that which is sent out will return again unto the sender.

If your friends prove false and cast you off, do not hold it in anger against them, but rather pity them. Keep a clear conscience and forget the little jealousies, the petty meannesses, that may be bestowed upon you. By casting it out of your mind you can go on serenely and happily, while the ones who have done the mean things will be the only ones to suffer.

Forget the peculiarities of your friends, forget their faults. Remember only their good qualities. Forget your disappointments, forget your annoyances, forget all the disagreeable things.

By forgetting you will develop for yourself a sunny disposition, a good-natured temper, a cheerful manner, a healthy body. Forgetting keeps at bay wrinkles and old age. It beauti-

fies the countenance with a beauty all its own—peace, contentment, health. It strengthens the memory, keeps young and virile the faculties of the mind, elastic and agile the muscles of the body.

How shall you forget? By turning your mind to happier things.

When the remembrance of unpleasant things crowds into your mind, use your will power and deny it a foothold there. Turn your thoughts immediately to the happy moments that have been yours. Deny the disagreeable things any place in your thoughts. Pick up a book and read, or go to some place. Get out in the fresh air and walk or ride. Fill the mind so full of other matters that there will be no room for the disagreeable memories.

Every night as the sun goes down let all the disagreeable happenings of the day slip out of your mind and sink into oblivion. Blot them out, annihilate them, and permit no resurrection. Go to sleep with the thought of pleasant things in your mind, and begin the next day as though it was the first day of all your life, the last day, the only day. And make this day a record of sweet memories. If anything disagreeable intrudes at nightfall blot it out. Then, if another day is given you, make it better than the day before, remembering only the things that are lovely and lovable.

To forget—that is what we need. Just to forget. All the petty annoyances, all the vexing irritations, all the mean words, all the unkind acts,

the deep wrongs, the bitter disappointments—just let them go, don't hang on to them.

Learn to forget. Make a study of it. Practice it. Become an expert at forgetting. Train this faculty of the mind until it is strong and verile. Then the memory will have fewer things to remember and it will become quick and alert in remembering the things that are worth remembering. It will not be cumbered with the disagreeable things and all its attention will be given to the beautiful things, to the worth-while things.

No matter what business you are pursuing, no matter what literary subjects you may be studying, no matter what scientific problems you are trying to solve, take up the study of forgetting. The art of forgetting will give added lustre to all your literary, business or scientific attainments, and it will aid immeasurably to health of mind and body.—Medical Talk.

This emotional religion, a religion that one feels in his gizzard before he fits it into his intellectuality, is another system of error which needs to be uncovered. The intellectuality must first be convinced of the Truth and then your good feels will come, and you will rejoice and be happy in the knowledge of the Truth which makes you Free. But this Knowledge must come from actual information; it is not emotional, it does not come by emotion, but it must come and can only come through the convincing of the intelligence.

JUST FOR TO-DAY.

What a change would come over our lives if we could be made to feel the truth that *Life is only the gift of a day*, that each evening time we might lay aside all that had fretted us so and open the book on a clean page for a record of the uncertain tomorrow. If every day that comes to us from out the treasury of time were looked after carefully, its needs met faithfully and its opportunities given full play so that we could feel we had lived it at our best, it would be all we could do successfully.

It was well that God broke our years to hours and days, for we were not given power of mind or body to grasp greater portions of time and make out of them the steps that lead to a well-rounded and successful life.

Is it not strange that no matter how sorely our present necessities may press us, we find ourselves projecting our thoughts into the years that may never come, and wondering how we are to go out and meet them?

There is no road that is lighted farther than to the end of our present day, no bridge that will carry us over into the misty future where we can get a glimpse of what we will need when we get there. God knew that there was enough of labor, enough of care, bound like a fagot on the back of each day, and it may be enough of joy many times to keep the heart from failing. So He closed the door on the morrow with the words, "The morrow shall take care for the things of itself."

It is this fruitless endeavor to look over into the *forbidden future*, and because we can not see it clearly magnify its sorrows and minify its happiness that makes life become a wearisome hopeless beating of souls, wings against the bars that God has wisely put between the present and the time to come.

If we were sure to see the sunny spots ahead of us, instead of the shadowed ones, and if our ears could catch the tones of the joy bells as surely as they hear the echo of the dirges, it may be that the Father would have thrown open the door of the future, but knowing how anticipated sorrow magnifies itself, while anticipated joys sometimes lose their attraction by long waiting for fulfillment, it was ordered that life by the day or hour was to be our widest horizon of vision.

We have a right to ask God for our present supplies. When He brings us to a new day we can feel that the strength to meet it will be born of its necessities. God can not forget how much we need to help us go safely over just one little day.

A whole eternity of joy or grief may result from one day of life, and so we are given present supplies for present needs, with the assurance that we come to them *one by one*. The Father will understand and open up the storehouse of infinite love in an answer to our prayer for the "Now."

When the Father enjoined upon us the wisdom of asking only for present necessities He did not say that we

were to wholly ignore what might be ours in the future, only that we were not to be "*anxious*" about it; that we were to learn the lesson of trust, considering that the love that had brought us thus far on the journey is able to shield us to the end.

Like the children of Israel, we are on our way through a wilderness. There are dangers to be guarded against, and so the pillar of love that shelters us as a cloud by day guides as by fire in the darkness, hovers near us.

The manna may be found in our pathway for each new period that God marks off for us—but just enough for that period. Fresh and pure and sustaining we may gather it when we are hungered, and there is no need of anxious care for fear the Father will forget to send it.

God's world is not a world of chance—nor an undiscovered country, where we are in danger of being lost in some wilderness. God and the angels are familiar with every route that is trodden by human feet from the cradle to the grave, and we can not reach a point beyond the power of love to come to our rescue.

Why should we be so anxious about the dim future that is still in the Master's keeping? If the years of our life were not his if we could fold our tents and wander into regions far removed from His domains, we might, as did the children of Israel, fear the results, but while "The earth is the Lord's, and the fulness thereof," we can be content with our daily supplies, not troubling the Master in

advance for that which we may not need.

Remember this. Yesterday is dead. To-morrow is yet unborn. To-day only is ours. And when we are called upon to give a final account of our stewardship may we be able to say:

"We have put forth our best effort, '*Just for to-day.*'"

"I have one preacher that I love better than any other on earth; it is my little tame robin, which preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops on to the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops on a tree close by, and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves tomorrow to look after itself. He is the best preacher that I have on earth."

—Martin Luther.

If one wants an answer to their prayer, they must go to God in sincerity and in Truth, knowing that they will receive that for which they ask, Realizing that they have that for which they ask before they ask. When you have ceased praying go on and attend to your business. Seek the kingdom of God and His Righteousness—that is, seek to do good and to do right, not for the purpose of reward but because it is right to do right and it is good to do good, "And all these things shall be added unto you."

PRACTICAL WISDOM.

God helps them that helps themselves.

Dost thou love life? Then do not squander time, for that is the stuff life is made of .

Early to bed and early to rise, makes a man healthy, wealthy and wise.

Plough deep while sluggards sleep.

Never leave that till to-morrow which you can do to-day.

Three moves are as bad as a fire.

Little strokes fell great oaks.

A little neglect may breed mischief: for want of a nail the shoe was lost; for want of a shoe the horse was lost; for want of a horse the rider was lost.

He that goes a-borrowing, goes a-sorrowing.

A man may, if he knows not how to save as he gets, keep his nose to the grindstone.

Vessels large may venture more, but little boats should keep near shore.

It is hard for an empty bag to stand upright.

Experience keeps a dear school, but fools will learn in no other.

(All of these sayings were by Benjamin Franklin.)

"God holds thee in the hollow of His hand:"

So spake a voice beyond the veil of night;

Beyond the stars: from realms of unseen light

Breathing this message to my shadow-land:

"God holds thee in the hollow of His hand,

Fear not." As cometh to wild waters peace,

Or to a prisoned bird the glad release;

So my fevered heart this deep command.

Yet still the cloud shapes gather where I stand

And lightning's flashes thwart an angry sky;

Still the sun's radiance may not glorify

These paths mysterious of shadow-land;

But I have heard a voice—a still command

Of messengers unseen: "Fear not," it saith,

"The light is near, walk on in steadfast faith,

God holds thee in the hollow of his hand."

—Katherine Coolidge.

All subscribers of the NEWS LETTER desiring to spread this Truth among their friends, may have the NEWS LETTER sent them for three months as a trial subscription for 15 cents. It is the duty of all to preach the Gospel and the distribution of printing matter is one of the best methods.

All should send as many names as possible, enclosing 15 cents for each name, and the NEWS LETTER will be sent each address for three months. Make your lists up to-day.

The very essence of truth is plainness and brightness, the darkness and crookedness are our own.—Milton.

WHAT OF THAT?

Tired! Well, what of that?

Didst fancy life was spent on beds of
ease,

Fluttering the rose leaves scattered
by the breeze?

Come, rouse thee! work while it is
called to-day!

Coward, arise! go forth upon thy
way!

Lonely! And what of that?

Some must be lonely! 'tis not given
to all

To feel a heart responsive rise and
fall,

To blend another life into his own.

Work may be done in loneliness.
Work on!

Dark! Well, what of that?

Didst fancy dream the sun would
never set?

Dost fear to lose thy way? Take cour-
age yet!

Learn thou to walk by faith and not
by sight,

Thy steps will guided be, and guided
right.

Hard! Well, and what of that?

Didst fancy life one summer holiday,
With lessons none to learn, and
naught but play?

Go, get thee to thy task! conquer,
or die. Learn it then patiently.

No Help! Nay, it's not so!

Though human help be far, thy God
is nigh,

Who feeds the ravens, hears His chil-
dren's cry.

He's near thee, wheresoe'er thy foot-
steps roam,

And He will guide thee, light thee,
help thee home.

PROVE FAITH BY WORKS.

The prayer that has power with
God must be prepaid prayer says the
venerable Dr. Cuyler. If we expect
a letter to reach its destination we
put a stamp on it; otherwise it goes
to the Dead Letter Office. There is
what may be called a Dead Prayer
Office, and thousands of well-worded
petitions get buried up there. All of
God's promises have their conditions.
No farmer is such an idiot as to look
for a crop of wheat unless he has
plowed and sowed his fields. In
prayer we must first be sure that we
are doing our part if we expect God
to do His part. When a minister was
called on to pray in a missionary con-
vention he first tossed a coin into the
plate, and said: "I can not pray until
I have given something." He prepaid
his prayer. For the churches in these
days to pray, "Thy Kingdom Come,"
and then spend more money on
jewelry and cigars than in the enter-
prise of foreign missions, looks almost
like a solemn farce. God never de-
faults; but He requires that we prove
our faith by our works, and that we
never ask for a blessing that we are
not ready to labor for.

Thou wilt keep him in perfect peace
whose mind is stayed on Thee: be-
cause he trusteth in Thee.—*Isaiah*
xxvi.

CHRISTOLOGY—WHAT IS IT?

— — —

Every day, I am asked, "Why do you, who have been in the orthodox church from a child, now investigate Christology? What is it, Christian Science?" What is any religion, but the science of Christianity? Christology is the healing by the Spirit of God in Christ's name. "For it is not ye that speak, but the Spirit of your Father which speaketh in you." It is the "old old, story" presented under clearer light, the electric light of to-day, instead of the rush light of our forefathers. Christology teaches us to cast out of one's mind and heart, all evil, the spirit of hatred, of envy, and all impurity. "He gave them power against unclean spirits to cast them out and to heal all manner of disease." When all error has been eradicated from the mind and heart Christology teaches that "your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own. For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's." Let the spirit permeate your being. Like the atmosphere, you live in it, you *breath* it it, it is your *life*. The Lord God "breathed into his nostrils the *breath of life*; and man became a *living soul*."

G. M.

Brother, look up and out! You can conquer! Here is our hand and heart and fellowship. And around about and within us all is God.

God is Love.

If you will read the last ten verses of the sixth chapter of Matthew, you will find there the key which will give to all thoroughly and perfectly harmonious surroundings, in all the vocations of life. Our Savior discussed the subject with His disciples. He tells them, "Look at the birds they do not sow, neither do they gather into barns and yet God feedeth them, and how much more important are you than the birds?" He tells them again, to look at the lilies, in all their beauty which to-day are and to-morrow cast into the oven. It was and is the custom in Palestine to use the lily stalks for fuel; they were cut down, dried and burnt for fuel. so he says, "which to-day is and to-morrow is cast into the oven, and "yet Solomon in all his glory was not arrayed like one of these," and if God so clothe the grass, why wouldn't He take care of you, who are his children? He argues it with them, and shows them why they should not worry. He who worries about the morrow is simply destroying himself. Jesus said, Give no thought to the morrow "sufficient unto the day is the evil thereof." Have no thought of the morrow, but seek ye now the kingdom of God and His righteousness, and you will be fed and you will be taken care of. Trust God implicitly and all who do this will receive their blessings; those who do not will suffer.

ONE WAY OF LIFE—"And I will give them one heart, and one way, that they may live forever." Jeremiah 32:39.

FEAR NOT.

Fear is a false prophet, a liar; but when yielded to it has this power—it can help to bring to pass what it prophesies. “The thing which I greatly feared it came upon me,” said Job. When Peter, walking on the water, began to be afraid, he began to sink. The woman who looked under the bed each night for twenty-five years, expecting to find a burglar, at last found him. Her fear invited him. The power of good is so strong that if you have faith in it nothing can prevail against it. Mountains can easily be moved by it. It is so strong that even your fears can not bring misfortune upon you once in a hundred times trying, but, if you continue to entertain fear as a welcome and honored guest, by and bye the thing you fear will come upon you because you fear it. Why be dominated by this tyrant? Cast him out. Front him and he will flee from you. When Grant, at the head of his first regiment, went to meet a Southern colonel at the head of his regiment he was afraid: but when he found the Southern camp deserted he realized that the other man was more afraid of him, and he never knew fear again. When Christian faced the lions in his path he found them chained. Do the thing you fear to do. Think the thought you fear to think. Be what you fear to be. All the lions you will ever meet will be chained. There is no devil, no hell, no evil, except as you create them by your fears. There is but one power, and it is on your

side—for you, near you, about you, within you. Trust it. Trust yourself. Trust the Universe. Trust the Law. All is good, everywhere, all the time. Have faith. And again I say unto you, have faith! And after that have faith.—H. O. Pentecost.

TEN DEFINITIONS OF THE WAY OF LIFE.

VIVIA A. LEEMAN.

1. HIGH WAY—“*An highway shall be there.*” (Isaiah 35:8).
2. SPIRITUAL WAY—“*For we know that the way is spiritual.*” (Romans 7:14).
3. WAY OF PEACE—“*Whereby the dayspring from on high hath visited us, to guide our feet into the way of peace.*” (Luke 1:78, 79).
4. ILLUMINED WAY—“*The path of the righteous is as a shining light.*” (Proverbs 4:18).
5. STRAIGHT WAY—“*For narrow is the gate, and straight the way that leadeth unto life eternal.*” (Matthew 7:14).
6. I AM WAY—“*I am the way, the Truth, and the life.*” (John 14:6).
7. FREE WAY—“*Ye shall know the Truth, and the Truth shall make you free.*” (John 8:32).
8. GOOD WAY—“*That thou mayest walk in the good way, and keep in the path of righteousness.*”
9. EASY WAY—“*My yoke is easy, and My burden is light.*” (Matthew 11:30).
10. DESIRED WAY—“*Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it.*” (Isa. 30:21).

WHICH ARE YOU?

There are two kinds of people on
earth to-day,
Just two kinds of people, no more, I
say.

Not the sinner and saint, for 'tis well
understood

The good are half-bad, and the bad
are half-good.

Not the rich and the poor, for to count
a man's wealth

You must first know the state of his
conscience and health.

Not the humble and proud, for in
life's little span

Who puts on vain airs is not counted
a man.

Not the happy and sad, for the swift-
flying years

Bring each man his laughter and each
man his tears.

No; the two kinds of people on earth
I mean

Are the people who lift, and the peo-
ple who lean.

Wherever you go, you will find the
world's masses

Are always divided in just these two
classes.

And oddly enough, you will find, too,
I ween,

There is only one lifter to twenty who
lean.

In which class are you? Are you eas-
ing the load

Of overtaxed lifters who toil down the
road?

Or are you a leaner, who lets others
bear

Your portion of labor and worry and
care?

—*Ella Wheeler Wilcox.*

JUDGE NOT.

"Judge not, the workings of his heart,
And of his brain, thou canst not see
What seems in thy dim eyes a stain,
In God's pure light, would only be a
scar,

Brought from some long fought bat-
tle field,

Where *thou* wouldst only *faint* and
yield."

The idea of putting off pay day un-
til after you are dead, and do not need
pay—in other words, until you get
where you can not need anything—is
absurd. Jesus said, The Kingdom of
God is at hand. He sent His disci-
ples out to preach, telling them, Go
out and preach, heal the sick and tell
them that the kingdom of God is at
hand.

We lie open on one side to the deeps
of spiritual nature, to all the attrib-
utes of God. Justice we see and
know Love, Freedom, Power. These
natures no man ever got above, but
always they tower over us, and must
in the moment when our interests
tempt us to wound them.—Emerson.

"My soul followeth hard after Thee;
Thy right hand upholdeth me."—Ps.
lxiii, 8.

A SUGGESTION.

I can not tell why there should come
to me

A thought of someone miles and
years away,

In swift insistence on the memory,
Unless there be a need that I should
pray.

He goes his way, I mine; we seldom
meet

To talk of plans or changes day by
day,

Of pain or pleasure, triumph or de-
feat,

Or special reason why 'tis time to
pray.

We are too busy to spare thought
For days together of some friends
away;

Perhaps God does it for us, and we
ought

To read his signal as a call to pray.

Perhaps, just then, my friend has
fiercer fight,

A more appalling weakness, a decay
Of courage, darkness, some lost sense
of right—

And so, in case he needs my prayer,
I pray.

Friend, do the same for me! If I in-
trude

Unasked upon you, on some crowd-
ed day,

Give me a moment's prayer as inter-
lude;

Be very sure I need it, therefore
pray.

A person who is governed by preju-
dice is always at a disadvantage. His narrow-mindedness closes his mental faculties and prevents him from seeing the Truth which builds you up and makes you free. Our Savior told us that we should know the Truth and the Truth should make us free. Now any kind of a Truth has a tendency to give Freedom and all kinds of error have a tendency to enslave. A person may be a slave to his passions, a slave to dishonesty, a slave to wickedness, a slave to fear. The fear of poverty and the fear of sickness are two of the tyrants which destroy more of the human family than all others that is within our knowledge. If we would be Free from these errors, we must Free ourselves from prejudice. Persons who have the opportunity to receive this so-called New Thought Truth, yet shut their eyes to it, open themselves to error and at once become the slaves of prejudice. This should be avoided and the only way to properly avoid it is to stop and ascertain what the Truth is, then study and obey.

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WASHINGTON NEWS LETTER



I Am The Vine

Jesus Christ

The Way The Truth and the Life

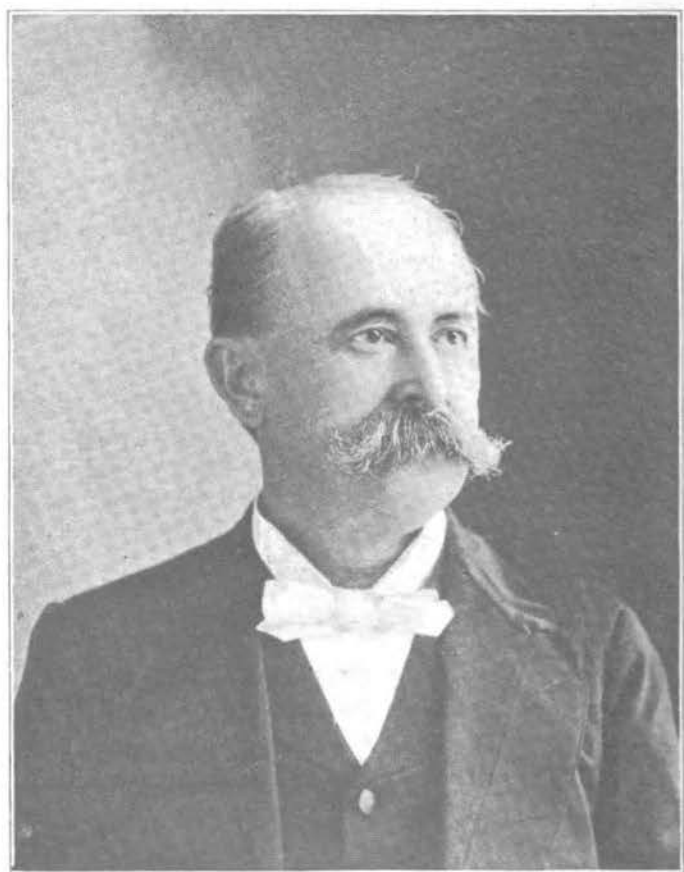
Our Savior

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JULY, 1905.

NO. 10.



BISHOP OLIVER C. SABIN.

Washington News Letter

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WASHINGTON, D. C. JULY, 1905.

No. 10.

Lecture—What Is Truth?

BY BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
March 12, 1905.

The lecture this morning is upon the subject of "What is Truth?" I am going to give a number of definitions of what Truth is, and I trust that we will be able to give the rule whereby we can know how to know the Truth, when we see it or hear it.

"Conformity of thought with fact; conformity of a judgment, statement, or belief with the reality; exact correspondence of subjective and objective relations, is but one definition."

In common life, we call Truth the agreement between an object and our conception of the object. We thus presuppose an object to which our conception must conform. In the philosophical sense of the word, on the other hand, truth may be described in a general and one-sided way, as the agreement of the subject-matter of thought with itself.

"In the fine arts, the proper and correct representation of any object in nature, or of whatever subject may be under treatment."

"Purity from falsehood; truthfulness; sincerity; uprightness; honesty."

Love is all Truth.

Cudworth's Morality says, "Truth is the most unbending and uncomplicable, the most necessary, firm, immutable, and adamantine thing in the world."

Kant regards it as duty owed to one's self to speak the truth, because "a lie is an abandonment or, as it were, annihilation of the dignity of man." "Fundamental truths, like the lights of heaven, are not only beautiful and entertaining in themselves, but give light and evidence to other things that without them could not be seen." Locke.

That which is righteous or in accordance with the divine standard.

"He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." *John iii, 21.*

Our Savior says: "You shall know

the truth and the truth shall make you free."

"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

"For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in Truth.

Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

"For we can do nothing against the Truth, but for the Truth.

"I have no greater joy than to hear that my children walk in Truth.

"How be it when He, the Spirit of Truth, is come, He will guide you into all Truths for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak and He will shew you things to come.

"For the fruit of the Spirit is in all goodness and righteousness and Truth.

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the son of God?"

"This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is Truth."

Since the earliest history of man, there has been a disposition, on the part of man, to reach out after this wonderful thing called Truth. If we go back thousands of years, as far as

we have any history of man whatever, we will find, on the one hand, the great mass of people reaching out for, crying for, praying for, and trusting for Truth, FOR THE TRUTH. On the other hand, many found the power to destroy the Truth and to give them error instead. Look at the history of the whole world, of Brahmanism, of Buddhism, the followers of Zoroaster, Mahomet and others and you find them being led along lines of error, the people submissive in their misery, relying and hoping and believing that they have the Truth and that they are following the Truth. The mother who takes her child and throws it into the Ganges, for the god of that river, the crocodile, to eat, believes that she is following the Truth and the one who falls down before the car of Juggernaut and allows that mighty machine to run over him and crush him out, does so because of his implicit belief that he is following the dictates of Truth. In all the ages, we have found men groping in ignorance, in darkness, and suffering, even, in the name of Truth and always with the belief that they are serving and being served by the Truth.

Now if you will notice the doctrine and teachings of Jesus Christ, He has always given us a definition for almost everything we need. We do not have to guess what to pray for we do not have to guess what we are entitled to, and in fact all the doctrines Jesus has taught us He has taught us in a plain way. He tells us what a believer is. A believer is one

who has certain signs that follow and now He has told us how to ascertain what the Truth is. He says, as you heard read in your presence, "You shall know the Truth" and the result of that Truth shall make you free. Now, is the knowledge that the Brahman has that he has to be re-incarnated perhaps a thousand times, into some horrid form, into some miserable reptile, before he can merge into a re-incarnation that would lead him up into the light—does that make him free?

Does the mother, when she casts her child to the crocodile become free? Are the Christians of our day when they go through life dodging and fearing they are on the high road to hell and damnation, fearing the devil so-called, is that the Truth which gives them freedom? The Truth makes you free. Is the man or woman free who is afraid, when they are passing on over this earth that they may soon land in hell—have they arrived at that degree of the knowledge of the Truth which has given them freedom? Read the thousands of death-bed statements, not only of ordinary but extraordinarily smart men, and you will find that myriads of them pass over that thing called death with a veil over their eyes, stumbling because of ignorance of the Truth, going they know not where, to receive they know not what, before they know not whom. Such pretended truth is error. The Truth makes us free, it gives us a realizing sense that God Almighty is our Father, and that we are His children,

that, when we were created, we were created with certain inalienable rights, that is we were given power and dominion; that these rights belong to us, and that we are God Almighty's heir, what He has is ours, and it lifts us up from a so-called worm of the dust, with our heads lifted towards heaven thanking God Almighty that we are His children, and are the Sons and Daughters of the Universal King. That is the Truth, that is the Truth that when you live you are not preparing to die.

God never created death; the fear of death is bondage, the fear of death is not the knowledge of the Truth which makes you free. The Truth frees you from the fear of death and gives you a realizing sense that you live in God Almighty, who is eternal life, and that you are protected with eternal life through you and in you and you live in it and it in you. You have freedom from the fear of death and all its consequences. That is the Truth. Any pretended truth that does not give freedom, that does not give you liberty, that does not give you a realizing sense of what you are and who you are, is a false coin, and is not entitled to your respect any more than is the pretended truth that makes the mother throw her child in to the crocodile's mouth.

Jesus Christ says: "*You shall know the Truth and the Truth shall make you free.*" The world has been filled with pretended truths or truth. That is supposed to permeate the Japanese belief of to-day. We read

an incident, a few days ago, where a soldier who was taken prisoner, in an unguarded moment, rushed out and threw himself into a well, rather than be a prisoner with the Russians. Why? Because he has been taught, from his earliest generation and generations for hundreds and perhaps thousands of years, a false coin called truth that immortalized him, when he died in battle or in consequence thereto. You take the followers of Mohammed, they were absolutely invincible, because they were fighting for what they supposed was the Truth. They not only were promised immortality, if they died with sword in hand, but they immediately went to heaven, where they were surrounded with all the luxuries of unlimited wealth and each one was to have seven beautiful wives. It was a pleasure to die, because the false coin that they had called the Truth was the cause of it; they were enslaved with that thought and that thought destroyed them. The Truth destroys not, but makes you free. It gives you freedom. It frees you from sickness, and it gives you freedom from sorrow, it gives you freedom from every ill to which it is said that mortal mind is heir to; it gives you freedom, freedom in your thought, freedom in your body, freedom in your spiritual soul, and gives you a perfect realizing sense that God Almighty is all and all, with you and with you now.

The Truth which makes man free—perhaps the freedom sought after more than any other one branch, is the freedom that it gives us from

this awful thought of our condition that may meet us after death. I think one of the great objections that is made to our church is that we do not believe in a devil. I received a letter, it seems to me, a day or two ago or somebody was at my house, telling me that he did not like my religion because it destroyed his belief in the devil. There is a minister, in this town, who at one time, took quite a hold on this work, but he wrote me a letter later and said, "I can not go with you any farther. Any religion that has not a devil in it, I can not believe in." Now, I would like to ask these orthodox people, what is there so lovely about the devil? He is said to be a liar and the father of lies, who never taught anybody any good, but always trying to do harm. He never created anything, but is always trying to destroy God Almighty's children. Now, I am talking from the orthodox view of it. Of course, the devil to me is nothing, because he is not. Is there anything particularly lovely about the devil that Christian people should nurture him and hug him and obey him, stick by him through thick and thin? Some even will let God Almighty go but they will stand by the devil, because they are afraid of the Truth. Now isn't that ridiculous? Now, look on the other hand. Who created the devil? The Bible tells you that God created all that was created. Did God create the devil? If God created the devil, is the devil good? Jesus Christ says that there is none good but God. Then the devil is not good, surely.

Now, don't you see, the devil is without a father, and without a creator, and if God Almighty created him, he is good, for God created everything that was created. Now, where does the devil come in? He is sort of legislated out of the court, so he has nothing to stand on. Well now, see how ridiculous it is, that good people who are trying to serve God will nurture this thing called the devil, and because we do not believe in the devil, will have nothing to do with us. Don't you see how silly it is? Any religion or so-called philosophy or so-called truth that is not susceptible of self demonstration is a false one. If the religion that Jesus taught us did not make us free, it would be a false religion.

This religion of ours does make you Free. You are afraid of nothing, you know that you are in the kingdom of God now; you know it is within you and you know that you live, move and have your being in God Almighty. You know He directs your every step, controls your every act, and every thought, and all you have to do is to trust, ask, seek and knock and God leads you in the path you should go, in the path of perfect freedom, perfect liberty and all of these other subterfuges are nothing more than superstitions created by man

and handed down during the generations of the past.

Therefore, in this decision of this definition of what is Truth, take the example and teaching of Jesus Christ as your written law. You shall know the Truth and the Truth shall make you Free. I am the way, the truthful way leading to eternal life. These are the sentiments and teachings of Jesus Christ. Follow them and you have safety. Follow ecclesiastical dogmas, creeds and man-made religions, and you find yourself bowing to the car of Juggernaut. You find yourself a believer in reincarnation, you find yourself believers with the mother who cast her baby into the crocodile's mouth. You find yourself believer with those who are ready to cast their lives upon a whim, that you are all the time subject to misery, subject to bondage, subject to everything evil. There is not one particle of Truth in these beliefs of error. These people are as sincere as we are, but their sincerity does not save them, because they are steeped in error and that which they think is Truth is not true; they are believers in error and the error is destroying them. It makes no difference how sincere, error will destroy; Truth will make you free.

Let us have faith that right makes might; and in that faith let us dare to do our duty as we understand it.—
Abraham Lincoln.

Trust God *in* and *for everything*. When you really learn to seek the Kingdom *first*, you will know that all other things will be added.

Lecture--Hell and the Devil.

BY BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning.
March 19, 1905.

In teaching this Truth, we run against the prejudices and teaching, you may call it, of our earlier lives, and as I remarked in my last lecture on Sunday, there is only one criterion by which you can judge, which is the Truth. That is, it gives you liberty and freedom and any thought that has a tendency to depress or to enslave the mind or the body is not the Truth, because it does not come within the definition of the Truth.

This morning, I thought I would talk a moment upon a subject that is very prevalent in the belief, almost universally in the churches, that is the belief in what is termed Hell and the Devil. Now it is not becoming in me or any other person to take hold of a subject of that kind in a spirit of levity or ridicule. It makes no difference how absurd the thought may be to our enlightened minds, yet the fact remains that it is a subject that is holding more people in its domain than any other one thought that I know of. Remember, in the definition of Truth, that you must further understand that all truths run in parallel lines. Any statement that is not susceptible of demonstration, that is not logical in its conclusions is not the Truth and can not be. Now, let us

without prejudice, take up this subject and discuss it for a moment, consider it logically, reasonably and philosophically.

Hell is supposed to be a place filled with fire and brimstone, where the lost spirit is put and burned forever and forever. Heaven is supposed to be the very opposite of hell and the popular thought of heaven is that it is a place surrounded with golden walls where God reigns, sitting upon a throne, and there forever and forever, where we are to receive the reward in accordance with the fruits done in the body. Now, we know that is not Truth, because Jesus Christ tells us that is not true. They asked him where this kingdom of God was and He told them it did not come by observation and they could not say, Lo! here it is or lo! there it is, but the kingdom of God was within you, a condition of mind.

So with this other kingdom. It is a kingdom the opposite of what good is. Heaven-hell; happiness-misery; the kingdom of darkness the kingdom of punishment, the kingdom of so-called evil. It is also within you. There never was a sin committed, and there never will be a sin committed that is not punished and

there is only one way to get rid of sin and that is to abandon it and ask God to forgive through Jesus Christ; that is the end of it, but this asking for forgiveness and continuance in sin, continuing in your iniquity, your wickedness, is no way to get rid of sin, not at all. You can not continue in your wickedness and be free from it, it is impossible. On the other hand suppose this idea of hell that I have portrayed to you be true, who made it? We are told that God made everything, and after he had made everything, He looked over all that was created and pronounced it good and the evening and the morning were the sixth day, all good. Now, can you conceive of any kind of logical reasoning how hell can be good? Why for the few sins that a person could commit in seventy years of this life on earth, I ask, would it justify a just God in burning him forever? Suppose a man or woman, should live seventy years on this earth and every second of that time commit a sin, would that justify a punishment without end? Don't you see it is an absurdity? In all of the brutal laws that were ever made by man, in his most debased condition, we have never found any that went that far. Furthermore, this is said to have been done by a God of Love. How absurd! You take the most brutal parent that ever existed on the face of the earth and you will never find one debased enough to burn his children forever. Take this thing called the devil, and who created the devil, if there is such a thing, who created him? What was

he created for? Our education is that he was created for the purpose of laying traps for our feet and by his superior cunning he had been enabled to make a broad, wide, handsome thoroughfare, lined on both sides with all the sins of carnality to lure us to destruction; on the other side if you want to go to heaven, you have to go in a narrow path, straight, and few there are that find it. Now, how absurd! Who created such a condition of affairs as that? Who created man and then threw the world wide open for him to walk down into ultimate and permanent destruction. Is that good? Now, I do not think it is. I do not think there is any logical conclusion which will say that that is good. We are emancipated, in this thought, in this belief, in this Truth from all such conclusions of past ignorance, and superstition. We realize the Truth that God is Love and that He loves us all and that each one of us lives, moves, and have his being in this God of good and that He is ever more willing to give than we are to receive. He is more willing to keep us from falling than we are to fall. He holds out His hand and all we have to do is to grasp hold and He leads us along the pathway of life in perfect harmony, in perfect happiness, free from every kind of ill, every kind of evil thought. Now, is not that a more logical conclusion than that we should have a God who created Hell and the devil? How do we know we are right? Further, we know as our Savior told them, "If you do not believe me, believe me for the very

work's sake. Signs follow those who believe. They do not follow only one, but they follow every one who believes and every person on the face of the earth who is a believer has the signs following and there is no exception. If you do not believe us, believe us for the very work's sake, as Jesus said.

Now, there is another thought which I want to talk about a moment. You would be surprised and will surely forgive me for talking on a topic that to us older ones, seems so little. If you knew the broad wide expanse of ignorance that covers the world; not especially the illiterate, but those high up. I was talking with a gentleman the other day and he said, "I was reading your book, but when you come to the point where you say that pain is not real, I laid it down, because I know that is not true." That idea is everywhere, the reality of wickedness, the reality of pain, the reality of sickness, and they do not understand us at all, and I want to see if I can not make that plain this morning. What we mean by reality is permanency. Take a fire and put it into a grate; put some wood in a grate and build a fire under it and start it. Now that fire is burning that wood and it looks real, doesn't it. It is, for the instant, a real entity, but you let that fire alone and what becomes of it? It will burn up that wood and go out, just as though there never was any fire there. Now, were did the fire go? If it is real, where did it go? If you

want to put it out in another way you can put a bucket of water on it and every particle of it is gone, instantaneously. Now, where did it go, if it was real? Now, don't you see, it is not real? It was for the instant. It is just like that with the reality of pain, the reality of sickness. If you do not destroy the reality of pain, and sickness, use the waters of truth, deluge it and destroy it, it will do as the fire did with the wood, it will burn it up and go out. You take a person with a burning fever, and it looks real doesn't it? It is real enough to kill a person, so-called—I am talking from the material thought—but if you destroy it with the waters of Truth, it is gone.

Suppose you sit down and treat a patient with a violent fever. Treat him for an hour, and when you finish your treatment, there is no fever there, as I have seen done again and again. Now, where did the fever go? It did not go anywhere because it was nothing but a transitory thought and when that thought was destroyed by the application of Truth by putting the water of Truth on it, it was destroyed. Then there was no fever there.

You take a person with pain. I do not know, but I do not think there is case of pain that I could not stop in three minutes; there may be some that I could not, but they are very rare, yet they seem real to the person that has them. I know their absolute nothingness and that thought will destroy it instantaneously, generally. What is the thought? Why

they are transitory and are nothing, in reality they do not belong to the kingdom of the real, but they belong to the kingdom of the transitory, the passing on. You see it to-day and to-morrow you do not; it is gone and the place that knew it knows it no more. That is so in all this kingdom of evil, so called. It is real; if we say it is so, we make it real enough to kill us, but if we stand up in the vigor of our manhood or womanhood and claim the only thing that is real, is God Almighty and His manifestation and denounce all so-called evil, evil will decamp and the so-called Satan will get behind us and we walk forth in the dignity that belongs to the child of God. That is the *real*, and the *only real* is God Almighty and His manifestations. The only thing that is real is Good and the manifestations of Good. The only thing that is real is Love and the manifestations of Love; all that is real is Life and

the manifestations of Life, for God is all, and God is real.

It seems to me persons ought not to misunderstand this and the greatest skeptic can prove to his satisfaction, that what I say is true, if he will only test it. They do not have to come to me or anybody else and declare the Truth but all they have to do is to study and apply these rules, according to scientific principles and the demonstration is made for one as well as the other. I believe that every child of God can be made a healer of the sick. I am told that Paul says otherwise, but I do not read it in that way. Our Savior says, Preach the Gospel to all the world, wherever you go and these signs shall follow those who believe and He told the truth, because we are demonstrating it all the time. I have never yet known a Scientist, who understood the principles upon which this beautiful work is predicated, but who was a healer of the sick, never in my life.

This world that we're a-livin' in
Is mighty hard to beat;
You get a thorn with every rose,
But ain't the roses sweet!

Meaning of words are not accidental. Words, like pebbles by the roadside, are histories in themselves. The words "faith" and "faithfulness" seem different at first, as if the added

syllables had changed the meaning of the original word. Faith is confidence in what can not now be seen. Faithfulness is constancy in the fulfilment of known duties. Yet what but faith can secure faithfulness? Being full of faith—faith in God and faith in men—makes it possible for us to be faithful in our daily work for God and for men.—*Sunday school Times.*

Lecture--A Sower Went Forth to Sow.

BY BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
March 26, 1905.

Man, since we have have any history of him, has been a sower of the seed. Since the allegory as written in the second and third chapters of Genesis, man has been sowing, either for the good or for the bad. You take the nations of the earth and their history and you will find them rise like Nineveh, Babylon, or Rome, immense cities, cities that throw into the shade anything now known on the face of the earth, in many respects. Take the city of Babylon, with its hundred foot high wall, wide enough for six horsemen to ride abreast, with its hanging gardens, palaces and surroundings of elegance and luxuries, and there is nothing in the world that surpasses it.

You find that this civilization of the world has been going and coming in waves, up and down as the waves of the sea, usually commencing, and I think in every instance if my recollection serves me right, from a hard-working, industrious, frugal people who have been surrounded, more or less, with what we term poverty, generally from an unfriendly climate and impoverished soil, like the Assyrians, Persians, and Tartars. They were taught by grim-visaged nature to work with indomitable

courage and energy. These are the only qualities which make a people good and great. These people, by virtue of their victories and labor, grew rich and they became luxurious in their tastes. The ordinary people in medium life are thrown into the shade because the very rich overtopple them with their luxuries and with their flopperies and with their fineries, until we find upon the one hand a striving to ape and on the other side a disposition to look down. Virtue, gradually leaves such society and, like the wave that comes upon the rock, such a condition of society is broken and goes to pieces. Then you can commence to write the decline and fall of that country. It was so with Persia, it was so with Chaldea; it was so with Greece, it was so with Rome and it is being done in our own country to-day, being done in this western civilization, such as England, France and Germany, and unless there is a change, history will repeat itself again and the yellow hordes, as in time gone by, will oversweep and overtopple the civilization of the western nations.

It is so with all individuals, who are sowers of the seed. Take a young man or woman who is

devoted to virtue, honesty, studiousness, applying his or her time to the reading of good books, to the study of useful sciences, and the reading of history; universally you will find that man or that woman in after life leading his fellows by the paths of good. But the young man or the young woman whose mind is filled with the ills of life and the desire for debauchery, drink, carelessness about that which they should study and how they should study, a disposition to evade work, and earn a livelihood, their homes in life are the penitentiaries, the asylums, the poor-houses and the lower slums of life, for they are but reaping as they sow.

Take the religions of the nations of the earth after the adoption of Christianity by Constantine. Soon the church became environed around and about with priesthood. The priesthood, in that instance as it has always been in other instances, tried to encircle, and did very largely, all the intelligence and all the knowledge and learning. So true is this that during the centuries from the sixth to the fourteenth, it was a disgrace for a man to know how to write his name. Nobody was respected that had any intelligence or any learning except he belonged to the priesthood. What was the result of such sowing. Pandemonium reigned; a strong arm of might, the bloody mace and the sharpened sword were the only arguments by which man settled the affairs of life. The common people had no liberty, had no rights, and the

nobles as a rule were but the sycophantic slaves to the priesthood who governed over them. Such was the crop of such sowing. The church lost the power to heal and then in order to cover up, as it was with Jewish Priests in the days of the Savior, the reason why they could not heal, they gave out the idea that the healing had passed, that the power to heal only belonged to the Savior and His disciples. This was untrue, not a word of Truth in it, but the sowing of such seed consigned the human race to misery, to sickness, to sorrow, to destruction, to death and sin. Since the Renaissance, man has gradually come up. The first light of God-Healing and the Science thereof that struck the horizon was Bishop Berkeley's idea that spirit was all. He enunciated and showed forth clearly and purely, as pure as it is to-day, the doctrine of the Allness of Spirit, and that God Almighty was that Spirit and was all. In that great Truth has the world been gradually growing until the last part of the last century the theory commenced to spread until to-day the devotees of that thought are numbered by the millions and there is not a flag that floats over any civilized nation but what has its devotees of that belief who are sowing the seed of Eternal life.

We prove that, when our Savior said certain signs should follow those who believed, we prove that it is Truth, we prove it too, by actual works and actual deeds, and it is being thus proved all over the world by the disciples in this new thought.

The sowing of the seed is gradually bringing forth the crop; it comes slowly, but the results are certain.

What should be the attitude of a man or woman to-day in regard to the sowing of this seed? They should sow along these lines. Here is the Truth that will heal the sick, destroy sickness, destroy sin, destroy death, and all we have to do is to have enough of us to control public opinion and death will go, the last enemy. Our Savior, when He went down into His own country, you remember, the Bible says He did not do many mighty works because of their unbelief, and St. Mark says He could not do many mighty works because of their unbelief.

Remember, as we have taught you in these lessons that have gone by, that God works always through inflexible, unchangeable law. When we go to prayer, God changes not, but when we bring ourselves into the attitude of receiving we receive. When we want the sunshine to shine upon us, we go into the sunshine and then we get it. God's laws are fixed and when we place ourselves in the attitude or position where we receive those blessings, we are in condition to receive and they come to us. There is no miracle to it, never was any miracle. When Elisha spread himself over the form of the widow's boy and breathed into him this breath of life and prayed to God Almighty, he was but following a natural law, as our Savior did when He spoke the Word and the healing was done, or

as we do when we speak the word and the healing is accomplished; all done by virtue of natural, fixed principles as much so as the law that when you turn the water into the gutter, seeks its level in the sea. There is no variation from it and can not be, unless the environments are such that it has a tendency to neutralize and destroy the natural law. If it could destroy Jesus Christ's work when He went into His own country, it will destroy ours and can because of this unbelief in like conditions. They sow the seeds of belief in destruction, sin, sorrow and death and what is the result? The world is dying, going over this precipice, constantly, all the time, because of the sowing of the seed.

Take a person in his private life, take a man or woman who is always prophesying, looking ahead, fearing the time when he is going to be hit by Divine providence and brought to want or misery. He is sowing the seed of what he will reap; the crop from the sowing will be just exactly what he sows. If you sow the thought and throw it into the vibration that sooner or later you are going to come to want, or that you are going to be sick, or that the devil is going to get you in any other way, you get just exactly in your reaping, that which you sow. You can not fail. There is only one way to avoid it and that is to fly from error, turn your back upon it, go to God, and in the name of Jesus Christ beg for forgiveness for your past sowing; that is

the only way you can get rid of it. Take a person who is filled with malice and with anger; I can remember the time when such characters seemed no more than common to me, but when I think now of monsters of that time, I shudder. The idea that a person can be filled with malice, with hatred, with anger, vindictiveness, dishonesty and corruption is monstrous, and such in their reaping, will simply reap annihilation.

Take a person who hates his neighbor, who is mean; if he is a farmer he would throw his neighbor's fences down and let the outside stock come in and destroy his crop; or if he was a grocer, he would put sand in his sugar or in his meal, or lay traps for his brother, to cheat in every way. Now, what kind of a crop will that bring? What kind of a crop is he going to reap? Destruction, only one word, annihilation. He will simply reap the crop he sows; man is the architect of his own fortune, and that which you want to be you can be. If you want to be a man or woman of health, of virtue, of strength, vigor, life, intelligence, greatness and goodness, you can be, if you sow the seed or you can be the other. You can sow the seed and down you will go.

I am going to read a little Bible along this line. I want to brace our thoughts up with the Bible.

"Behold, a sower went forth to sow;

"And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

"Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth:

"And when the sun was up, they were scorched; and because they had no root, withered away.

"And some fell among thorns; and the thorns sprung up, and choked them:

"But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

"Hear ye therefore the parable of the sower.

"When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

"But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it."

How often have we seen that, in our experience. It is almost daily. People become enraptured with this thought that God Almighty does reach out and lifts us as a brand from the burning, and the very next time you see them, if you ever see them again, they have drifted away. The seed had no depth and the cares of the world and the temptations of life had taken them away and they are lost.

"Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth be-

cause of the word, by and by he is offended.

"He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty."

Now, I want to say a word. In all of my experience, as a teacher, I have never known a case where a student took hold of this Truth and the Truth took hold of him and he went on with earnestness and the desire to push it to the uttermost, but what such student became a beautiful healer and his character became changed and he become different entirely from what he used to be before he was in the thought. That class of people are those who receive the seed in their heart, full, and if any of you have it, look up and bless God that it is true and that it is yours and if you have it not, get yourself into the attitude where you will have it by asking God Almighty for wisdom and spiritual understanding, for righteousness and for holiness and let that be your prayer. Hang right on until the victory comes, for like Jacob you may have to wrestle a long time, but surely God will answer every one who seeks, every one who asks, and every one who knocks.

"The kingdom of heaven is likened

unto a man which sowed good seed in his field:

"Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

SOW AND REAP.

"They that sow in tears shall reap in joy.

"He that goeth forth and receiveth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

"Tell ye your children of it, and let your children tell their children, and their children another generation.

"The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered; because joy is withered away from the sons of men.

"And he said unto them, Take heed what ye hear. With what measure ye mete, it shall be measured to you: and unto you that bear shall more be given.

"For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

"And as ye would that men should do to you, do ye also to them likewise.

"For if ye love them which love you, what thank have ye? for sinners also love those that love them.

"And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

"And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

"But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil.

"Be ye therefore merciful, as your Father also is merciful.

"Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

"Give, and it shall be given unto you: good measure, pressed down and shaken together, and running over, shall men give unto your bosom.

"For with the same measure that ye mete withal it shall be measured to you again.

"And he called his ten servants, and delivered them ten pounds, and said to them, Occupy till I come.

"And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

"For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

"Every man according as purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver.

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

"As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever.

"Bear ye one another's burdens, and so fulfill the law of Christ.

"For if a man think himself to be something, when he is nothing, he deceiveth himself.

"But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

"For every man shall bear his own burden.

"Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap.

"For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth of the Spirit shall reap life everlasting.

And let us not be weary in well doing for in due season we shall reap, if we faint not.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

The kingdom of heaven is likened unto a man which soweth good seed in his field:

But while men slept, his enemy came and sowed tares among the wheat, and went his way.

But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didst

not thou sow good seed in thy field? From whence, then, hath it tares?

He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them.

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn: but gather the wheat into my barn.

There is a thought on this question of giving. I have not time to talk much, but the people who pinch and are always afraid to do something and give out something, thinking they are losing something, are destroying themselves. God Almighty will bless those who give, those who work, and He pays you back with good interest. It is the pinch-becks that are always poor. Sometimes they have money, but they are

always poor in mind and suffering from real poverty. I have yet to see the person who is free hearted, and who gave freely that ever was hard up. They may be so temporarily, but pray to God and the crop will come always; there is no trouble about it.

In closing, permit me to say this: It is for us to have such reaping as we want. It is for us to have it. If you want health, if you want sunshine, if you want love, if you want happiness, if you want harmony and plenty and everything that is good, you can have it just as well as the opposite, if you sow the seed.

Our Savior tells us, in the 6th chapter of Matthew, "*Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you.*" Seek the kingdom of good, and its rightness, seek where it is, and it is within you, therefore seek to make yourself right, sow the proper kind of seed and you will have the proper kind of harvest; as you sow that shall you reap.

A PURIFIED HEART.

From a purified heart proceedeth all blessings. Blessings to thyself and the All.

The pure in heart perceiveth *all* Truth; not parts of Truth. The Whole is greater than the part.

The pure in heart seeth with a single eye all there is to be seen. He is

a seer who seeth only the good in all men, all Being, all things.

The pure in heart *know* and *understand* because they are one with the omnipresent, Omniscient One. These are the Wise Men of earth.

"He who sins does not understand. He who understands does not sin."

The pure and wise do not sin.

"Blessed are the pure in heart, for they shall see God."

Lecture—Why the Church Does Not Believe.

BY BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church,
Wednesday evening, May 31, 1905.

What I want to talk about this evening is the reason why the churches and Christian people do not adopt this Truth.

When I first came into the knowledge of this Truth, that God healed the sick in answer to prayer and my treatment, I thought it was such a wonderful thing, that all I would have to say to the people, who knew me, was that this was true and they would rejoice with me that we had a great Truth and that the world at large would come hungering and thirsting after it and that they would run after it everywhere and all would teach and preach it with avidity. I was so earnest in this thought that I went to several churches, in this city, and at class meetings, I would talk on this subject. I do not think that I ever made one convert in going to these meetings, I do not think I did. If I did, I do not know anything about it now.

When I first started in this new Evangelical church reformation, my thought was to teach it and let some great church take it up and then other organizations would and thus let it

spread all over the world. That was the way I thought to do it, and it would thus reform the world. I worked four years along that line, and I do not believe that I have converted one solitary preacher in the city of Washington, none that I know of. We saved one preacher's life, and actually the next time I saw him, after he was up and around, he almost ran from me. He had the courtesy to write me a letter and acknowledge the treatment, but he almost ran when he saw me. I am not saying anything against that man, he is held down by a law that has come to me as plain as a-b-c, which is the reason why they can not get it. Our Savior suffered from the same cause.

Why didn't the priests and the lawyers and the scribes and the Pharisees and those that were learned and taught in the law, in theology, follow and take hold of this Truth as taught by Jesus Christ? Why was it that He had to go to the seashore and among the fishermen, men unlettered and say, "Follow me?" It is for the same cause that we are suffering under to-day. Now, what is that cause? Suppose I should go to the great Confer-

ence of the Methodist Church and tell them that I knew that God Almighty did heal the sick through man in the name of Jesus Christ. Suppose I could demonstrate it to them right before their eyes, as Jesus did, and as the apostles did, they would not believe me for the reason that they can not believe. Now mark you, what I say. There is no person that can believe that God Almighty can heal the sick and heal the sick through man unless he has this spiritual realization and can do the work, and he can only obtain that spiritual realization through prayer, through labor, through hungering and thirsting for righteousness sake, and God gives it to him in answer to prayer. I can go to a few ministers and tell them of this beautiful thing and every one of them know they can not do it and they do not believe a word in it, they think it is a farce, and fraud. Why? Because they can not do it. It would not do for us to say that these people are hypocrites, that would be a very thin kind of an argument to make. They are honest, sincere, God-fearing and God-loving men, they are filled with charity and noble deeds and the desire to help mankind—that is, the great majority of the ministry. Of course, there are black sheep, but the majority of them are noble, true, great, big-hearted men that want to do good, but they do not believe this and they won't believe it for the reason that they can not do it. If you should tell one of these men that they did not believe, they would laugh at you and yet it is true. Every one of them is suffering with the

curse of unbelief. Now, can you go into a church, can you go into the great Presbyterian Conference now holding its session in Indiana and tell those ministers, "You do not believe?" They would laugh you to scorn, if you would tell them that God does through man heal the sick, and they would not believe it. Why? Because they can not do it. You would have no more show than a lamb would have if it was put in a band of wolves, not a particle. They would have nothing but contempt for you. Why? Because they believe it is a fraud. Jesus Christ was treated the same way. He had to hide himself at various times to keep the mob from destroying him, set on by these ecclesiastical people and they finally did get their men around Him, arrested Him, tried Him upon a false charge, crucified Him and destroyed Him so far as His life on earth is concerned. Why? Because He taught the Truth and carnal mind destroyed Him. So it is to-day.

If it was not for this universal law of universal religious liberty everybody that taught this blessed doctrine would be burning at the stake, crucifixion, the guillotine, or other and various kinds of wicked means of putting people to death as was done for centuries and centuries after the days of Jesus Christ. You take one of our disciples, and let him go out. I used to have a great deal of fun, when I came into this, in my own quiet way. People would call me crazy. Sometimes I would keep hammering away at this fellow or that fellow, healing them,

the Truth would penetrate through their carnal minded brain, until finally the star of light would blossom in their brain and heart and they would see the love of God Almighty and they would commence to shout glory to God, for they had learned to heal and they were in position to be charged as the insane and were so called. It does not matter who it is. He may be the brightest man to-day in the estimation of all this world and let him take up this Truth, then he is thought to be a crank, he is insane.

I have worlds of friends, in this city, some holding very high positions, and I was sent for by one of them on Monday night of this week. I went to see him, talked to him for two hours of this great Truth, and after I finished, and had told him of the beauties of this glorious religion, he smiled and said, "Well Colonel, I believe you believe in it anyway." That is as far as he could go, but he could not believe in it. Why? Because his mind was incrustated with carnal mind. You remember when the man was healed by Jesus of his blindness, they not only were mad at the man, if they could have found out who he was at first that healed him, but they could not find Him. They went to the blind man and asked him who it was that healed him and he told them that he did not know. Then they asked him over again and he finally told them, "I do not want to say anything about it but I do know my eyes were blind and now I can see."

Well, they did not do a thing to him but took him out and gave him a licking, that is what they did. They went

to his father and mother and said, "Do you know anything about his being healed?" No, they did not know, and if they had dared to say that Jesus Christ had healed their son, they would have been put to death. That is the carnal mind.

Now, mark you, my Christian friends and my fellow workers—because wherever you are located, you have to come up against the same proposition—the same carnal mind, whether it be in the confines of the far-off Africa, or upon the great continent of Australia, or amid the snows of the far Alaska, or wherever you are, you have to come against the same rule. you have to fight this enmity against God, which is carnal mind and you cannot do it through churches, you cannot do it through combines, but all you have to do is to do like Jesus Christ told His disciples. He sent them out two by two, so they could preach and heal the sick and tell the people that the kingdom of God is at hand and let the glorious work go on. If you go into a house, say, Peace be to this house. If they receive you, abide with them, if not, go out and shake the very dust off your feet from that house. If a city does not receive you, leave it and go on, ever onward, preaching this gospel of love, this gospel of healing, this gospel of God Almighty, telling all that the kingdom of God is here. That is the only way we are going to make converts. We can band ourselves together in our little societies and churches and by our combined strength we can be a strength to one another. We can only conquer the world by taking the healing with it, preaching the gospel of Truth and as

Jesus said, If you do not believe Me, believe me for the very work's sake. That is the only way. These people are not to blame, because they are not believing, they can not believe. Suppose I should go and want to introduce this God healing into one of the churches in the city of Washington. I would go to the minister, because he has charge of it. Well, he would not let me even step up on the first step of the front door way. I could not begin to get into his church and if I did, he would put his hand on my head quietly and tell me I was nothing but error and his congregation would all believe him. Don't you see, the world is all engulfed with ecclesiastical ignorance and ecclesiasticism and this has all to be broken down and the only way it can be done is by showing them by your works, by your life, by your love, and by your deeds, what the religion is that you carry with you and let it speak and gradually it will open and deepen and broaden.

Since I have come into this thought, I can see it broaden and deepen everywhere. My work is extended all over the face of the earth,

to a greater or less extent. So it is everywhere. We plant a church here and plant a church there and from each one of these little churches radiates the truth and, finally, the whole world will accept of it. Then we will know the Truth and the Truth will make the world over and the world will be redeemed; then we will come to the millenium which is spoken of in the Bible, when all men shall live and live forever, and God Almighty and Jesus Christ, his son, will control everything absolutely here and God will lead us in all the paths of love. He will lead us now if anybody will ask Him and trust Him and have charity for those who do not believe. Pray God that workers may come. The harvest is ripe but the laborers are few, let us work for laborers, and each one of you build yourselves up. If you have a chance to talk about it, talk about it. Whenever you get a chance to speak a word for God Almighty's Truth, get up and speak it and thank God you have the privilege, until by and by you will each of you become a beacon light that will lead the world out of darkness into light.

I do not ask for earthly store
 • Beyond a day's supply;
 I only covet, more and more,
 The clear and single eye,
 To see my duty face to face,
 And trust the Lord for daily grace.

"I will bless the Lord at all times:
 His praise shall continually be in my
 mouth."

Health is a *normal* condition. Disease is an *abnormal* condition. Understand the laws and forces governing life, and you are in a position to perpetuate life, and beauty, health and youth; you can create and maintain the mental environment which will enable you to develop that latent force and power within you—you can grow into a new life.

Testimonial Meeting.

Testimonies Delivered Before the Evangelical Christian Science Church,
Wednesday evening, March 8, 1905.

BISHOP SABIN.—The meeting to-night partakes of an experience meeting, at which all of the students and visiting friends are requested and privileged to give of their experience along the lines of Divine Healing and any other thought that they wish to express along this work.

If there should be a proclamation issued to-night and read in this audience, to all persons in this assemblage who were ready to take a train at 9 o'clock for Nome, in the way far northern districts of Alaska, that such persons going would be insured a safe trip and then when they got there, they would receive something which would give them perpetual health, perpetual harmony, perpetual happiness, and perpetual plenty, so far as this world's goods are concerned, adding to that the certainty of the enjoyment of the kingdom of God both here and hereafter, forever, how many of you do you suppose would be lacking from that depot in the morning at 9 o'clock?

If any of you feel as though you would not like such a gift as that, just hold up your hand. I do not see a hand up; everybody would go and they would go with a shout. Now, that is precisely what we have to offer you here to-night, and we have more

than that to offer you, because we have the offer coming from God Almighty, our Father, and His promises are more certain to be fulfilled than the obligations against the Treasurer of the United States. Further than that, we do not have to go to any far off northern frozen Nome, but it right here at your door, and all you have to do is to open your heart and your mind and say, "I am determined to study and obtain that pearl of great price."

Now, mind you, this is not a religion that comes from what we term feeling any special feeling, until after we get it and then we feel very happy. The ordinary emotional religion is nothing more or less than the culmination of thought pressed down upon the mind of the supposed sinner, until he becomes infatuated with the idea that he must get out of there or die, and he feels that he is on the high road to hell, unless he gets out; and as soon as he gets to the mourners' bench everybody's thoughts of that character are lifted off him and they say "Thank God, Bill Smith is saved" and Bill Smith's heart and consciousness are filled with good thoughts, and it is not ten minutes before Bill Smith says, "Thank God I went down to that mourners'

bench. I am saved, for I can feel it right here in my heart." Of course, he feels it. He first felt the depressing effect of the people's thoughts, and now he feels the uplifting thoughts and he thinks it is religion, whereas it has nothing to do with religion; it has nothing to do with the religion of the knowledge of the Truth which makes you free. Religion, *per se*, is you have to understand. Jesus Christ said: "*You shall know the Truth and the Truth shall make you free.*" It does not say that you shall go to church and feel mean and get down to the mourners' bench, and fall down and then get up and be saved. Nothing of that kind, that does not make you free; but it is the knowledge and when you obtain this knowledge then you feel happy.

I think the best illustration that I have ever read of that, was written by James H. Brooks, of St. Louis, now passed on. He was a Presbyterian minister, a most excellent man, and he said this emotional religion amounted to nothing, but that you had to obtain the knowledge and when you obtained the knowledge, your feelings of happiness would naturally come, and that is so with us. We discard all of these false sentiments, and come down to the hardpan, solid rock of knowledge.

Now, when I commenced to study this Truth I was at it very hard for at least nine months, studying day and night, before I came into what we term the spiritual understanding, or the New Birth. I studied at night, constantly during the summer and

away into the winter, into February, every night as regularly as the time came around, praying to God Almighty, without ceasing almost, for wisdom and spiritual understanding. By-and-by it came, and the heavens were rolled aside and I saw it as plain as a-b-c, and the first thought which came into my mind was, "Oh, how beautiful it is, and oh, how simple it is." It comes to us in such a simple way, without mysticism: there is no mystery about it and there can be none about it. There is mystery to carnal mind, because carnal mind can not understand it, but by that way, by the knowledge of the Truth, all is as plain as a-b-c. Now, you do not have to go to me or anybody else to obtain this knowledge, to obtain these blessings; they are as free as the air of heaven and they are for you. God never made one of His children different from what He made the others. He gave us all wisdom and spiritual understanding and power and dominion, and created us all in His image and likeness, and what He has done for one child He has done for all, and those who refuse to accept of His mercies are the ones who get left.

When a person says: "Oh, you can do this, but it is not for me." he is putting a stone wall in front of him that prohibits his ever advancing and getting over it. In the commencement of this study, I will say, for the benefit of any student who may be thinking of taking up the subject, there is one word that you must eliminate from the lexicon

of your library and that is the word "can't." Of all the vile words, or self-destructive words that ever were coined by human fiends, the word can't is the meanest. It is surely destruction for the one who dares to use it. Say, I can. Why can you? You are the image and likeness of God and created with wisdom and spiritual understanding and power and dominion. You can; you rise to the dignity of your manhood and demand your rights. God Almighty does not like for us to come as simple worms of the dust, creeping and crawling, confessing to Him our iniquities and our shortcomings and our wickedness and our utter worlessness. Why such hypocrisy of prayers as that be- means the very person who gives it. What are you doing? There is the image and likeness of God calling himself a worm of the dust. There is the man created with power and with dominion, given Him by God Almighty, telling God that he is not fit to be kicked out into the backyard. What kind of a creature is he? He is simply killing himself, for, as Solomon says, "As a man thinketh in his heart, so is he." You have to rise to the dignity of your own manhood, of your sonship. You are the child of the King; you are God Almighty's heir, and all you have to do is to reach out and grasp and thank God Almighty for it. Do that and the world is yours, but if you say you can't, you are not fit for anything. Anybody that comes to me and tells he that he can not and it is impossible for me to knock it out of him, I

just simply tell him I do not want to see him around me. I do not want any of those kind of people hanging around me, because I have no time to fool away upon such people. It is only those who are willing to take hold and grasp the nettle. You remember the old couplet:

"Tender handed touch the nettle,
And it stings you for your pains,
Grasp it like a man of mettle,
And it soft as silk remains."

So in this Truth, it is the grandest Truth and all there is. I would not give my knowledge of this Truth for all the money in all the world, it would be no particle of a temptation for me. Why? I have, in the first place, perfect health as I am. I am in that condition of affairs where if I wanted a dollar, or a favor, there is not a man on the face of the earth whom I would go and ask it of, not one; not that I do not like my brothers, but I have a better source to go to. I have a bank to draw on that never is run out and is never overdrawn. Simply go to God Almighty and ask Him for what I want and when you get in the condition where you can trust God for everything, depend on Him for everything, you have everything, and it is yours now. If you would ask me how to get it, I would tell you to go to work and study, pray without ceasing, read the books along this line and read the New Testament, especially the 5th, 6th, and 7th chapters of Matthew; the 23d, 31st, 37th, 64th, 91st, and

103d Psalm. I used to read these things over every night, before I commenced my regular study. I would sit down and read these verses of the Bible and then I would take up my study and go on along this metaphysical lines, and run them out as far as I could in all the various ramifications and after a while the reward came. The scales were knocked from my eyes, and I could see and see plainly, and I have seen plainly ever since. That is my experience and that may be the experience of every one here, and I tell you, my friends.

I am talking to you to-night with all candor and with all seriousness, and I tell you what I say is true. I tell you further that every one of you can prove it to be true, in your own life, if you will go to work and study as you never studied before, and then you will know who heals the sick, for you will speak the word and sickness will fly. You will lay your hands upon suffering humanity and pain will be destroyed. In other words, you have the power of omnipotence, as it is promised to us by Jesus Christ, our Savior.

RESTLESS HEART, DON'T
WORRY SO.

Dear restless heart, be still;

Don't fret and worry so;

God hath a thousand ways

His love and help to show.

Just trust and trust and trust,

Until His will you know.

Dear restless heart, be still,

For peace is God's own smile;

His love can every wrong

And sorrow reconcile.

Just love and love and love,

And calmly wait a while.

Dear restless heart, be brave;

Don't moan and sorrow so;

He hath a meaning kind

In chilly winds that blow,

Just hope and hope and hope,

Until you braver grow.

Dear restless heart, repose

Upon His heart an hour;

His heart is strength and life,

His heart is bloom and flower.

Just rest and rest and rest

Within this tender power.

Dear restless heart, be still;

Don't toil and hurry so;

God is the Silent One,

Forever calm and slow.

Just wait and wait and wait,

And work with Him below.

Dear restless heart, be still;

Don't struggle to be free;

God's life is in your life,

To Him you may ever flee.

Just pray and pray and pray,

Till you have faith to see.

—Edith Willis Linn.

Testimonial Meeting.

Testimonies Delivered Before the Evangelical Christian Science Church,
Wednesday evening, March 15, 1905.

BISHOP SABIN.—I am going to give a little talk along the lines of how this Science first appealed to me, when I heard of it. In the first place, I was not attending any church regularly in those days; but after I began to attend these meetings, and had commenced to study this Science, there was an impelling thought that I was traveling the wrong road, that I ought to go to work and do something for God, yet I did not want to join the Christian Science Church. The whole world looked upon it, so far as I had been led to believe, with derision. The preachers that I talked to in regard to it, did not believe in it and nobody believed in it, except the little ones who were in it. I had some letters lying in a Methodist church out west, that had been dormant over ten years, and thinks I, I will have those letters dug up and I will bring them here and I will attend the Methodist Church here, so it will keep me out of that Christian Science meeting. I sent and got the letters for myself and wife and my three children. None of my family would join the Methodist church except me, but I put my letter in the Foundry Church and I have never been in the church from that day to this. I was put on six months' probation and I do not

know what became of me, but I guess they probated me out.

I was determined that I would not go to the Christian Science Church, and yet I could not stay away. Here was something the rest of them did not have. Then, after the thought became my thought and this energy became me, and I did not have any other thought or desire only to push this work, I felt then as though I wanted all the world to have it. I would attend prayer meetings in the various churches around the city, and get up and talk this Truth to them. Old friends that I had known for years, people who had confidence in me, would look at me with a sort of peculiar laugh, peculiar smile. I could scarcely believe that they thought I had gone insane, and yet what other interpretation could you put upon it? They would not argue with me, but they just gave me a nice little side laugh and I had no more power to penetrate their mentalities than you have to pull a streak of sunshine out of the sky. They would not have it. Men that I had been associated with for years, men who had confidence in me, having been a writer and worker and lawyer along their lines, I would sit down and talk with an hour or two on this subject, and if any one of them became

sick, he would not think of this Science. One of them, an ex-Congressman from Ohio, who was holding a high position here in one of the departments, an old friend of mine, was taken sick and died of some simple disease. He ought not to have died and he could have been saved but he never thought, and nobody else did, of giving this Truth a chance. We are commanded to preach the gospel, carry out this work for those who hear us or those to whom we appeal, either through our writings or talks or whoever it may be, and if they refuse to accept, then you are guiltless, but unless we, the light of the world, throw out this light, so to speak, to those who are sinking and drowning, unless we do our duty, I tell you we are not going to be held guiltless. We have a work to do and it is not for me or you to say, I will do it or I won't; it is the command of Jesus Christ, who was commissioned by God Almighty to come to earth and do a certain work, and that is the command now. Will you do it? I throw a man or woman the lifeline and if they accept of it, I thank God, and if not, I have no tears to shed because the time will come, through suffering or through sickness, or through some other agency when they will be brought to the knowledge that Jesus Christ is the Son of the Living God and that through Him, and by Him, they must be saved. The Truth which makes you free is the Truth you are seeking after. You are not seeking anything that makes you a slave, or that binds you down, or that weights you down

with fear of poverty, that drags you down in the fear of sickness, that bows you down to the fear of distress or sorrow. There is no such thing as that being Truth. The Truth makes you free. There is no conflict in Truth, because all truths run in parallel lines, there can not be any cross. One Truth can not put you in freedom and another put you in distress, and the one who believes a so-called Truth that has nothing more to present to you than an open way to hell, with a devil in charge, and converts all the devotees of the church through fear—fear of punishment—is not a Truth because instead of making you free, it makes you slaves. There is no Truth in any doctrine that makes you a slave to the fear of sickness. Persons who go around working and fearing sickness are slaves and they are simply slaves because they are lacking in the Truth. The ones who are fearing poverty to overtake them and engulf them and that the waves of distress will go over them, are not living in the Truth; it is not the Truth that makes that thought in their consciousness, in their minds, but it is the lack of the Truth. The Truth makes you free, and without freedom you have no Truth.

Now, of course, these meetings have been held for the purpose of people testifying of the healing of the sick largely. I do not want to talk about the healing of the sick. It is my work and we are doing it all the time, and I do not want to specify cases here; the rest of you should do those things.

I ought not to be required to give out these little details, which every one of us know are as common as a, b, c. It is enough for me to say that God's Truth is healing the sick. God does, through man, in the name of Jesus Christ, heal the sick, and he is doing it all the time and he is doing it for all of us, all the time and if there is any skeptic who does not believe me. I say to you, Study. Study with an

honest purpose and an honest heart and God Almighty will heal the sick through you, and then you will know it is true, but if you can do nothing only become a sneerer and say you do not believe, all I have to say to such persons is, May God Almighty have mercy on you, and stop that kind of action, for the sooner it is stopped, the less will be the harvest of destruction.

READING ALOUD.

There is one form of entertainment and instruction which is within the reach of every home.

Reading aloud from some good book, magazine or newspaper. It may be a funny story or an interesting romance, a good sermon or a bit of news. Anything, everything, so the hearers are edified, instructed or amused.

The one who can read best, at first had better do the reading; the rest sit around and listen. After dinner or in the evening or at any other time when it is convenient. But sooner or later everyone should take a turn at the reading.

The world is full of excellent magazines. Books are very cheap. The father or mother who has quit reading such things can do no better than to join this reading circle. A dash of sentiment or romance won't hurt anyone.

No more beautiful or inspiring

sight can be imagined than a family gathered around in a reading circle, one member reading. It is instructive to the ones who listen and an excellent development to the one who reads. To read well and fluently is the highest form of accomplishment. It can only be acquired by constant practice in reading aloud every day a little.

Where father and mother, daughter and son, laugh together at the same amusing anecdote or are touched with sympathy by some pathetic story, where such things occur happiness and prosperity are always certain to be found.

Better than the theatre, more inspiring than the average sermon, more conducive to home fraternity and harmony than the most brilliant lecture.

A home reading circle. Read something in which all members are interested. It is a habit very easily formed, the value of which can scarcely be overestimated.—*Medical Talk.*

Testimonial Meeting.

Testimonies Delivered Before the Evangelical Christian Science Church,
Wednesday Evening, April 5, 1905.

BISHOP SABIN.—When we consider what this Evangelical Christian Science Church is teaching, and the great results that are being accomplished every day by students and members everywhere, one would think that everybody would be hunting after such a blessed truth as our Savior has given us—something that destroys all inharmony, that destroys sickness, that destroys sorrow, that destroys poverty, banishing all the ills of life. We would think that the whole world would be after it, but they are not.

I am going to relate a case that occurred in this city during the early part of last Fall. I received a telephone message to go down and see a Naval officer, a man of prominence in this city, who was stricken with what is termed appendicitis. His wife had been a reader of my books, and had become a convert, and while the husband knew nothing about it, he had great confidence in his wife, and he consented, and they telephoned me to come down. I jumped into a carriage and went down. I found the gentleman lying on a bed with a well defined lump upon the right side, low down on the abdomen, where they claim this appendicitis always is. He was suffering with pain and the lump was sore. He said that he had just

come from Europe, where he had had an attack, but it came on him again. He said that he had told the naval surgeon. They have to tell the surgeon when anything of that kind attacks them, and I got there before the naval surgeon did. The wife asked me if I had any objection to another gentleman, who was sitting in the room, remaining during the treatment. I told her not the slightest, if he would keep his mind off my work, and not say that there could be no healing, because there could be; and I wanted him, if he stayed in the room, to be placid. They promised that. I ought to have known the man, but I did not look at him much. He is a very prominent man in this city, both as to wealth and position and as to what he has done.

I commenced to treat this officer, put my hands upon this sore place, and prayed perhaps for half an hour. Every particle of the swelling went away, every particle of the soreness left, all the pains stopped and I was about to stop, when the navy surgeon was announced. I did not care to meet him, did not want him to know about my work, as I never want physicians to know about my work, and I did not care to meet him. The other gentleman and I went into another room. He told me then of

his trouble. He was suffering with a certain kind of disease that had given him a great deal of trouble, and was pronounced, by the physicians, incurable. He wanted to know if I thought anything could be done for him. I told him that I thought God could heal him. Then he said that he was going to Europe in a few days, but he said before he went he was going to come and see me, and he would take under consideration whether he would be treated or whether he would not. Well, his consideration, doubtless, led him to think he would not take it, so he did not come near me any more. I met him about ten days ago, on a street car, and he was very glad to see me. He said that he had just returned from Europe, had been traveling, trying to find health, but he did not succeed. In the meantime, there is an old gentleman, a lawyer, who had a very marvelous healing recently, in this city, that came under his attention, and he was talking to me about that. I told him about the case and he said, "Well, it is wonderful;" and I said, "The trouble is with you, and all our so-called big men, that all of you know so much that you do not know enough to take care of yourselves. You think everything that you do not know is a fake. I used to be that way myself. I would not believe in anything of this kind." I spoke to him of this navy officer, and said There you saw a cure, right under your own eyes, a man that you were familiar with and the family,

and yet you went to Europe hunting for health that you did not find, when God had it for you here. "Well," he said, "what holds us back is that we are afraid of these new ideas. How would it look for a man like me, if it was to be known that I was being treated by Christian Science? What would the world think?" There is the great trouble, and what I say I say with the understanding that it will be read all over the world, which is this, that the great trouble with the leading men and women of this country, is the fear of ridicule. They are afraid to let it be known that they believe in anything like God healing. The idea has been taught for about sixteen centuries, that the healing and the power to heal was simply confined to the Savior and His apostles, which is not true. It is not confined to them and never was. There never was a promise made by our Savior, in the world, in regard to the healing, that is not binding to-day, and we know this because we prove it by our works. It is no guesswork with us. We know that God does heal the sick through man in the name of Jesus Christ and we know it is being done all the time. Why will these people shut their eyes to testify so irrefutable? I have in mind a lady, in this town, who had what was called hernia, very large abdominal hernia, which the doctors said at any time might cause strangulated hernia and cause her death, and advised a surgical operation. That

(Continued on page 612.)

Washington News Letter

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Unchain the Truth.

The past month has been one of most satisfactory advancement along the lines of this Truth. We can see a gradual widening and deepening of its influence all the time, not only in our own country, but in foreign countries. This religion will succeed, must succeed, and can not fail of success because God is with it and He is leading us in this propaganda.

During the month, the editor of NEWS LETTER will give a series of free

teaching lessons at Popham Beach, Me. The first lecture will be delivered on the evening of July 5. I hope to make the course as complete as possible in the month and I know we will because God will help us. People in New England, who live close by, ought to come there by the hundreds and thousands and get this Truth, when they have the opportunity to get it as they have now. Under ordinary conditions, I would feel as though I would prefer to go there and rest, but there is no rest for us, until evil is destroyed and evil can be destroyed only by the Truth, and the Truth can not be understood unless it is taught. If I should succeed in teaching a large number of people how to overcome error, and destroy evil and destroy sickness and destroy sin and destroy poverty, such a consummation would, to me, be a greater blessing than all the rest in all the world.

I wish to say one word to those persons who are being treated, that they need not have the slightest worry about their cases not being taken care of during this month of July, for they will be taken care of just the same, precisely, as though we were in Washington all the time. The healers in Washington remain here, and will do their work the same as usual, and Mrs. Sabin and

myself, with the two healers with us, will do our part of the work the same in Maine as if we were in Washington. While it makes us work, it is all right and we do not object to it. It is God's work, and God blesses us and hears us and prospers us, heals our sick and we thank Him for it.

Should any person desire to telegraph, during the month of July, he had better telegraph to me at Washington, the same as usual, and the case will be put under treatment here at Washington and the telegram

will be repeated to me in Maine. Almost all of the letters will be answered from Maine, while we are absent, as the clerk of the church and our private secretary, Miss Beckman, goes with us. If persons want treatment, they had better write to Washington, direct; their cases will be put under immediate treatment and the letter forwarded to me for such action as is necessary in each individual application. We shall expect to be at home early in August, but I can not give the date at this time.

Lovingly yours,

Olin C. Sabir

BISHOP.

This life is a play,
Where each human heart,
To make the denouement,
Must act well its part.

If all men, like sheep,
Would follow one way,
Then life would indeed
Be a very poor play.

'Tis a law of our being,
Most pointedly shown,
That each soul must live
Out a life of its own.

Ah! be not too rash
To judge of another,
But ever remember that
Man is your brother.

God made the owl see
Where man's sight is dim,
And the light that guides you
May be darkness to him.

'Tis a great truth to learn—
A prize, if you win it,—
There's room in the world
For all that 's in it.



MRS. MARY C. SABIN.

The Love of the Father.

MARY C. SABIN.

The religion taught by our Savior is the only one which gives us a realizing sense that God is our Father. The thought of other religions was that God, the Creator, was above and beyond the poor children of humanity, and that the only way we could obtain any of His blessings was by His condescension in answer to our supplications and petitions, and that the answer to our prayer was dependent upon our own righteousness, whether we were deserving because of our own merits, etc.

The religion of our Savior changes all of this. It gives to us God as our Father, who loves us as much more than we can love as infinity is above the finite; that He loves to give to us our comforts and necessities better than we do to receive; that in all of our wanderings as we may term it, through this so-called life of materiality, God takes us by the hands and leads us and shields us from every danger, keeps our feet from every pitfall and protects us from every possible inharmony; that the wolf of hunger can never come near our door, and all we have to do is to trust, ask, seek and knock. Do this intelligently, do it with the realizing sense that you have that for which you ask before you ask, knowing who

you are and what you are, that we are the children of God endowed with power, His heirs and joint-heirs with our blessed Savior, that we have all these things and have them now. Such a realization will always be supplemented by the manifestations which we desire.

This science gives to us our Father in Heaven as the sweetest character and the truest personality that it is possible to conceive of. If all the friends in all the earth that we now have, ever have had, or ever will have, should give us their combined love, it would be but finite, compared with this beautiful, loving, infinite Father's love. It makes us rejoice to know that we have a Father who loves us and on Whom we can rely and in Whom we can trust, not only for this and for that, but for every conceivable thing on earth; trust God for everything, praise him for everything, thank God for everything and in all things rejoice and give thanks.

I suggest to all of our friends during this month of July, that we all try to love God more strenuously, trust Him more implicitly, and follow the teachings of our Savior more faithfully.

I give you all my benediction.

(Continued from page 607.)

woman was treated by a scientist and in two weeks' time, she was made perfectly whole. She said it came together in three days' time, and that she could almost feel it coming together. She said the only symptom of it left was that it looked like it had been whipped together with a thread. That could be proven to the satisfaction of any one who wanted the truth.

Suppose, for instance, somebody in the far northern parts of frozen Alaska had found a sure cure for consumption, and that any doctor could get it who went there and received it. They would load every steamer that went there with doctors to get it, and it would be heralded all over the world as a most wonderful thing, whereas here is a science which we know not only heals consumption, but heals everything because it is God Almighty's work. The power comes from God Almighty. Man is not the healer, but the healing is done by God Almighty. It is His power that we invoke, by calling on Him through the name of Jesus Christ, but yet it is too simple, it is too easy. People are like the Dutchman that went to the bank. Everybody was running there after their money, and he went in and put his check in, frightened for fear he would not get his money. They handed him over his money, and he looked surprised and said, "Oh, if you have it, I do not want it." So he put the money back. Here they have it and they do

not want it, but if they had to make a run somewhere, they would go to the uttermost parts of the earth to get it. That is human, carnal mind. You do not have to take my word for it or the word of anybody else. Hundreds are demonstrating this truth all over the world. All one needs to demonstrate the truth of every word I have said is to take this science, study it, pray God Almighty for wisdom and spiritual understanding, righteousness, and holiness, and continue this study. Very soon you will see the clouds separate, and you will go above them amid God's eternal blue, and you will there soar forever and forever in the knowledge of the allness of good, the allness of spirit, and the nothingness of so-called carnal mind, and when you get there you will speak the word, and disease will flee. You will become as God is, and as you study and go on you will become brighter and wider and stronger until in the years to come you will forever and forever raise your hands in thanksgiving and in praise that you have known this blessed Truth which makes you free.

Let us no longer cheat our consciences by talking of filthy lucre. Money may always be a beautiful thing. It is we who make it grimy.—
J. M. Barrie.

Close thy mouth on all words that wound; better than this, purify and expand thy heart with love, and then thou canst utter none but sweet and soothing words.

Testimonial Meeting.

Testimonies Delivered Before the Evangelical Christian Science Church,
Wednesday Evening, June 7, 1905.

BISHOP SABIN.—I gave my reasons on last Wednesday night, which will be published, why the people in the churches can not believe in this New Thought, and why they do not come more rapidly than they do. I think, under the circumstances, it is a wonder that they come into this belief as rapidly as they do. Now suppose I should go to a city, anywhere, a perfect stranger, and would go to a congregation of ministers, say of all the ministers in the city, and would say to them, "Gentlemen, God heals the sick in answer to prayer, and I want you to go to preaching this in your churches." What would they say to me? They know they could not heal the sick, and they would either say they did not know me or that I was off of my mentality or else I was talking nonsense. You can not take something to a lot of preachers and tell them it is so, that they can not do, and get them to believe it. Now, there are several reasons for this. In the first place, suppose a person in the congregation should get up and say to the minister, "I am sick, heal me." Of course the minister could not do it. Then what kind of a shape would he be in? He ought to have resigned before he preached that sermon.

I was more amused, the other day,

than I can tell, to hear a lady talking to another one about this New Thought. She said, with all earnestness, "We will not insist on your joining our church and being converted to it." Now, the idea. Now suppose I should say to a friend of mine, who did not know anything about mathematics, "I am not going to bore you with mathematics, you do not have to join my class and be converted to mathematics." Don't you see how nonsensical that would be? You can be converted to mathematics identically in the same way that you can be converted to this science. This is not one of those kinds of religion that come down through the shingle roof, it does not take you by the neck and shake you, you do not go to jumping and shouting, "I know God Almighty has saved me, because I feel it in my heart." There is nothing of that kind in this. The only time that a person feels good, in this religion, if you call it a religion, is after he has learned the science and can demonstrate this Truth. Then he rejoices to think that God Almighty has given to him a thoroughly scientific system whereby he can pray to Him and receive an answer to his prayer. It is just as much of a science as is mathematics, the results will be just exactly as

true, if you do your part exactly.

I lectured on last Sunday on this text, "Commit thy way unto the Lord; trust also in Him; and He will bring it to pass." That takes in the whole science, but you have to know how to do it. You have to know how to pray. It seems absurd to these ministers that they, who have been taught theology from the time they first went to school almost until they graduated from the highest schools of theology, can not heal the sick if any one can. They have become bright and shining lights in their churches and synods, conventions and conferences. I say it seems ridiculous to that class of men for them to be told that a man like me,—who was raised a lawyer and not as a Christian student—had learned how to heal the sick. They can not do anything of the kind and they can not believe it, and you can not make them believe it. You can not make them believe it, either through their ignorance or through their stubbornness, one or the other.

Our Savior met with the same kind of rebuff. He said, If you would not believe this, if one should raise from the dead you would not believe them. They came to Him at another time and asked for a sign, and he told them that no sign would be given to that wicked and adulterous generation. When he was tempted by the tempter, the word was to cast thyself down and God will give His angels charge over thee and prevent you from being hurt? He replied, It is written, thou shalt not put the Lord

thy God to the test. We have a science that is as practical as any other. The results are just as positive and they are just as perfect, and are not confined to the healing of the sick, but embraces every condition of human life, it makes no difference what that condition is. It gives you a perfect way to go to God and ask, and you shall receive. But, you can pray only in the tested lines, or you will never get an answer to your prayer at all. Millions of prayers that go up from altars all over the world,—and it would not do for us to say that they are not sincere, because they are,—that are not answered, for the very reason that those who pray do not understand. They do not know who God is, they do not know themselves or what they are, they do not know their rights and privileges, they do not know what they have and the most of their prayers are contradictions of God's promises. Now, for instance, God gave us power and dominion. We are His heirs, joint heirs of Jesus Christ, all that is His is ours and then they come and pray, Please Father, give me this that I already have." It is almost saying to God that we haven't got what he has given us and our Savior says, You must pray for that which you have before you ask, and you will receive. He understood the rule, and as you study this science and become more advanced in it, you will see the most perfect scientific rules all the way through the teaching of Jesus Christ.

Now, regarding the people who

should come out and burn their bridges behind them. I think that my life shows that I am a man that burnt my bridges behind me. I cared nothing for man or for anything else, but came out and stood with my little wife, we two alone, but I was strong and I was a man. But the world at large is filled with people of different surroundings. That is true in hundreds of cases. I receive letters by the hundreds during the course of a year that will cover something like this. There will be one in the family or two, sometimes a daughter and the mother who have been reading this science, it has taken hold of them and filled their hearts with love for God Almighty and for their fellow man. Yet all the other members of the family are down on them, down on the Thought, and in hundreds of cases they won't even let the word be mentioned in the house, unless there is contention, and their husbands will say to them, If you dare to go near their church or read any of their books, I will destroy you, or words to that effect. It takes a regular Spartan who is willing to stand alone under such surroundings—and yet they are doing it.

"Commit thy way unto the Lord; trust also in Him; and He will bring it to pass." That is the thought, that is the thought to carry; carry it with you, carry it out in all things, and these little ones will conquer. God bless them. I love them and if my love brings them in, they are coming; and it does bring a great many, and we should tenderly nurture them and

nurse them like little lambkins, until by and by they will grow up strong and vigorous in the work. God Almighty does bless them.

I am going to tell a couple of incidents that seemed amusing to me. It may not be known by most of you, that the churches of Washington have gone together and formed what they call a Sunday School Base Ball League. There was a friend of mine, whom I was riding on the street car with one day, and he mentioned this base ball league and said he would like to go out and see it, and wanted to know if I would not go along with him. I said all right, it was while I was taking my evening ride, after I had finished my dinner. While we were sitting looking at the game, the fellow that pitched the ball struck the man that caught the ball in his side, and knocked him out. He fell as if he was shot and everybody said, "Oh, poor fellow, he is killed," but I said, "He is all right, he is not hurt a particle," and they finally had two or three men come and carry him off, but he shook his head, when he was on the ground and laughed, said he was all right, and went on and played the game out. Now, if all these people who had been saying, "Oh, poor fellow, he is hurt" had all said, "You are not hurt, you are God Almighty's child, and you are well and happy and can not be hurt" he would not have been hurt a bit, but the thought had to be overcome and when it was he got right up.

Well, the game had not got along very much further when the pitcher

hit the fellow that was going to hit the ball—the batter—and knocked him down. They brought water and commenced to rub him, and I commenced to rub him mentally. They were going to take him off the field. He could not get up, but it was not more than a minute, until he got up and was all right. Then another one was hit on the leg. It seemed as though it was a good day for Christian Science and I really laughed in my boots to think what a nest I had got into. I did not tell anybody I was treating, but it was very funny.

Wherever you go, if you understand this Science, you have a regular apothecary shop with you and you have all the arts of surgery with you and you have all the knowledge that is necessary to protect you and everybody. If you are going on a train of cars, or a steamboat or anything, always treat the boat and everybody on it. There will be nothing hurt on the boat or on the cars; just simply treat the situation, God Almighty is Omnipresent life and good, Love. Hold these thoughts; they are all yours, they belong not only to you, but to everybody around you.

Last Sunday a week ago, a very black cloud appeared over in the west. My grandson was out taking a ride on the cars, and this black cloud appeared and I thought it looked pretty black for the little fellow to be out in, and I thought I would treat the cloud; and then the thought struck me, I can not treat the cloud just for my grandson, that would not be loving my neighbor as myself, so I

treated that the cloud could not hurt anybody in Washington, or any house in Washington, and God would disperse the cloud. I commanded it in the name of Jesus Christ to be still and disperse, and it was but a minute or two until it commenced to lighten up and it did not hurt anybody or anything. You must always remember that you have power and dominion; you are God's child, and you have the power before you but you haven't it, unless you exercise it, and claim it. The coward that sits down and says, Oh, you may have it, but it is not for me, he will never get it, but it is the one who has the nerve to stand up and claim what belongs to him and he has everything.

What you always want to master, first, is your own self. You do not have to master your brother or your neighbor or anybody else, but you must master yourself, and whenever you find yourself all right you are right in everything else. Then you have charity and love that are big enough and broad enough to cover all the failings of everybody else, and God Almighty's power is strengthening you and if your heart is filled with love, with strength for all. Strength comes from Love, and all Power comes from Love and yet all the power there is is Love; then get your self internally perfect where you Love God and Love to do right because it is the thing to do; and love to do Good because it is the thing to do, work for God Almighty and all these things shall be added unto you.

Mollie Midget Stories

THIRD SERIES NO. TEN.

No. 202 Kindergarten Lane,
Mountain Park.

To Co-Workers "In the Child's
World":—

As every child from babyhood
reaches out for the pretty flags of
gorgeous hues, we will follow *King
Baby*; and reach out and up to the
colors which stand for Truth, Justice,
and Freedom; holding them sacred as
a brotherhood thought Loyalty, to our
Country, and our God.

Yours for Peace on Earth,

(M) MOLLIE MIDGET.

But now these stars have more play-
mates,

For five and forty stars we know
All stand united, row on row.

Each one looks like a soldier boy
With arms outstretched and full of
joy.

The colors which we love to see
Stand for "Truth, Love and Purity."
Come all, "with flags and streamers
gay,"

To honor this glad holiday.

Salute the flag which makes you free.
America!—Sweet peace to thee.

FOURTH OF JULY

How now, my little children dear,
Fourth of July will soon be here
With the fire-works and cannon roar,
And fire-crackers near each door.
The earth will echo with glad song,
And children in a happy throng
Will wave the "banner of the free,"
And shout, All hail, sweet Liberty!
Above the trees on house tops high
Our flags will float so near the sky.
Bright colors new—dear colors true.
The three in one—red, white and blue.
And stars so white and bright and
fair
Will twinkle on the flags up there.
And tell to all who never knew,
That each star is a *State*, so true;
Virginia, Maine, and Maryland.
United as bright stars will stand
With many more in bright array,
To honor Independence Day.
At first we saw but thirteen States,

THE FATHER OF OUR COUNTRY

"Yes," shouted all the boys at
once, "Daddy says we can go to the
picnic down the river." And now
we're off! Here comes the boat, as
graceful as a swan! Now we are
sailing so quietly along; the weeping
willows on the shore wave their long
arms to us as we pass, and the sun
is doing his best to paint every dark
cloud with gold; even the clouds look
like great pictures of storks and
birds; one looks like a hippopotamus,
playing in the clouds. The sunset is
gorgeous. But now it is growing
dark. We are passing a place every
American boy and girl loves. The
band softly plays "Safe in the arms
of Jesus," men take off their hats in
honor of the dead. What place is
this? John says it is Mt. Vernon,
and he is right. All this honor is
given in memory of the good and

great man George Washington, who, we will remember, was the first to think about an Independence Day. We will always love his memory, will we not, dear children? As we are coming home, a search-light is sent out over the water, so the boat can sail along without danger, and in the right channel. People on the boat are happy with laughter and mirth, and as we reach home safely, we are all thankful for such a good time. We have decided to send *our light* out across the dark waters of life, to show someone else the way to be happy. So to all the little girls and boys in America, and everywhere, we send this greeting; we hope you will all enjoy the freedom from school for a month or two, and come back with brighter faces than ever before. Good-bye, little dears; good-bye. Enjoy the Fourth of July and come back to school soon singing a glad tune.

Good-bye little folks, good-bye.

(M.) MOLLIE MIDGET.

THAT LITTLE BOY OF OURS

I know a funny little lad
Who makes my heart forever glad.
He is the dearest little boy—
He fills the house with mirth and joy.
His face is full of freckles,
And his nose is broad and flat,
And his cheeks stick out like apples—
He's queer—but for all that
He is everybody's darling,
Always ready for a chat.

This boy is a little soldier
Who fights life's battles well;
He shakes off fear and anger,

And many things can tell.
He knows the birds and flowers;
And nothing on the farm
Would hurt this little fellow
Or do him any harm.
He's as independent as can be,
And rules us all by love;
He's as "wise as any serpent
And harmless as a dove."
He's sweet to every body,
And he loves most every thing:
He is the "greatest thing on earth"—
This boy—our baby—King.

(M.) MOLLIE MIDGET.

Happy is the man who forgets his own crosses as well as his losses in using his ability to straighten crooked lines in the pathway of those with whom he is daily associated. In this he unconsciously straightens his own life and brings people and things into harmonious conditions.—*Listen.*

No man can be a true and great lover of God and humanity until he recognizes and *realizes* that God is *really omnipresent*; that He is the only real self of *all* men, *all* beings; that He is *within* and *without* each and all, and is the great Father of Love of the blessed universe.—*Frank Harrison.*

If you can not have just what you want, make a business of enjoying what you can get. Don't fuss; don't nag; be unresentful; be jolly, and the whole of God's earth is yours.—*Eleanor Kirk.*

THINGS WORTH WHILE.

JENNIE M. SCOTT

Do you ever stop to think how much good you can do? Does it ever occur to you that it is not this great world that is cold and unfeeling, but the great mass of humanity that people it?

Do you ever try to see how much suffering you can alleviate? If everyone would do a little kindness each day, how much brighter and happier we would all be!

Are you inclined to answer husband or child hastily just because you are busy, or things have gone wrong?

Think it over.

Didn't you hurt them by your sharp reply? Are you not keeping back the tide of love that would have come from them?

Have you ever noticed the sudden droop of a child's mouth when it enters the house brimming with enthusiasm, and is brought to an abrupt ending by a sharp retort?"

Wouldn't it be pleasanter and make you and the child happier if you spoke kindly, filled your heart with love, and had the child's confidence; to feel the little arms twined around your neck, to feel the love that you know your heart yearns for.

When husband comes from his hard day at the office or laborious toil, he needs a few pleasant smiles and bright words. Try it. He has had plenty of things to aggravate him—so lay your petty trifles aside and be pleasant.

You, the husband, do you stop to consider that while you are out, coming in contact with business associates, and having some pleasure mingled with your affairs, your wife is at home, and in many cases doing her housework in conjunction with mending and sewing for the little family, perhaps taking care of a sick child or an irritable baby, and watching her store of funds that she does not exceed her allowance?

Do you think that she can always smile under such circumstances? You, mayhap, have taken her from a comfortable home, where she never had to practice economy or think of the multifarious duties that now belong to her by right of being your wife.

Don't you think that a flower, an occasional box of candy, a pleasant look and a loving caress will help her to bear her burdens more bravely?

On your way home prepare some pleasant manner of greeting. When you arrive tell her the news of the outside world that you come in contact with, and if she looks a little dull or is out of sorts, by your own pleasant manner help her to forget it.

You young men and women who are enjoying life and have little to trouble you, do you ever stop to whether you can lighten the burden of a fellowman?

That little cripple down the street, whose pale, wan face denotes much suffering, whose home is poverty-stricken, who knows few joys, why not send him a few delicious fruits? Call on him; tell him of the bright

things in life; cheer him up. Take him out of the rut he lives in for a few minutes, and be recompensed for your time spent by seeing how his pale face and dull eyes will brighten.

That young girl across the street, whose mother died and left her to care for the house full of little youngsters, can't you lighten her burden? Can't you take care of the cross, peevish baby, while she goes out on a pleasant day, or assist in diminishing that mountain of mending, instead of finishing your favorite novel?

The old lady with the sad, gray eyes, that keeps the little shop around the corner; did it ever occur to you that once, like you, she was young and light-hearted, but has borne the weight of years with its sorrows and heartaches?

Help to brush away the tear that is ever ready to trickle down the wrinkled cheek. Just a little, a kind word, will suffice to make her happy. Do it now. Her life is nearly spent—add to its pleasures if you can.

That tottering old man, with silvery hair and beard, who tells you of his sons that went West and never came back, of his daughter who has long since passed away—who does odd jobs around the neighborhood—greet him kindly; a few silver pieces on a holiday and a good dinner; listen to his story with interest, even though you have heard him tell it before; he feels better to unburden his heavy heart, and it doesn't do you a bit of harm to listen; his day is a trifle brighter, perhaps many following days.

There are so many things we can do if we will only stop to think and look around. Just a word of kindness as we pass, a pleasant smile to that cross person that never seems to smile; we don't know what burden may be under that heaving breast, and a smile may help to heal a broken heart.

Then, why not stop a minute? Try each day to do something for a fellow-creature, and notice what happiness it brings to you, and you will feel satisfied that the result has been worth the effort.

Let me to-day do something that will take

A little sadness from the world's vast store,

And may I be so favored as to make
Of joy's too scanty sum a little more.

Let me to-night look back across the span,

'Twixt dawn and dark, and to my conscience say,

Because of some good act to beast or man,

The world is better that I live to-day.

To God's Law, the *Law of Universal good*, there is no exception! When you find a law with an "exception," be sure it is a man-made Law, and exceptions indicate inharmony.

The divinely conquered mind is the great mind. In the spiritual mind is all power.

LETTER.

— — —

The editor of the NEWS LETTER received a personal letter from an old friend in the West who is a great reader of this so-called New Thought. He concluded from Mrs. Eddy's writings that Mrs. Eddy had derived the most of her information from the Vedanta or Parsee religion of Persia and India. We publish the editor's reply.

THE ANSWER.

1329 M St. N. W.,

Washington D. C. May 27, 1905.

MY DEAR MADAM:—

Your very esteemed letter of the 24th inst. received and carefully read. There is one additional source I want to say where Mrs. Eddy got her ideas which you do not mention. I do not know much about Vedanta. I have several books written on that subject, but I do not know much about it.

Mrs. Eddy got her idea of the allness of *mind, spirit, soul*, as she expresses it, from Geo. Berkeley, Bishop of Cloyne, Ireland. He published his book, first in 1710. The book I refer to, is called, "The Principles of Human Knowledge." I have a four-volume edition of Berkeley's entire works, published at Oxford, England, Clarendon Press, in 1901. The set cost me \$1.50 a volume. Mrs. Eddy not only uses Bishop Berkeley's arguments but she uses his very illustrations and in some places his very idioms and exact language.

I was invited to go to Boston and also to Lynn, to give a lecture in regard to the New Christian Science Church as held forth by me in my se-

cession from Eddyism. I concluded to go to Lynn, and did so.

Replying to something of Mrs. Eddy's position in that lecture, I quoted from her 'Science and Health,' 169th edition, pages 2-3, in which she says: "The Divine Christ, testifying through our Christian Science, unfolded to me the demonstrable fact that matter possesses neither sensation nor life; that human experience shows the falsity of material things. My discovery, that erring mortal, misnamed mind, produces all the organism and action of the mortal body, set my thoughts to work in new channels, and led up to my demonstration of the proposition, *that Mind is All, and matter is nothing as the leading factor in Mind Science.*"

Now, remember, she claims it is the *leading factor in Mind Science*, and also claims that as "*my*" discovery.

Quoting from Berkeley, the edition of the book I have mentioned to you, volume 1, page 258, he says: "This perceiving, active being is what I call *mind, spirit, soul, or myself.*" He continues the argument elaborately and on page 268, paragraph 21, he says: "Were it necessary to add any further proof *against the existence of Matter*, after what has been said, I could instance several or those errors and difficulties (not to mention impieties) which have sprung from that source. It has occasioned numberless controversies and disputes in philosophy, and not a few of far greater moment in religion. But I shall not enter into the detail of them in this place, as well because I think arguments *a posteriori* are unnecessary for confirming what has been, if I

mistake not, sufficiently demonstrated *a priori*, as because I shall hereafter find occasion to speak somewhat of them."

I quote from my speech, delivered at Lynn on the evening of May 9, 1900. I say: "The true answer to the foregoing question of Mrs. Eddy 'Whence came to me this heavenly conviction?' is as follows: It came from that celebrated scholar and profound philosopher George Berkeley, Bishop of Cloyne, Ireland.

"In 1710, he published a work entitled 'Treatise Concerning the Principles of Human Knowledge,' in which he set forth in plain terms 'Demonstrable Fact,' that 'matter has in it neither sense nor substance,' which the author of Science and Health claims was unfolded to her by the 'Divine Spirit.'

"In that treatise he denied the existence of matter, and argued that it was not without the mind but within it, and he insisted that if his views on this subject were accepted, it would place Christianity on an improved basis.

"In view of 'these undeniable facts' that Berkeley was the discoverer and public expounder of the theory as to matter, which is the philosophical basis of Christian Science, it is a monstrous perversion of historic truth for any person to claim it as her 'discovery' one hundred and forty years after he had published it to the world.

"But aside from Berkeley's unquestionable right to be deemed the discoverer of the vital truth that there is no life, substance, or intelligence in matter, that our senses are spiritual and not material, the author of Science

and Health is self-refuted as to her claim that she made such discovery, for she declares that it was revealed to her by the Divine Spirit.

"The term, 'discovery' has but one meaning. It is the uncovering or bringing to light of some previously unknown fact, and is the result either of accident or research. In revelation the mind is only receptive. It is illumined by a light above and beyond it. What we can learn by the use of our faculties in the study of natural law has never been the subject of Divine revelation.

"It is, therefore, repugnant to reason that we should believe that the writer of that book had made known to her through 'Divine revelation' a 'momentous fact' that she could have learned by simply stretching out her hand and taking down from a shelf in the public library of any city the volume in which such fact was fully declared and thoroughly expounded.

"Historic justice and common honesty both demand that the halo with which she has been crowned as the self asserted discoverer of the *nothingness of matter* should be transferred to the more august brow of the immortal George Berkeley.

"The poet Pope wrote of him: 'Berkeley has every virtue under heaven' and the learned Bishop Atterbury paid the following extraordinary tribute to his worth:

"So much wisdom, understanding, knowledge, innocence and humility. I should have thought confined to angels, had I never known Berkeley.' He appeared to have been endowed with the gift of prophecy, for while visiting this country in 1726, when it was little more than a wilderness,

with little less than one half million inhabitants, he predicted the future greatness of America in these famous lines:

“Westward the course of empire
takes its way,
The first four acts already past
The fifth shall close the drama with
the day,
Time's noblest offering is his last.”

Had Mrs. Eddy been truthful in her contention, and given credit where credit belonged, and given her works to the world, as any other author would have done, she would have done a great deal of good to the world, but the good that she has done by her writings is almost destroyed by the ease with which editors and scholars unravel her pretensions and prove her claims as the discoverer to be absolutely unfounded.”

I note the very wide range which you have taken in your readings, and were it not presumptuous in me to express an opinion, I would say that such readings have not a tendency to bring out a student into the perfect sunlight of this great Truth. I talk from knowledge inherent within, for we have such a condition of Mind, as we express in the term, the “New Birth.” That is, we have a spiritual insight, which gives us the perfect Realization of the great Truth that *spirit, soul, mind* IS ALL; that *life, good, love* IS ALL, and that all manifestations to the contrary belong to the realm of so-called error and error, in turn, belongs to the realm of absolute nothingness. I am criticised, by many, for holding to the nothingness of error and the nothingness of evil,

but those who criticise me fail to understand. I hold that all that is not eternal is nothing—in this, that all such passes away, and the place that knew it knows it no more. You take a fire; it burns the wood in the grate, it looks real, the wood looks real, and yet in an hour or two, you look at the grate, and there is neither wood or fire, both have passed out, been annihilated. They did not go anywhere, they were nothing because they were transitory and unreal. You go to the river. We look at the river and exclaim “How beautiful it is!” We go on the morrow and exclaim, “How beautiful it is,” not thinking that the river we saw yesterday has gone on, passed out on its way to the sea, and that “in the beginning” creation has made a new and equally beautiful river.

The whole universe, excepting God and God manifest, is but a passing panorama which to-day is and to-morrow is not, showing conclusively the contention that all that is *is God and God manifest*. Therefore, that being true, there can be no evil, there can be no sin, there can be no sickness, and there can be no death, and the appearances of these things, which are manifest, belong to the carnal mind, so-called, which itself is unreal and when the error is touched with the Truth, the error is destroyed and Truth is manifest.

Now had you taken, for instance, my books and read them, prayed to the Almighty Creator of all, affirming your image and likeness, affirming your power and dominion, affirming spiritual understanding and that you had all of these attributes which be-

long to you as the child of the Great Father, in time, with proper learning and study and prayer, asking, seeking and knocking you would have come into the perfect Realization of this Allness of Good and, could have spoken the word and error, in any of its forms, it would have been destroyed.

Furthermore, take the teachings of Buddha, of Brahma, of Zoroaster, of Socrates, or any of the so-called philosophers of the ancient East, and combine them with the Vedanta of to-day, and yet they are all as nothing compared with the philosophy of Jesus Christ of Nazareth. In following Him, literally, as He has taught us through the writings of the Evangelists, we demonstrate the absolute truth of every position we take.

I hold to this, that any so-called Truth or philosophy which is not susceptible of self-demonstration, is worthless, and should not be a guide to any person or persons. Furthermore, take the rule as given by our Savior, that you shall know the tree by the fruit; if the fruit of the tree is bad, the tree is bad, for good fruit comes from a good tree and evil fruit from an evil tree. There is too much false learning, there is too much seeking after, I was almost tempted to call it, strange gods; a hungering and thirsting for the unsatisfactory husks of Oriental philosophy, which have had their soundings in error, ignorance, barbarism and superstition.

In the making of this assertion, I recognize the fact that I am holding myself open to the charge of being narrow and contracted in my ideas and not broad enough to take in all the world. To this, I reply I am broad

enough to take in all the world that is real, but I take nothing into my consciousness which is not susceptible of self-demonstration. Judging the tree by the fruit, we only have to look at the nations and people who believe in these so-called Oriental religions and compare them with those who believe in the religion of Jesus Christ, and we find the followers of Jesus Christ the leaders among nations; in war, in peace, in intelligence, in science, in learning, and in fact, in everything that has a tendency to make people great in all the various departments of life. The most abject slaves to-day that I know of, on the face of the earth, are the followers of Brahmanism who live in India, tied down with their castes that have held them during all these thousands of years without a ray of hope for liberation.

My advice to my students is this—study until you receive this spiritual power from on High, and, when that comes, you can divide the true from the false as the wind separates the chaff from the grain.

I shall be pleased to hear from you at your convenience, relative to this study, trusting and hoping that the books that you have received from me, although much simpler than the myriads of those you have read, will be the means of leading you to this simple Truth, which gives you God for a Father and Jesus His Son, as your Brother.

Fraternally yours,

OLIVER C. SABIN.

As the Father hath loved me, so have I loved you: continue ye in my love.

THE HABIT OF BLAMING.

Some people spend most of their time blaming other people. They blame this one for one thing, and that one for another thing. All day long they are blaming somebody, accusing some one, bringing up a list of damaging accusations against various people.

The practice reacts upon the one who does it. It is disagreeable to all who hear it. There is no good in it whatever. It is nearly always unjust, and without exception uncertain. It is very difficult to be sure when anyone is to blame for anything. It is much safer to assume that no one is to blame.

Why blame anyone? The matter is past. The thing has been done. The next thing to do is to try to prevent a repetition of the occurrence. Blaming children, blaming scholars, blaming co-workers, or superiors, is very bad business. If something has happened that is evidently wrong or unpleasant, maybe something can be done to prevent the thing happening again. To go about it in a vigorous but judicial way, to fix it so the same thing shall not be repeated, this is sensible. But to waste any time in blaming each other is foolish.

To illustrate, let us suppose two neighbors' yards adjoin. One neighbor has a dog. The other has some young children. The children are afraid of the dog. The dog does not like the children. Some day the dog frightens the children. They run screaming into the house.

Now, these neighbors may quarrel over the affair. One will declare that the dog did not intend to bite the children. And the other will insist that the dog is a vicious one and ought to be killed. They can quarrel over this affair to doomsday and make it no better.

The thing for the neighbors to do is to get together and talk the matter over, and see if there is any way to prevent a recurrence of the incident. Is there any way that the children and the dog can be reconciled or separated?

Drop the past no matter what has happened. Let all that go. Set your faces toward the future. Try to solve the problem in such a way that no unpleasantness can occur again.

This is the way to settle all difficulties. It does no good to say that somebody is mean, and has a bad disposition, and to recount the many circumstances of ill usage that one has suffered. That does not help the matter. Is there not some way to prevent future unpleasantness? This is what every one should go about solving, if he can. If there is a possible solution, find it. Then the annoyance is removed.

But if no possible solution exists, then adjust to it, whatever it is. Make the best of it. The less disputing and argument the better.

Do not blame the children for anything. Simply set to work to see if you can not fix it some way so that the child will not again commit the same offense.

Do not blame your neighbor for

anything. Seek an interview. Talk the matter over, and if some intolerable relation exists, reach some understanding by which it can be made tolerable.

Do not blame your wife or husband for anything. Let the past be past. But go to work with determination and patience to effect a readjustment of affairs so that the unpleasant thing shall not keep bobbing up day after day.

Seek the cause of the difficulty. Remove the cause. There is no use going through the childish performance of saying you did or you did not. This never leads to anything but further difficulty. Proceed in a rational manner. Talk it over. Be frank. Keep nothing back.

Say to the one who displeases you, "Now, this is the way it happened. You did so and so. I am not blaming you for this, only can't we fix it so it won't happen again?" And then consult together. It is surprising how nearly every one thinks alike if they only give each other a chance to think. The moral judgment of all people leads them to about the same conclusion, if they are appealed to in the proper spirit.

Do not harbor things in your own mind. Sometimes it is regarded as good breeding not to say anything about an offense, but just grin and bear it. This is a very poor policy. It ought to be talked over, and talked to a finish, in a perfectly business-like manner.

The longer anything is brooded over the larger it grows. It is sur-

prising how small a thing will appear sometimes when an attempt is made to talk it over. So long as it was simply thought about it seemed like a monstrous affair. But an attempt to reason about it, to put the whole subject into words, shrivels it up into complete insignificance. Raking up bygones does not do any good except so far as they may assist us in arranging for the future.

The days to come are the ones we ought to talk about. The days that are gone, we can not do anything about them. It is the days to come that should engage our attention. To handicap ourselves with some unpleasantness or misunderstanding is sure to darken the brightness of the future. Drive away the fogs and mists that gather before you by the clear sunshine of reason and frank conversation. Five minutes face to face talk at some critical period will dissipate years of unpleasant relations.

The habit of blaming is looking backward. The endeavor to reach an understanding is looking forward. The murky clouds of the past can never be dissipated, but the threatening storms of the future can generally be set aside with a few words fitly spoken at the proper moment.—
Medical Talk.

The mind is like a garden. It must be plowed, harrowed and sown with the right seed. It needs the water of patience, the dew of faith and the sunshine of love, in order to be fruitful and beautiful.

THE HEAVEN OF NOW.

He is in heaven who, looking, perceives
 Beautiful fruitage and flowers and leaves;
 Beautiful sunshine and beautiful rain
 Bathing the fields of the ripening grain—
 Gold and silver in drops and in rays,
 Filtering, falling in beautiful ways
 Over the clover, the corn and the wheat,
 And tender, green growing things under his feet.

He is in Heaven, who, hearkening, hears
 Music that reaches the listening ears
 In beautiful harmonies—from the clear note
 That pours, silver sweet, from the brown thrush's throat
 To the beautiful mother-song lulling to rest
 The baby held close to the beautiful breast—
 From the wind's faintest sigh to the storm's mighty roar
 As the waves sing aloud to the sands of the shore.

He is in heaven whose whole being thrills
 To humanity's gladness while sharing its ills;
 Who of his soul's riches unstintedly gives
 For the sake of the race for whose welfare he lives.

He is in heaven whose heart is so wise
 That not wealth nor glory, but love satisfies;
 Whose hands are upheld in all ways by his wife,
 The pride of his labor, his love and his life.

This is heaven here—here on earth—here at hand,
 For it's not a delectable, far-away land,
 Nor yet a celestial bright region above,
 But found in each home where dwells justice and love.
 All are heirs to this kingdom—not a soul but may claim
 His crown and his scepter in love's holy name.

So enter at once—Love will show you the way—
 Find the Heaven of Now that Love offers to-day—
 Not afar, nor on high, but just now, and so near—
 Enter in and be glad—
 God's own heaven is here!

EVA BEST.

ROYCROFT RECEIPTS.

Receipt for having friends—Be one.

Receipt for educating your children—Educate yourself.

Receipt for perpetual ignorance—
 Be satisfied with your opinions and contented with your attainments.—
Suggestion.

MOTIVES IN CHURCHGOING.

The people who frequent our churches, whether lay or clerical, may be divided into two classes—the givers and the getters. Those who are really called to the service of the church usually ask first of all: What can I do? How much can I give? How can I help others along so that the cause for which our church stands will have honorable furtherance, and result in blessing to the world? The getters, whether lay or clerical, always ask themselves—and sometimes they are indiscreet enough to ask others—If I go into this thing, what shall I get out of it? How is it going to make me more happy, or prosperous, or successful, or popular? A man of affairs took a pew in a Unitarian church, but at the end of a year gave it up with a contemptuous remark that he had attended that church a year and hadn't got a cent out of it in the way of business. This was only an extreme case of a disposition too commonly manifested in other ways for the good of the church. The person who stands off and wines, "Nobody cares for my soul," commonly cares nothing for the souls of others. If he sought the church for the opportunity of doing good, his complaints would cease.—*From the Christian Register.*

There are latent forces within us, and living, active forces all about us, for the marvelous uplift of each if we but knew their powers and used them.

—H. Everett Chase, Ps. D.

DO IT NOW.

Perhaps you have a message full of
cheery words and hope
To help some luckless brother who is
struggling up the slope.
The way is strewn with bowlders and
the night comes on apace—
The dark, dark night Eternity—the
last long resting place.
Go, breathe the message! Drive the
pain from some one's aching brow.
Wait not for a fitter time, but breathe
the message now.

Sob it not o'er a somber bier
Into a cold and lifeless ear.

Perhaps you are a singer who has
built a tender song
To thrill some fellow mortal with
its accents sweet and strong.
The way is long and dreary, and the
music spells are few,
Some one is waiting even now to hear
that song from you.
Go, sing the song! Raise up some
head that sorrow seeks to bow,
And wait not till the lines grow cold,
but sing it—sing it now!

Sob it not o'er a somber bier
Into a cold and lifeless ear.

—*The Trend.*

"To understand the world is better than to condemn it; to study the world is better than to abuse it; to make the world better, lovelier and happier is the noblest work of any man or woman."

He that loveth not, knoweth not
God; for God is Love.

ONE WAY OF PULLING LEGS.

— — —

We notice an item in the Boston Globe of May 28, regarding the so-called Mother Church of the Eddy school of Scientists. The communication is from the authority of the church and it says: "While elaborate plans for an international meeting here have been about completed, it was deemed advisable to omit the usual great gathering at Boston and ask the members to contribute to the building fund, the amount which they would have expended in such an event and stay at home." In order to make the contribution the more respectable, the membership is informed that the usual reduced railroad rates would not be considered.

Such people can get rich upon the same plan that young Richard Carstone made money, as shown by Dickens. He would conceive of an idea to buy something that he did not need and was very expensive, then give it up and count the amount as so much saved, then go off and spend the saving and give himself great credit. These saints will feel it a very great privilege to stay at home and give to the church that which they would go and spend. The only regret of the church is that there are not more of them to stay at home.

Be but yourselves, be pure, be true
And prompt in duty; heed the deep
Low voice of conscience: through
the ill
And discord round about you, keep
Your faith in human nature still.

THE TRUTH IN A THUNDER
SHOWER.

— — —

"I know not what is before me
God hangs a mist o'er my eyes
And o'er each step of my onward way
He maketh new scenes to arise
And every gift that He sends me
Comes as a sweet and glad surprise."

Were you ever entirely alone, alone with your God? In that silence what felt you, the desire for companionship or the perfect oneness and sympathy, between the Father and His child? The physical temperament and instruction received from birth decide how one will conduct one's self in a thunder storm. "Those who know nothing, fear nothing," is as true to-day as when first spoken. That "lightning never strikes twice in a place," is untrue, for I know of its having struck three times in the same house, during one storm. Preceding a thunder storm, my physical being is charged with electricity, there are acute pains, unpleasant sensations in the head, and a desire to flee—where? During the storm Sunday, I was alone. That thought, which has never left me since first absorbed by my sub-conscious mind, formed itself in these words "Protected by His Power." Alone with my God the world shut out by the storm. Such a sweet peacefulness came over me. "Be still, and know that I am God." Gradually, the storm spent itself. I heard the gentle rain on the foliage of the trees; the twittering of the bird on her nest, to her mate; the breath of the roses came up to me; I saw the

freshness, the beauty of nature, under the rose tints of the western sunlight. each proclaiming the goodness of God. Ah! Christology, Christology, what can thou not do for those who hunger and thirst after righteousness? Thou wilt keep him in perfect peace whose mind is stayed on Thee: because He trusteth in Thee." People may tire of one but "God is omnipresent good, and an ever present help in time of trouble." Hath He not said, "As the Father hath loved me, so have I loved you: continue ye in My Love."

G. M.

 "According to the original Christian teaching, (as I understand it), all undesirable conditions and circumstances are constituted by illusions that are held by ignorant, immature minds, and that project on to the bodily or material plane what may be compared to shadows. 'If thine eye be single'—that is, if they view be true, if thy understanding of life be sound,—'thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness' (Matt. vi. 22, 23). Undesirable experiences are the darkness wherein a person walks and works and stumbles about, whose notion of the universe, instead of shedding light on the meaning of life, casts on it a shadow. They are the effects produced on the field of our senses, by mistaken thought on the main issues of life, by a misunderstanding of life, by believing, and therefore practising, a lie. The stuff they are woven of is something like the unsubstantial

kind of stuff that makes up nightmares. They are the sort of thing from which Truth, thoroughly known, can set people free."—*J. Bruce Wallace, in Brotherhood.*

THE VALUE OF PAIN.

A bag of Christmas candy
 Hung high upon the tree,
 She dropped her head and then she
 said,—
 "Alas!" and "Ah—me!"

"My sweet young friend, pray tell
 me,"

Said a wise book lying near,
 "What thought so sad could you have
 had

To make you sigh so, dear?"

"Alas, sir, I was thinking,"

Sighed the candy on the tree,

"Of gripes and groans and fearful
 moans,

Caused by innocents, like me."

"Sweet one," the book made answer,

"No candy, so we're taught,

The stomach ache can ever make,

'Tis but the greedy thought."

— *Practical Ideas.*

Our daily work, the constant occupation of our life, needs to be done in God's presence, and to be shown through and through by Him. Often it is the hardest part of our religion.

Philips Brooks.

Lives of great men all remind us

We can make our lives sublime,

And departing, leave behind us

Footprints on the sands of time.

I AND PAT McBRIDE.

Stretching away on every hand,
A fair domain you see—
A part belongs to Pat McBride,
A part belongs to me.

I own the golden light of morn,
With all the tints that play
Upon the springing grass and corn—
Pat owns the corn and hay.

I own the catbird, thrush and jay,
The larks that sing and soar;
Pat owns the barnyard fowls that
stay
About the stable door.

And when the shadows on yon stream
Are changing every hour,
I own the right to float and dream;
Pat owns the water power.

Mine is the murmur of this rill,
Whose sweet tones never cease,
But all the air with music fill—
Pat owns that flock of geese.

I own yon creamy summer cloud
That o'er the meadow floats
Like some pure angel in a shroud—
Pat owns the Berkshire goats.

So Pat does me a world of good,
While I do Pat no harm—
And on these terms, well understood,
We both enjoy the farm.

—*Commercial Advertiser.*

Every action is measured by the
depth of the sentiment from which it
proceeds.—*Emerson.*

THE NINETY AND NINE.

BY ELIZABETH C. CLEPHANE AND IRA D.
SANKEY.

(While the authorship of this popular hymn has been generally attributed to Elizabeth S. Clephane, a contributor to the *Christian*, of Boston, it has always been associated with the name of Ira D. Sankey, the singing companion of Dwight L. Moody. The poem was unknown until Mr. Sankey, looking for something that would touch the shepherds of Scotland, chanced on this in the corner of an obscure paper. He took it to the meeting and extemporized the melody to which he rendered it. The words and the air immediately sprang into great popularity and were called for at all the meetings. Along with a few other simple songs it started a wave of religious melody which swept around the world, so that, at that time, these hymns were being whistled and sung and played by rich and poor, on street, in church, and home, from the least to the greatest. It was the leader in the remarkable revival of congregational singing which still prevails in the churches. The series of song books in which these first appeared has gone into many millions of copies.)

There were ninety and nine that
safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold;
Away on the mountains, cold and
bare,

Away from the shepherd's tender
care.

Lord, thou hast here thy ninety and
nine;

Are they not enough for thee?

But the Shepherd answered: "One of
mine

Has wandered away from me.

And tho, the way be rough and steep
I go to the desert to find my sheep."

But none of the ransomed ever knew

How deep were the waters crossed,
Nor how dark the night which the
Lord went thro'

Ere he found the sheep that was
lost.

Out in the desert he heard its cry;

'Twas sick, and helpless, and ready to
die.

But all thro' the mountains, thunder
riven,

And up from the rocky steep,
There rose a cry to the gate of heav-
en;

"Rejoice! I have found My sheep!"
And the angels echoed around the
throne:

"Rejoice! for the Lord brings back
His own!"

"Would you know God? Then love,
take no account of evil, think no evil,
seek not your own, be patient, be
pure, be honest, *think of others as
you would have them think of you.*
Create within yourself a clean heart
and thus gain a clear perception of
God."

WHO BIDES HIS TIME.

Who bides his time, and day by day

Faces defeat full patiently,

And lifts a mirthful roundelay,

However poor his fortunes be,

He will not fail in any qualm

Of poverty—the paltry dime,

It will grow golden in his palm—

Who bides his time.

Who bides his time—he tastes the
sweet

Of honey in the saltiest tear;

And though he fares with slowest
feet,

Joy runs to meet him, drawing
near;

The birds are heralds of his cause.

And, like a never-ending rhyme,

The roadsides bloom in his ap-
plause—

Who bides his time.

Who bides his time, and fevers not

In the hot race that none achieves,

Shall wear cool-wreathen laurel
wrought

With crimson berries in the leaves;

And he shall reign a goodly king

And sway his hand o'er every clime

With peace writ on his signet ring—

Who bides his time.

James Whitcomb Riley.

It is easy in the world to live after
the world's opinion; it is easy in soli-
tude to live after our own; but the
great man is he who, in the midst of
the crowd, keeps with perfect sweet-
ness the independence of solitude.—
Emerson.

WINDOWS OF HOPE.

Windows of hope wide let us ope
 And bid the sunlight pour;
 There's lots of room for flowers to
 bloom
 That never bloomed before.

Each life must bear some blossom
 rare
 That's never bought with gold;
 Our hands' own toil must turn the
 soil
 Where fadeless flowers unfold.

Remember, dear, the spring is here,
 And just the time to start
 Flowers that thrive 'neath sun and
 love
 In garden and in heart.

—Rose M. Williams.

"Touch my eyes, that I may see
 All the beauty that's in Thee.
 Touch my heart, that I may feel
 Kindled there more earnest zeal.
 Touch my ears, that I may hear
 All Thy law with heart sincere.
 Touch my lips, that I may tell
 How to conquer Death and Hell.
 Touch my hands, that I may give
 Freely as I have received.
 Touch my feet, that I may run
 All the way Thy saints have gone.
 Let me, Lord, forever be
 Wholly consecrate to Thee!"

Look not mournfully into the past.
 It comes not back again. Wisely im-
 prove the present. It is thine. Go
 forth to meet the shadowy future
 without fear and with a manly heart.

AS YE METE.

*"With what measure ye mete it shall
 be measured to you."* —Jesus.

It is in loving—not in being loved—
 The heart is blest.
 It is in giving—not in seeking gifts—
 We find our quest.
 If thou art hungry, lacking heavenly
 food,
 Give hope and cheer.
 If thou art sad, and wouldst be com-
 forted,

Stay sorrow's tear.
 Whatever be thy longing or thy need,
 That do thou give;
 So shall thy soul be fed, and thou, in-
 deed,
 Shalt truly live.

—M. M. Painter.

INVITED GUESTS.

A crowd of troubles passed him by,
 As he with courage waited.
 He said, "Where do you troubles fly?
 When you are thus belated?"

"We go," they said, "to those who
 mope,
 Who look on Life dejected,
 Who weakly say good-bye to Hope—
 We go—where we're expected."

Life, Health, Peace, Happiness,
 Success, all depend upon Truth or
 true thinking. *"As he thinketh in
 his heart, so is he."* The outward or
 external life will be the expression of
 the internal or spiritual—the Soul
 life.

Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

No man hath seen God at any time. If we love one another, God dwelleth in us, and His Love is perfected in us.

LET IT PASS.

Be not swift to take offense;

Let it pass!

Anger is a foe to sense;

Let it pass!

Brood not darkly o'er a wrong
Which will disappear ere long:

Rather sing this cheery song—

Let it pass!

Let it pass!

Strife corrodes the purest mind,

Let it pass!

As the unregarded wind,

Let it pass!

Any vulgar souls that live

May condemn without reprieve;

'Tis the noble who forgive,

Let it pass!

Let it pass!

Echo not an angry word;

Let it pass!

Think how often you have erred;

Let it pass!

If for good you've taken ill,

Let it pass!

O, be kind and gentle still;

Let it pass!

Time at last makes all things
straight;

Let us not resent, but wait,

And our triumphs shall be great;

Let it pass!

Let it pass!

Bid your anger to depart,

Let it pass!

Lay these homely words to heart,

"Let it pass!"

Follow not the giddy throng;

Better to be wronged than wrong;

Therefore sing this cheery song—

Let it pass!

Let it pass!

How many times in your life would you have passed through a difficult place without a hitch had you only kept silent and done the best you could? But instead you allowed your feelings, fears, and foolish forebodings to get the best of you, and subjected your mind to all sorts of torture over possibilities which never became realities. All this time your soul was calm, serene, unruffled and would have kept your mind the same had you but listened to the Soul's voice and been less impulsive.

Truth is changeless! it is eternal.

"Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us."

Our daily work, the constant occupation of our life, needs to be done in God's presence, and to be shown through and through by Him. Often it is the hardest part of our religion.

JUST AS I AM.

BY CHARLOTTE ELLIOTT.

[Charlotte Elliott (Brighton, England, March 18, 1769; Brighton, September 22, 1871), judged by the quality of her works and by its general popularity, is the greatest of British female hymn writers, having to her credit, in all, 150 hymns, the greater number of which are recognized as standard. Yet she was all her life almost an invalid, spending her days in quiet literary work in the South of England and on the continent. In 1834 she issued "The Invalid's Hymn Book," having written 115 of the pieces therein. "Just As I Am," written in 1822, is a record of her personal experience when, shortly before this, the simple suggestion, "Come just as you are," solved many of her religious difficulties. It first appeared in the Yearly Remembrancer in the year which she became its editor, 1836. Without question this is the greatest of all the special evangelistic hymns. The stories told of its power over the mind and heart are innumerable. It is sung in all lands, and especially at all times of revival.]

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,

O Lamb of God, I come! I come!

Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, Whose blood can cleanse each spot,

O Lamb of God, I come! I come!

Just as I am, though tossed about
With many a conflict, many a doubt,
Fighting within, and fears without,
O Lamb of God, I come! I come!

Just as I am, poor, wretched, blind,
Sight, riches, healing of the mind,
Yea, all I need, in Thee I find,
O Lamb of God, I come! I come!

Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe.

O Lamb of God, I come! I come!

Just as I am—Thy love unknown
Hath broken every barrier down;
Now, to be Thine, yea, Thine alone,
O Lamb of God, I come! I come!

If any of our clothes do not fit we undo them and put them into a new shape, adjusting them to our body and according to our taste. We have to do exactly the same with our mental clothing, our thoughts and beliefs. We have to rip old conceptions and undo old beliefs; then only we can put our thinking into a new form, and give it another shape, and the result will be that the outer conditions will take care of themselves and get tasteful and harmonious as their producers are.—*Pace*.

We often wonder what the future will bring. But we will wonder no more when we know that the future is but the endlessness of the eternal now, and that we can bring into the eternal now whatever the heart may desire.

THE EGYPTIAN'S LESSON.

Some years ago an Englishman was coming down the river Nile, in Egypt, on a large boat loaded with grain, and the birds came off from every village and ate the grain piled on the deck. The Englishman asked the Egyptian captain of the boat, "Who owns this grain?" The Egyptian captain said, "I own it." Then the Englishman asked, "Why let the birds eat up the grain?" The Egyptian asked the Englishman, "Who made the birds?" The Englishman answered, "God." The Egyptian asked

whether grain was a food which God intended birds to eat. The Englishman said it was. The Egyptian said, "Can the birds sow and raise the grain for themselves?" The Englishman said, "They can not." Then said the Egyptian: "Let them eat. God has provided enough for both them and us."

Concern yourself with but to-day and show your love for God, and faith in His promises—this is what is needed to make life sweet, pure, holy, powerful.

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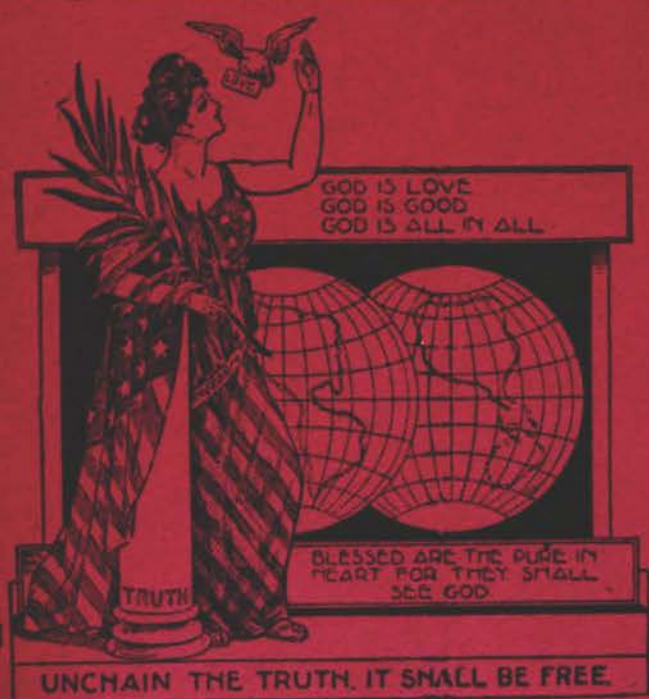
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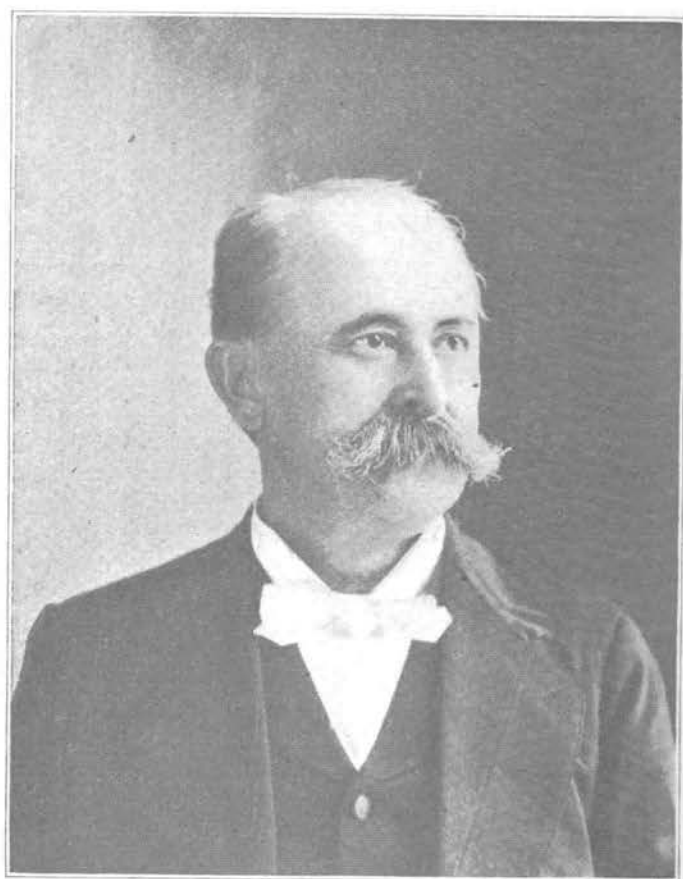
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OF
DIVINE HEALING



BISHOP OLIVER C. SABIN.

Washington News Letter

VOL. X.

WASHINGTON, D. C., AUGUST, 1905.

No. 11.

Lecture—The Believer's Safety

BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
April 2, 1905.

In ordinary acceptation, the word "believe," does not amount to the dignity of absolute knowledge. If you say that you believe anything, it has not the force or effect of the words, "I know." So true is this that, in the practice of law, or in the trial of lawsuits before a court or jury, if a witness should attempt to say: "I believe," they would stop him at once, with the objection: "We do not want to know what you believe, but we want to know what you know." Yet in the Bible, the meaning of the word "believe," as used by our Savior, has, if possible, a stronger significance than the words "I know."

The only way we can interpret the full force and effect of the word "believe," as used by our Savior, is by the promises given to those who believe. You remember the conversation which our Savior had, at one time. He said: "If you do not believe Me, believe Me for the very works' sake." There was

a demonstration and wherever, in the Bible, the word believe occurs in connection with our Savior's teaching, almost always there is linked with that word a promise to those who believe, or something to be done or taught by those who believe.

I will read a text or two along that line:

"And all things, whatsoever ye shall ask, in prayer, believing, ye shall receive."

Now, there is a promise. You believe what you ask for in prayer, and you are sure to get it, because we have the promise of our Savior for it.

"As soon as Jesus heard the word that was spoken, He saith unto the ruler of the synagogue, Be not afraid, only believe."

You all remember this little parable. He had been sent for to heal the son of this officer and, as they were going, word came that the child was

dead and Jesus said, *'Be not afraid, only believe.'*

Jesus said unto him, If thou canst believe, all things are possible to him that believeth

And straightway the father of the child cried out, and said with tears, Lord, I believe; help Thou mine unbelief.

Therefore, I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Of course, this promise goes back into the rights of man. It goes back and takes into consideration who man is; that he was created with power and dominion, that he is the son of the Living God, the heir of God Almighty, joint-heir of Jesus Christ. When you ask for anything, you ask with the Realizing sense or with the BELIEF and UNDERSTANDING of what you are and that you have these very things for which you ask and you ask because they are already yours. Jesus said, "BELIEVE that ye have them and they shall be made manifest;" that is the meaning of the words.

"And these signs shall follow them that believe."

Here is a promise—the very last words that our Savior said that we have any record of, on the Mount from which He ascended into the clouds. He had been talking to them and telling them what to do and He had been referring, no doubt, to His ministry of the past three years; talking of His Gospel, of His Mission of Love, the doctrine of Love united with

God, the Father. Now He says: *"Take this Gospel, preach it in all the world, wherever man is, take this Gospel and preach it and these signs shall follow those who believe."* Not follow the preacher, especially; but those who hear your preaching and BELIEVE in the Truth of this Gospel, they will have certain signs that they are entitled to and they will follow and YOU WILL KNOW WHO THE BELIEVERS ARE BY THE SIGNS THAT FOLLOW. Now, among these signs are:

"In My name shall they cast out devils; they shall speak with new tongues.

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Now, from that day to this, and prior to that day, wherever there was or is a man or woman on the face of the earth that believed they had this power; God made no new rule, but the rule has ever been, since the morning stars sang together that He who BELIEVED in the omnipotence of God Almighty and His universal power and his oneness with Him, has these signs to follow, because no new rule has been made. It is the rule to-day and when persons claim that they believe and have not these signs, they are mistaken, and they should retire into their closets and pray to God Almighty for Wisdom and Spiritual Understanding, that God may send into their consciousness the Truth and give them the power to BELIEVE so that the signs may follow. No new rule is enunciated. The dis-

ciples for several hundreds of years after Jesus enunciated this doctrine, were blessed with the signs that followed and there never has been a time from that day to this, but that there have been those living on the earth who believed and the signs have been following, but through the ignorance, superstition, cruelty and brutality of man, the black veil of despotism and brutality went over the face of the earth and the Truth, apparently, was stamped out. From that dark night, man has, for about three hundred years, been being resurrected, so to speak, from it. But the longer the time has been and the stronger the study has been, the greater advancement was being made all the time, and while not all the Christian people to-day are ready to take up these Gospel Truths, they are ready to take the evidence that comes before them and more and more and brighter and brighter is the evidence going forth and the barriers of superstition are being stricken down.

There are two great things to-day that hold back this Truth more than any other, and we might just as well tell what they are.

The first great barrier that holds down this truth and prevents the people of the world from accepting it is ecclesiasticism, pampered by the hundreds and thousands of ministers that form the conferences and synods of the great churches. Until these conferences and synods adopt this Truth, and the ministry themselves begin to BELIEVE so that the signs are

manifest in them, the people will be at disadvantage.

Take the church; the church that I belonged to, for instance, here in Washington. It was a great big church; a very popular minister has charge over its people, yet he can not heal the sick. One of the foremost members of that church told me he would not believe that God healed the sick if he saw it with his own eyes. Well, until you can have this ignorance, this ecclesiasticism, and this ecclesiastical law that is holding the people down swept away, the ministry through their powerful influence will continue to put a shadow over the people and the people will be held down. Only by the resurrection from the dead, so to speak, will we be enabled to break these barriers.

I received a telegram from a gentleman's wife in Ohio, a few days ago, who, when he was in Washington, held a prominent, influential position. The husband was a scoffer and, when his wife came and had their child treated, he made fun of her—actually made fun of her. He was stricken with typhoid fever in Ohio. They had three doctors in consultation and they finally went to the wife, about four or five days ago, and told her that they would no longer hold out any hope to her, that her husband must die. She told her husband and he said, "Telegraph to Washington." The telegram came, the treatment commenced; the thing that was killing commenced to go away and, by night, it had absolutely gone and had not recurred in three days, as

I remember. All the fever left and the letter that I received yesterday morning was full of rejoicing and thankfulness to God Almighty for the saving.

This is one instance where the barriers are being stricken down. That man will rise from that grave a resurrected man in his consciousness and he will know and will believe. That is the way we have to work, under all kinds of difficulties.

I was talking in Washington, the other day, with a prominent man that I used to know, in my political life very well and who is now on the very verge of a collapse, a man immensely rich and of broad national influence. I told him, "You big men are the biggest fools in the world. Why here you are, actually dying, and yet you are so bigoted in your thoughts and in your prejudices and so truly ignorant that you are not willing for God Almighty to heal you." Yet one of his very friends had been grasped from death, so-called, in a belief of appendicitis, healed within thirty minutes and this man was present in the room at the time of the healing. He is afraid. He is afraid of public clamor that it should ever be known that he had been treated by something called Christian Science. These things are what we have to overcome but, as the world believes, the signs will follow and there is no need for these ministers or anybody else to say that they do believe unless they have the signs following, for God Almighty, through Jesus Christ. His

Son, has told us that if you BELIEVE, the signs do follow.

"Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father."

There is the promise of Jesus Christ and I challenge all the ministry in all the world, and all the scholars of the world, to show me history either profane or sacred, where that promise has ever been taken back or even a shadow cast upon it. You can not find it anywhere on the face of the earth. It has never been written by a man of any sense, and has never been taken back. I ask in the name of Truth, why ecclesiastical ignorance is put upon the people and they are kept down, when Jesus Himself promises these things? We know this promise to be true because it is being proven by thousands and tens of thousands of BELIEVERS every day of the year. It is not I; it is not this one or that one alone, but thousands and tens of thousands of BELIEVERS are doing this work all over the world. In this city of Washington, I have no doubt that there are ten thousand people healing the sick through belief in Jesus Christ's rules. I have no doubt of it and it is broadening and deepening all over the face of the earth and the time is coming, and coming rapidly when, as Jesus said, we will do the works that He did and even greater, because we have Him as our aid and as our help, as our Advocate.

"And without controversy great is the mystery of godliness; God mani-

fest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

The next thought and perhaps the only one that I will now have time to introduce to-day is the believer's safety and immunity from sickness.

I am going to read you some Bible upon that subject:

"The eternal God is thy refuge, and underneath are the everlasting arms.

Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved.

For thou hast delivered my soul from death: wilt not Thou deliver my feet from falling, that I may walk before God in the light of the living?

I will cry unto God Most High, unto God that performeth all things for me.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

Surely He shall deliver thee from the snare of the fowler and from the noisome pestilence.

He shall cover thee with His feathers and under His wings shalt thou trust: His Truth shall be thy shield and buckler.

Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation;

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under foot.

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies;

He sent His word, and healed them, and delivered them from their destructions.

For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

The Lord is thy keeper: the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil: He shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in, from this time forth, and even for evermore.

The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous.

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.

I will bring the blind by a way that they know not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

I have seen his ways, and will heal him: I will lead him also, and restore comforts to him.

For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord.

Behold, I will bring it (Israel) health and a cure, and I will cure them, and will reveal unto them the abundance of Peace and Truth.

But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings.

And ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee."

We know all of these promises are true, by actual experience. There are scores of people before me now who are daily witnesses to the Truth of what I have read, and we are only a speck in the ocean of humanity. Wherever you go, you will find these disciples, these BELIEVERS, doing this work through and in the name of Jesus Christ. What a blessed thought it is and what a blessed thing it is to Realize the Truth that God Almighty is your Father, and that we live, move, and have our beings in God, that He is universal Life, and universal Good and universal Love and all of these are around us, cover us, are in us and through us. We Realize

that we are one with God, the Father, and that Jesus Christ is our Savior. What a blessed thought! We have no trouble and we can sing, with the Psalmist, that not a wave of trouble shall cross our peaceful breast. We have no fears of the morrow but we live in the ever present now, in the presence of God Almighty, holding up our hands and thanking Him and rejoicing in the fullness of this perfect salvation, a salvation that includes the mind and the body and the soul, that includes the whole man; and that this is but the commencement of an onward career forever and forever along the lines of universal Love. Up this ladder which we are climbing, we thank God and we praise Him that we do know it and that it has come to us. Let us use our utmost endeavors, in season and out of season, to scatter this Truth and, wherever we see a brand in the burning, snatch it and pull it forth; whenever the cry goes out that there is a man overboard, throw him the lifeline, do what we can and continue in the work and by and by, by doing this we will be with the redeemed forever and forever, rejoicing in the fullness of this beautiful salvation.

In the pure soul, whether it sing or pray,
The Christ is born anew from day to day.—*Elizabeth Stuart Phelps.*

"Count that day lost whose low descending sun
Views from thy hand no worthy action done."

Lecture—The Believer's Safety.

BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Evening,
April 2, 1905.

The lecture of this evening is a continuation of the lecture of this morning, as I did not progress with the subject sufficiently far to drop it. The subject is the "THE BELIEVER'S SAFETY." Those of you who did not hear the first lecture will be enabled to get it through the NEWS LETTER, later on.

The immediate subdivision is "The believer's SAFETY FROM POVERTY and the fear of poverty." We must remember that much depends on ourselves. The person who is forever discounting himself, if we might be permitted to use that term, is invariably and always "left."

A lady came to see me in regard to one of her children that was subject to a supposed hereditary infirmity. I told her to have the members of the family, so far as she could influence them, to think that the child would be all right and that it would come out all right; and for her to know, herself, that it would come out all right. She said that her husband's mother, who was living with them, always looked upon the dark side; that, when she would set a hen, she would commence to think, from the time that she set that hen, that it would not have any chickens hatched and almost invariably her prophecy against the poor hen would come

true and so she came out chickenless. While that is a homely illustration, it is an illustration that is true to life. It is true to this universal principle that we are the makers or unmakers of our own selves. There is no person in the world but that has the ability if he will use that ability, to go to God, as he is directed, ask of God help, when He has promised it, but that can have everything he wants. On the other hand, if you hold that God has not anything for you and that your life is one of poverty, forever looking ahead for some time when poverty will overtake you, you will always be poor and you would be poor if you had all the money in the world. Such a mind as that is poverty stricken. Therefore, when you come to realize along these lines of freedom from financial burdens and from poverty, realize who you are and what your rights are and what the promises are. Realize that you are the child of God Almighty, His heir and joint heir with Jesus Christ, that all the Father has is yours and all you have to do is to reach out your hand and pluck and eat, knowing that God Almighty will respond with the Realization and Manifestation before you.

I am going to read a little along this line from the Bible:

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

"For the Lord will bless the righteous; and with favor wilt thou compass him as with a shield.

"The righteous shall inherit the land and dwell therein forever.

"Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

"For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat.

"Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

"Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

"If then, God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will He clothe you, O! ye of little faith?"

You always must remember that you live now, that in this existence or this universe in God Almighty's harmony there is no such thing as time, there is no past, there is no future, there is no place to measure from, there is no place to measure to, but it is always and continually and perpetually now. Then ask yourself. Have I plenty to eat? Yes. Then raise

your eyes to God Almighty and thank Him for it.

I remember reading an instance of a gentleman who, at Bristol, Eng., was running some Orphan Asylums entirely upon charity and without asking a human being for a cent. One time, when they were sitting at the great tables, lined with children, there was not a particle of food on the table. They all knelt down and prayed and thanked God Almighty for the food that was coming and before the prayer was finished, great wagon loads of food were brought in and the children had their usual repast with plenty. It is the Realization of your dominion and your rights and your power that enables you to realize that everything is yours and if you do that you are as certain to succeed as is the water to seek its level.

And seek ye not what ye shall want or what ye shall drink: neither be ye of doubtful mind.

If you have doubt, you will never succeed. You will never have an answer to prayer if you have a doubt, because St. James tells us that such a prayer, in substance, is worthless. Doubt is fear, fear is unbelief, and unbelief is sin, and sin is death.

But rather seek ye the kingdom of God; and all these things shall be added unto you.

Seek ye the kingdom of Good, that is the thought. Here a proposition comes up. It is not a question whether it will be or whether it will not be, the question is, "Is it right." The question is, "Is it good to do so and so?" If it is, do it, and send it out

of your consciousness entirely and let your mind and your actions and your conduct be governed entirely by the question, "Is it right?" Seek ye the kingdom of Good and its rightness and everything else shall be added unto you.

"The Lord is my Shepherd; I shall not want.

"The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing.

"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

"For the Lord is a sun and a shield; the Lord will give grace and glory: no good thing will be withheld from them that walk uprightly."

It is all hinged upon the question of your own conduct, of your own thought. Think right, do right for the sake of the right and everything is yours. In other words, you must BELIEVE; you must understand, absolutely, that when God has made a promise that promise will be fulfilled and when that promise is adhered to, and relied upon, you are sure to succeed.

Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

For the Lord is a sun and a shield; the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly.

If ye be willing and obedient, ye shall eat the good of the land.

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and

thou shalt be like a watered garden; and like a spring of water, whose waters fail not.

And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.

But my God shall supply all your need according to his riches in glory by Christ Jesus.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

The next thought that we will take up is the BELIEVER'S SAFETY FROM DEATH. I can not go into this subject very elaborately for the lack of time, but I am going to give some Scripture along that line. The world is dying because of false belief. There is no more necessity for death than there is for self-destruction—none in the world.

A friend of mine told me, when I was talking along on this subject that I did very wrong in talking against death because people would not believe me and they would feel that it was sacrilege. Jesus did not think that way. He told us the last enemy to be overcome was death. It was an enemy and that would be the last one. He came to earth to redeem man from death and bring him back to God Almighty. Death is a man-created enemy. God knows nothing but Good; God knows nothing but life, nothing but health, nothing but righteousness; in reality that is all there is.

This seeming evil, as we have dis-

cussed time and again, is only in the seeming, yet it is so real that, unless it is destroyed by the Truth, it will sweep you off the face of the earth, as the earth is being swept now by this enemy called death. When we say that evil is unreal and does not exist, we mean this that there is nothing real but God and God manifest, and all of the seeming evils are transitory and they either destroy themselves or are destroyed. For instance, here is a man committing what we would call sin. Well, he has either to be redeemed from those sins through the Love of Jesus Christ or his sins will destroy him. Take a fire and put it in a building and it bursts out all over the roof and everywhere. The reality of that fire is in the mind of those who are looking at it, yet it is unreal. Why? Because it either destroys itself or will be destroyed. It can not live, it can not exist except upon something that is being fed to it. Some kind of a combustible matter must be fed to it in order to keep it going. It is so with sin. We have to constantly keep feeding it. If you do not, it will destroy you and pass away. After the fire is destroyed, where does it go? It does not go anywhere. What is it? Nothing. It is a belief. What was the effect of the belief? It destroyed the building. You have fever, raging and burning; let it alone and it will destroy itself. Where is it after it is destroyed? It is not anywhere. Where did it go? It did not go anywhere. It was nothing. What destroyed it? It had nothing to feed on. It was transi-

tory, it has gone and the place that knew it knows it no more.

And it is so with all kinds of so-called evil. They are transitory. You take a case of fever and put the Truth that heals against it and it is destroyed. I never saw a fever, in my life, that lasted over an hour and twenty minutes. You destroy it by putting upon it the waters of Truth. Where does it go? Nowhere. What is it? Nothing; a belief; yet it is so strong that it will destroy unless it is confronted with the waters of Truth. It must be destroyed and so with all kinds of so-called evil. You must destroy them with the Truth or they will destroy you.

Now as to this question of death that governs the world: Our Savior, when He went down into His own country, you remember the Evangelist tells us, could not do many mighty works because of their unbelief. It was the power of thought that so and so must be true and He was not strong enough to overcome it. We work along the lines that He worked on and He said, as we have read to you in our lecture this morning, that the works He did we can do and ever greater. We work in the same way that He did. When He went down there everybody was against Him, and in addition to being against His philosophy of healing, they thought they knew Him. "That is the carpenter's son," they said; and they looked upon Him with hatred and unbelief and He could not do the work. It is so with us. When we are confronted with certain classes of disease, which all the world says

are incurable, it takes infinitely more work to destroy that error surrounding such a case than it does a case that is acknowledged to be curable under ordinary condition. Take a person supposed to be suffering from some incurable disease—I will not mention any disease, but some disease that the world says can not be cured according to all doctrines of *materia medica*—and it takes infinitely more work to heal such a case, as a rule, than it does to heal a case of fever, or appendicitis, or something that is acute in its character.

So as to this question of death; the world believes in death and the world's belief is causing deaths, but when the time comes, and it will come, when all the world will believe in eternal life, as Jesus taught and as I will read you later, then death will be no more and we will all live in our birthright in the enjoyment of eternal life.

"For this commandment which I command thee this day is not hidden from thee, neither is it far off.

That thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him; for He is thy life and the length of thy days.

The Spirit of God hath made me, and the breath of the Almighty hath given me life.

Thou wilt show me the path of life; in thy presence is the fullness of joy; at Thy right hand there are pleasures forevermore.

In the ways of righteousness is life,

and in the pathway thereof there is no death.

In Him was life, and the life was the light of men.

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

He that heareth My words and believeth on Him that sent Me hath everlasting life and shall not come unto condemnation, but is passed from death unto life.

For as the Father hath life in himself, so hath He given to the Son to have life in himself.

For the bread of God is He which cometh down from Heaven and giveth life unto the world.

Verily, verily, I say unto you, he that believeth on Me shall have everlasting life."

Now, the ordinary thought of the churches, and what is always believed as to these promises, is that our spirits never dies. Well, now, how absurd that is. Our spirits are the image and likeness of God, eternal life. There can not be any death. There never was a death of spirit and there can not be a thought of the death because the spirit is from God and it could not die, but you will see later on.

"I am the bread of life.

This is the bread that cometh down from Heaven, that a man may eat thereof and not die.

It is the Spirit that quickeneth, the flesh profiteth nothing, the words that

I speak unto you, they are Spirit, and they are life.

I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.

My sheep hear My voice, and I know them and they follow Me.

And I give them eternal life, and they shall never perish, neither shall any man pluck them out of My hand."

That is the promise of Jesus Christ.

"Jesus said unto her, I am the resurrection and the life; he that believeth on Me thought he were dead, yet shall he live.

And whosoever liveth and believeth in Me shall never die.

Because I live ye shall live also.

And this is life eternal, that they may know Thee, the only true God, and Jesus Christ whom thou hast sent.

God made the world and all things therein, seeing that He is Lord of Heaven and earth dwelleth not in temples made with hands.

Neither is worshiped with men's hand's as though He needed anything, seeing He giveth to all life and breath and all things.

For in Him we live, move, and have our being; as certain of your own poets have said, for we are also His offspring.

The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death.

He will deliver his soul from going into the pit and his life shall see the light.

To bring back his soul from the pit

to be enlightened with the light of the living.

But if the wicked will turn from all his sins that he hath committed and keep all my statutes and do that which is lawful and right, he shall surely live, he shall not die.

Have I any pleasure at all that the wicked should die, saith the Lord God, and not that he should return from his ways and live?

Because he considereth and turneth away from all his transgressions that he has committed he shall surely live, he shall not die.

Cast away from you all your transgressions whereby you have transgressed, and make you a new heart, and a new spirit; for why will ye die, oh, ye house of Israel?

For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye.

I will ransom them from the power of the grave, I will redeem them from death, O death, I will be thy plague; O grave, I will be thy destruction.

Even it is not the will of your Father which is in Heaven that one of these little ones should perish.

I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead but of the living.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

For when we were in the flesh the motions of sin, which were by the law, did work in our members to bring forth fruit unto death.

But now we are delivered from the law, that being dead wherein we were held; that we should serve in the newness of the spirit and not in the oldness of the letter.

For to be carnally minded is death, but to be spiritually minded is life and peace.

For if we live after the flesh we shall die; but if ye through the spirit do mortify the deeds of the body we shall live.

For in Adam all die, even so in Christ shall all be made alive.

The last enemy that shall be destroyed is death.

The sting of sin is death, and the strength of sin is the law.

For he that soweth to the flesh shall

of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap everlasting life.

Forasmuch, then, as the children are partakers of flesh and blood, he also himself took part of the same; that through death he might destroy him that had the power of death, that is the devil.

And deliver them who through fear of death were all through their lifetime subject to bondage.

When lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death.

We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death."

"Abou Ben Adhem (may his tribe increase!)

Awoke one night from a deep dream of peace,

And saw within the moonlight in his room,

Making it rich and like a lily in bloom,

An angel writing in a book of gold;
Exceeding peace had made Ben Adhem bold;

And to the presence in the room, he said,

"What writest thou?" The vision raised its head.

And with a look made of all sweet accord,

Answered, 'The names of those who love the Lord.'

'And is mine one?' said Abou. 'Nay, not so;'

Replied the angel. Abou spake more low,

But cheerily still, and said, 'I pray thee, then,

Write me as one that loves his fellow-men.'

The angel wrote, and vanished. The next night

It came again, with a great wakening light,

And showed the names whom love of God had blessed,

And lo! Ben Adhem's name led all the rest."

Lecture—The Believer's Duty.

BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
April 9, 1905.

The subject of the lecture, this morning, is "THE BELIEVER'S DUTY."

Confucius, the Chinese philosopher, enunciated his doctrine in three grand divisions: First, loyalty to the king and state; second, obedience absolute to your father and your mother; third, absolute honesty. This religion so pleased the later kings of China that they deified Confucius and made him the national god, and that is why the Chinamen are always so loyal, both to their government and to their parents and to their integrity. You never find a Chinaman cheating, unless you try to cheat him; then they say he is allowed to cheat, but they are usually always honest.

In our religion, carrying out the same simple thought, we have first, loyalty to God; second, loyalty to our brother and to do that which we are commanded to do. We are first commanded to Love God with all our mind, might and strength.—In other words, to give the great Jehovah our whole life and perfect surrender, that God may lead us, that God may direct us, that God may sustain us. It can not be a half way matter, you can not say, I Love God and have Trust in Him and yet, at the same time, not trust Him in what you are

saying, and still receive the benefit. Take persons who are surrounded with trouble. They will ask God for alleviation of this trouble, that God will remove it and restore Harmony and Love and Peace around them and at the same time they have a secret belief, in their conscience, that that which they ask can not be given. For instance, take a person along the financial line. He will ask God for what he wants, but at the same time, he believes God is not going to give it to him, and He never does if he asks with unbelief. When one prays that way the so-called belief is tinged with doubt and doubt is sin, and sin is death. In other words, you have to know that God Almighty's promises are true.

Now, for instance, suppose one of you had an account in one of the banks in the city. You draw your check and send it by a messenger to the bank for the money. You have no doubt that the messenger will get the money, not at all, for the bank is good. The question of whether you get the money or not never comes into your consciousness. You know the messenger is going to get the money. Your confidence is secure regarding a human institution, but there is only a promise to pay when you put the mon-

ey in the bank, they only give you the promise of pay on demand. God has given us the promise that he will pay so and so upon demand and when we draw our check on Him, if we doubt, we have a string to it, so to speak. We do not believe He is going to honor it, and that is the reason this world is filled with fear, with poverty, with distress, with sickness, with death. It all comes from and is the result of unbelief. It is a lack of love, it is a lack of confidence. We have to have that Love and that confidence or we never will get what we ask for.

In my transactions, I try, so far as I can, to know that God Almighty's promises are binding and will be fulfilled; and, if a thought of doubt comes across my mind, I say: "Get thee behind me, Satan; you are evil and are nothing, get out. When God promises a thing, He is going to do it, and I trust Him." He answers all such prayers as that.

If you go to a table and have not a mouthful of food on it, if you could Realize that God Almighty is your supply and that He would give you food, it will be there before you get away from the table. That was testified once by a German, who had some large orphan asylums at Bristol, Eng. A German student went over there and established some free orphan asylums and schools. He never asked anybody for money; he never asked a human being for a cent, always asked God for everything He wanted, depended on nobody but God. The story is that, at one time, he sat down with three or four hundred children

at the table without any food at all, but they thanked God for the food that was coming and, before they left the table the prayer had hardly been uttered, when wagon loads of food came in and the orphans were fed. He carried on these institutions for years, until the time of his death, feeding and taking care of hundreds and thousands in the aggregate and never asked a human being in the world for a cent of money.

If you want anything, go where you know you are going to get it. Suppose you want anything and you go to a human being and ask a human being for what you ought to ask God for you are doing wrong in a great many ways. In the first place, you are destroying yourself by not trusting God for everything you want and, in the second place, you are placing yourself where you will likely be thrown up or down by this thing called mortal mind, and cause to your own self, disappointment and oftentimes sorrow. If I wanted anything on the face of the earth, there is not a human being that I would ask for it. I would go to God Almighty. Know that He will give you what you want, you have the promise of it, and He will give it to you.

Jesus told us in substance: "*Consider the birds, they neither sow nor put into barns and God feedeth them—how much more important are ye than these fowls of the air.*" Suppose one of these birds out here on a telegraph wire after he had his breakfast, should be sitting there and thinking, "I am happy to-day, but I am afraid

God is not going to feed me to-morrow?" What kind of a fool bird would that be? He is no worse and no better than the great majority of the human family. Persons come to me and complain of their condition and I say to them: "Have you plenty of clothes?" They are well dressed and say, "Yes." "Have you plenty to eat to-day?" They say "Yes." Then I ask, "What are you afraid of?" They say, "I am afraid of the future." They are afraid that the time will come when God Almighty will go back on them. You may call it that. He has promised them everything, but they do not believe it. They do not believe His word. They do not believe their check is going to be honored at this universal bank; consequently they destroy themselves by this unbelief, by this lack of Love. You can not Love anybody and believe that person a falsifier at the same time. God promises, through Jesus Christ, His Son, certain things, and He had promised them before, time and time again, through His prophets, and yet people do not believe Him. You believe his promises are false and your conduct shows you do not believe and your whole life shows you do not believe Him, and this unbelief is the reason that you are envired by want, by suffering, by sickness, by sin and by poverty. It is all because of your own selves. If you want to get right and if you want everything perfect, do not be hunting and picking flaws in this neighbor or that neighbor, or this person or that person. but get down into your own consciousness.

dig the devils out of your own heart, drive out the fears from your own life, and fill your heart with Love for God Almighty, and you will have Love for everybody else.

I am going to read from the Bible on this subject of Loving God:

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

"Therefore, thou shalt love the Lord thy God, and keep His charge, and His statutes, and His judgments, and His commandments, always."

But take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all His ways, and to keep His commandments, and to cleave unto Him, and to serve Him with all your heart and with all your soul."

Take good heed therefore unto yourselves, that ye love the Lord your God."

O love the Lord, all ye His saints; for the Lord preserveth the faithful, and plentifully rewardeth the proud doer."

Master, which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind."

This is the first and great commandment."

Therefore, it is the first duty, as I remarked, to Love God, trust Him implicitly. If I could only get each one of my hearers or readers to take this one thought. Trust God implicitly

for everything, as Job said, "*Even though He slay me, yet will I maintain my integrity.*" Job Loved God Almighty and He trusted Him and came out victorious and if you will only take the lesson and bring it down to practical results, practical life, then you will never have another wave of trouble to cross your breast, and the beautiful blue sky of God Almighty's care and His love will be shadowed over you and cover you and protect you in every way.

The second commandment is that you shall love your neighbor as yourself. This is something that people tell me is the most difficult thing in the world for them to do. There is one church, I am not going to name it, which I was told by one of their members, got around it in this way, that you had the right to pick out your neighbors; that every fellow that comes up is not your neighbor, but you had the right to pick out your neighbors. Now, don't you see how absurd such an idea as that is? If you only Love them that Love you, what credit have you? You haven't any credit. Love them that despitefully use you. There is a great deal in this question of loving your enemy. That is what we might call a double action to-day. In the first place, it is the right thing to do because nothing but Love has any power. Suppose a person is going to try to injure you, as the world is filled with instances of men doing, through malice, hatred, or vindictiveness, trying to destroy their neighbors or to destroy their fellows—the world is full of them, per-

fect devils running unhung that ought to be in the penitentiary, every one of them, because they are not fit to go on the face of the earth. Any man that will go around trying to destroy his neighbor through malice and vindictiveness or anything of that kind, ought to go to the penitentiary. I am talking from the material standpoint now, of course.

With us, we do not send anybody to the penitentiary, we convert them and we do this way: Suppose John Smith is putting up a cabal against us. We sit down and say, "John Smith, you are the child of God. Your malice is of carnal mind, is unreal, untrue and does not exist; your heart is filled with Love because you live, move, and have your being in Love, and nothing can come around or about you but Love. Therefore, you Love me and I Love you, and I do Love you and I Love you because you are God's child, I Love you because you are my brother and I Love you because it is my pleasure and I Love you and Love you." I pound the Love into him for five or ten minutes. What is the result? John Smith has found the top lid of that hatred knocked off. He does not know what has become of it, does not know what has been the cause of it, but he sees that he has no hatred in his heart for me and he begins to think about me and to think I am a pretty good sort of a fellow after all and begins to see my good qualities and by and by he will come around and we find Love conquers. When Jesus said, heap coals of fire upon his head, that is

what He meant; pour the Love into their consciousness and they can not help loving you.

You must remember that God's laws are all carried out through moral principles and the great power. The motive power that controls all, is Love. If you accomplish anything, you accomplish it through Love. You may injure your brother by hating him, but, while you are injuring him, you injure yourself a thousand times worse. Of course, you do not have to talk to any of us Scientists and say that he should not hate. We know that hate is destruction, and there can be no morality that can go in company with hate.

When it comes down to loving your brother, they say: "How can you do that?" Suppose you are making a trade, suppose you are selling butter. The butter on the inside of the jar is a little bit strong. Well, if you tell your customer it is strong in the inside of the jar, he would not have it. Consequently, you keep your mouth shut and sell him that butter. Is that loving your brother as you do yourself? No. You are to get yourself on the outside of the counter and assume that you are the fellow that wants the butter. Now, do I want that stronger butter sold to me? Certainly not. Well then, do not sell the butter to him unless you tell him the butter is strong and show him what it is. Don't you cheat him. In trade, you are entitled to profit, you are entitled to a livelihood, and you are entitled to enough to pay your rent, pay your clerks and pay your family expenses

and live well, out of your business. Everybody is entitled to live and live well, but you must do it by square dealing. You must not do it in any other way. If you get a chance to rob a fellow, see that you do not do it. See that you do not do it, because you will lose a thousand times more than you will make. I would sooner lose \$50 than to rob the street car company out of one car ticket, for the reason that I lose more than \$50 by robbing that company out of one ticket. It is a matter of principle, that you have to do right yourself, you have to Love your brother and you have to be honest and you have to be straight. You can not prosper in any other way.

We, of course, believe in the nothingness of evil, but we believe in it in this way that it is a transitory thing. If you go on sinning, the evil will destroy you and you will go over the dam called death and that will be the end of you, so far as we know. If you follow out the doctrines of Love, love God and love your fellow without any ifs or ands, and get that Love perfect in your heart, I tell you, I do not believe the time shall ever come when such a soul as that can die. It is only when we succumb to this thought of evil, even in the slightest degree, the thought of dishonesty that we reap the reward which is death. There is nothing but death in the track of dishonesty—nothing but death.

I will read the Bible along this question and then I will take up the next:

"A new commandment I give unto you, That ye Love one another; as I have Loved you, that ye also Love one another.

By this shall all men know that ye are my disciples, if ye have Love one to another.

As the Father hath Loved Me, so have I Loved you: continue ye in My Love.

Now, you must remember this, that in your Love, it must be as free as the family of man. The one universal Father and the Universal Brotherhood. There can be no picking out, you Love all because they are all God's children:

"If ye keep my commandments, ye shall abide in My Love; even as I have kept My Father's commandments, and abide in His Love.

These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.

This is My commandment, That ye Love one another, as I have Love you.

Greater Love hath no man this, that a man lay down his life for his friends.

Ye are My friends, if ye do whatsoever I command you.

The Lord hath appeared of old unto Me, saying, Yea, I have Loved thee with an everlasting Love: therefore with Lovingkindness have I drawn thee.

As the Father hath Loved Me, so have I Loved you: continue ye in My Love.

Love worketh no ill to his neigh-

bor: therefore Love is the fulfilling of the law.

And this commandment have we from Him, that he who Loveth God Loveth his brother also.

If a man Love Me, he will keep My words: and My Father will Love him, and We will come unto him, and make Our abode with him.

He that Loveth not knoweth not God; for God is Love.

Beloved, let us Love one another: for Love is of God; and every one that Loveth is born of God, and knoweth God."

The last thought which I will mention, as my time is close to its end, is that you must manifest this Love in an active effort to carry the blessings of Christianity to those who are suffering and are needy. Scatter the Truth. The very last command which our Savior gave to His disciples was to PREACH HIS GOSPEL, carry it all over the world, preach it and teach it everywhere. It is said by certain historians, how true it is I do not know, that, one hundred years after the death of our Savior, His Christian religion, the religion that He had been preaching, had been preached to every nation on the face of the earth. We know that it had spread very widely and had become a very great power. We know that in Rome, where there was a very large following, they had their meetings in caves that are termed the catacombs. Quite frequently, the Christians were persecuted, especially during Nero's time. They were made captives. Their captors would cover them with

some stuff that would burn, put something like coal tar on them and then set them on fire. They would place them along the way to the Colosseum, where they had their great shows, and when they got there they would have these human torches fixed in the same way and at the proper time they would all be lit and these people would be burning to death while the pagans looked on at the wild beasts tearing others to pieces. That is the way the earlier Christians had to suffer.

Now, strange as it may seem, it was not uncommon, I suppose it was true in thousands of instances, that the people who were carrying out these brutal orders of a brutal king themselves were converted by the godliness manifested by these very martyrs. I remember reading of one instance of a man who was particularly bitter, be-

coming converted and himself being burned at the same entertainment where he was to have burned others.

We must carry this Love into practice. We must carry it into practice, regardless of whether people Love us or whether they do not. Do your duty, preach this Gospel, carry it to this dying world and let all know this Truth which makes them free. That is your duty; do the best you can. If you can not preach see that you help others that do scatter the Truth and as you sow you will reap. There is nothing more certain in all the universe than that you will gather in the harvest which you sow at the seed time.

"Think not the thistle seed to cast.
And reap the rose full blown,
For men must gather first or last,
The harvest they have sown."

PERSUADED.

I am persuaded from mine unbelief,
And to the keeping of my faith am won.
Because a little shining of God's sun
Clears me a pathway through a world
of grief;
I could not but accept the sweet relief,
Since I had learned how hard it
was to run
Where sin's wild tangle, in the
shadows spun,

Denied my soul her rest, however
brief.

Where, in the crowd, hope cheers a
drooping mate,
Where kindness, in the sunshine
and rain,
Gives to the easement of the common pain,
And points one past the gates of fear
and fate—
Where prays a penitent his inmost
prayer,
I am persuaded that the light is
there.

—Frank Walcott Hutt.

True Scientists.

MRS. M. E. THORNILEY.

Delivered Before the Evangelical Christian Science Cottage Meeting, Wednesday Evening, July 19, 1905.

To be true Evangelical Scientists, we must cling to the one thought, or the thoughts, that were taught by our Savior, Jesus Christ.

Now, the first thought that I shall call your attention to, is, What is God; and what is man's relation to Him? Does any one know God? The Bible tells us that God is Love, that God is Life. All Good, and that God is Spirit and Spirit is All. Who knows what Spirit is? Spirit is the invisible, infinite mind within us; the image and likeness. God, we are told, is our Father and we are His children, heirs, joint heirs with Jesus Christ; and God gave us power and dominion over all the earth, yet who can say what God is?

He is Omnipresent, everywhere present; a present power for Good. He is all intelligence, knowledge and wisdom. All power comes from God; every breath we draw and the power to draw that breath, comes from God. He is not a God of vengeance, and does not afflict His children whom He created in His own image and likeness.

All our beliefs in sickness and poverty exist contrary to God's wishes or will, for, in all His creation we find no such thing. Therefore, all such beliefs are false. We find in

none of God's revelation to man, any intimation that the fruit of the Spirit (which is God) could be sin, sickness of death. God is the expression that permeates all space, fills all nature, and satisfies every want.

What His form is we do not know. We know that He is spirit, but what that spirit is is left for us to learn in the by and by, when we shall see with other eyes not dulled through material body. In the first chapter of Genesis, we read that, God created the heavens and the earth and everything that liveth and moveth upon the earth and that, when He had done this, He said: *Let us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea and over the fowl of the air, and over the cattle and over all the earth.* Now, let us consider for a few moments the conditions of man. There he was, made in the very image and likeness of God, given power and dominion over everything; that it was all his to use and do just what he wanted to; nothing to disturb or make him afraid—all perfection, for God had pronounced everything very good.

Then, when God had given to man all these things, He had just one thing in reserve, and that was the law of

obedience. God said: "*Thou hast every good thing, but of this one thing thou shalt not eat, for in the day that thou eatest thereof thou shalt surely die.*" To make it a little more plain, if you break this law of obedience you will then be disinherited. And it will take a process of law to bring you back into this inheritance; you will then be thrown upon your own responsibility.

This was the condition of man until Christ, the Savior, came to teach us how we might recover this lost inheritance. This New Light of the world even Jesus Christ, the only begotten Son of God, whom He sent into the world to teach men how to come back to God. Now, let us try to understand the relation of Jesus to God, for it is the type of every living soul. "*I am the Way,*" shows us that there is no other way. Jesus, Himself, claimed no personal advantage over any one. He said: "*I am the light of the world,*" also "*Ye are the light of the world; as the Father hath sent Me, even so I send you: the works which I do, shall ye do also, that the world may know that thou hast loved them: No man cometh unto the Father but by Me.*"

To understand our relation to God we must study Jesus Christ; for we are nothing to God, except by, and in, the Christ.

What is this Knowledge that we need to make us Free? The Knowledge of God and of man's relation to God. The right Understanding of this will break the bonds of our captivity, and give us consciousness of

Eternal Life. Jesus said: "*Knowing the Truth makes us Free.*" I am, because God is. God is the Reason or Cause of my being at all; the source and substance of my existence. To know what I am, I must know what God is, for in God I have my beginning and in God I shall have eternal life. God is All, and in all, from everlasting to everlasting. God is Spirit, and all creation is Spiritual expression, or manifestation.

Then, if I am the image and likeness of God, I must be Spiritual. Spirit is creation of the living soul, and soul is maker of the body; not of its own power, but by the Power back of the soul, even Divine Spirit. If Spirit is all then I am Spirit. Spirit has no clouds or darkness: Spirit is light; then I am light. Spirit has no sickness, sin or death in it; Spirit is Holiness, Wholeness and life Eternal. Then I am Holiness, Wholeness and Life Eternal.

I am Understanding for I am Spirit. "*Be ye Holy for I am Holy.*" My only claim of perfection and holiness must be because God, my only source, is Perfect and Holy. That which comes from God and is of God, must be Holy. The image of God can not sin. It is certain that man in his spiritual nature is God-like, and when we see or understand, but One source, One life, One mind and One substance, Spirit, we shall know that man's true and only nature is Spiritual. You shall know the Truth, and the Truth shall make you Free.

Freedom means more than the right to self-control, in the sense of owning

your own person. It means Freedom from fear, Freedom from sickness, Freedom from want, Freedom from sorrow, and from all the ills of life; and it can only come when your mind becomes saturated with the Truth that you know you live, move, and have you being in God: and when you know that, and appreciate it, you have Freedom. There is a person who is suffering from disease, or suffering from a fear of disease, either of himself or his family, worrying about it and suffering constantly. He is a slave to the fear of disease. There is another that is suffering because of the fear of poverty. He has enough to live on to-day, but where the supply for to-morrow is to come from is an unsolved problem; he suffers from fear, he is enslaved to that fear of poverty. Now if he knew the Truth, he would never know of these fears; he never would be enslaved. What is this Truth that he would have to know? It is a combined thought, that we live, move, and have our being in God. It is then that we realize what God is. God is Eternal Life, Power, Wisdom, and Love, and that Love covers us and fills us as it does the sponge when placed in the water. His Love is in us, through us, and all around us; we live in it and nothing but Love can touch us. The person who trusts God for everything, absolutely and perfectly, is Free and his trust is never in vain for God Almighty's fixed law is as certain to give you what you want, as the water is to seek the level of the sea.

All Truth is changeless. If we

faithfully acknowledge Truth we shall find ourselves realizing. Realization can not be manufactured. It is the gift of God. By thought, word and deed we are to acknowledge the Truth we see. To acknowledge Divine Presence and Power as absolute, and Realization of the Truth will follow. "In all thy ways acknowledge Me, and I will direct thy path." Recognize only Me (the I Am) and I (Truth) will reward your faithfulness. Man gives recognition to God, and God gives Realization to man. A room in which curtains are drawn close, will in bright daylight be darkened; sunlight may play about the windows, and no ray enter to illumine the room if a shade intervenes. All of our worries, doubts and fears are shades over the windows of the soul. Throw these aside (deny doubt, worry and fear), invite the sunlight, (affirm Love, Truth and Peace). This is recognition, Give this light a chance and see if you do not soon Realize sunlight. It will pour in as soon as you open the way for its presence to enter the room.

We can not make *ourselves* happy, good, strong, or free, for the *I Am* is not made with hands. All good belongs to the universal. There is none good but One. It is only by unity with the Infinite that individual is anything. Recognition gives us consciousness of this connection. The electric car is powerless to move itself; it is perfectly equipped to be moved and the power that can effect this is to be received from a source, called the powerhouse. The car

stands on the track, wires pass about it coming direct from the powerhouse and fraught with its potency, yet, with all these possibilities the car stands still until the point of contact is made between it and the power that can move it. Our houses are furnished with all that is needed to give us light, but we must touch the button that brings that illumination. We must recognize the power of God. God is not the powerhouse, nor yet the wires, but the very power itself, and unless we recognize this, or touch the button, we can not Realize the connection. Our souls are fully equipped with all needed supply,

whether it be Wisdom, Love, Power, Health, or Life, and we must touch the spring of the hidden life, ere its refreshing streams gladden our lives. We must think of these things.

In Science we learn the futility of trying to better conditions by the exercise of outer helps; we must seek our good in mind, not in body, or material things. "*Seek ye first the kingdom of God and His righteousness and all these things will be added.*" Simple recognition of the power; and not the equipment. All power comes from God, whether we, as individuals, recognize it or not. To Realize is to Recognize. God bless you all.

Sing, heart of mine,
And let the wondrous
Music of thy voice,
Fill all the world with light.
Sing and rejoice!
For in thy Risen Lord,
Love hath dispelled
The thought of night,
And blessed hopes upspring,
Like fragrant flowers
From the awakened sod
Trembling with new vibration
At the touch of God.

There is no death,
For life and love
Are His dominion,
And every breath
Of holy aspiration,
But draws our spirits
Unto His; and we
Are Risen indeed
To immortality.

Everything in the universe is good.
The person who knows how to use
the all-good, can meet only good experiences throughout all eternity.
And there is a light within that will teach us what to do at every step.
Have you had a kindness shown?

Pass it on;
'Twas not given for thee alone,
Pass it on.

Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears,
Pass it on.

— *Wee Wisdom.*

"The thing that hath been, it *is* that which shall be; and that which is done *is* that which shall be done; and *there is no new thing* under the sun."

THE VIRTUE OF PATIENCE.

There is a deeper significance to this virtue, I think, than is realized by many.

It is not only a profoundly philosophical, but also an eminently practical quality of mind.

Patience is the opposite of impatience or hurry.

Impatience, in the sense of both petulance and hurry, is a mistake from which few are exempt. Some have fits of it, while with others it is an habitual mood of mind.

Considered as hurry, which is perhaps the worst kind of impatience, it is a sort of fear, which is a most unwholesome element. The fact is, fear in its varied aspects is the cause of almost all our woes.

Impatience is a negative mood of mind and is opposed to success in every line of effort. When I indulge an impatient mood, I waste my force; I lessen my mental power. Thought is a powerful unseen element of fluid, which may be likened to electricity and the nerves to the wires over which the battery—the brain—sends messages. Thought is vibratory and affects the whole nervous system.

Discordant thought disintegrates and weakens the nerves; concordant or harmonious thought invigorates and strengthens them. Impatient thought is destructive; its vibrations are not harmonious. It harms both him who sends it out and all whom its influences reaches. Some moods unfit the brain for clear thinking and the body for vigorous action.

Patience is a positive mental state. It is a calm, unruffled, serene mood. It is the attitude taken when the mind has supreme confidence in itself when it feels that it is superior to circumstances and will not be crushed by them however unfavorable they may seem. One who is able to preserve this lofty mood can get wisdom and satisfaction from every experience. Such a one "turns captivity captive;" defeat is changed to victory.

When the waters of mentality are quiet, the truth is more easily mirrored to the inner eye than when the surface is ruffled by gusts of impatience. All should cultivate this calm philosophico-practical mood, and the time and place to begin are here and now, with the common everyday trifles which so easily disturb our serenity of mind. Every effort to overcome the impatient habit will add an atom of force to the mind, and by persistent endeavor we shall learn to mount to that superior mood which is uniformly patient and calm.—*E. S. Greer, in Freedom.*

The way to remain young is to remember that we are immortal beings; that this business of so many years is only a sort of a calendar business and a very insignificant part of our whole career; that we are really children of God, if we partake of God's nature. As God is eternal, we are immortal. If we can always bear that in mind we shall remain young.—*Edward Everett Hale*

REDEMPTION'S STORY.

"I Have Redeemed Thee, Thou Art Mine."—Isaiah 43, 1.

Revealed long ago, this "old, old story"
Regarding thou, Man, thy Hope of Glory.
Redeemed, again list thou! Thou truly art,
Restored in mind and body—in every part
Resurrected, raised up, again upright—
Regenerated—made new thy life, thy sight.
Renewed in all, there is naught of the old;
Rejuvenated in Christ a new creature—a lamb of the fold—
Roving no more to lose the true way
Returned thou art with thy Shepherd to stay.
Redeemed, the Truth is now thy Lord;
Removed all defilement, thou art "clean" thro' the Word
Redemption in Truth Consciousness, for this is now found;
Remember Immortal! Thou art whole, clean and sound.
Rest thou in Faith, for Faith is salvation.
Rouse to this Truth, thine own from creation;
Rally thy forces, take of the Spirit's gift true;
Raise high too, the Cross, which bought all for you.
Ransomed, 'tis thine to come now with joy.
Robed in Truth—Wisdom without alloy.
Royal thy garments thou child of the King,
Regal thy crown, shout thou and sing.
Reign thou, thine is dominion, thy sceptre now take,
Ready thy throne to thy glory awake.
Rule, list ye! thine own Kingdom, thyself very first,
Run well thine own race, with power, ere durst
Rush others along, who too, to the Father belong,
Running with thee, tho' with spirit less strong.
Recollect thou, with Christ, the weak of the fold,
Reminder of Spirit too, wait, ere Wisdom unfold;
Remove well the darkness, the beam, from thine eye,
Recall thine own blindness, the traces yet nigh.
Revel not in glory over thy brother,
Reach quickly Love's hand, lift up each other.

[TO THE REDEEMED.]

Rooted in power so new, first must thou grow
Relief to others ere yet, you can bestow.
Royalty, with meekness, first wears the young king,
Righteousness as a garment o'er self, must he fling.
Rainbows of Light, bright spectrums of Truth,
Reflect upon him, a witness, transfiguring, forsooth.
Roving ones seeing, believe, and gladly unite,
Repudiating never demonstrations of Light.
Repulsion never, but attractive, God's plan,
Radiating Truth, true magnet, for man.
Radiant Truth's gates, thus lifted each hour,
Reclaim Truth's heirs, disclosing their dower;
Revealing life treasures of Truth, Power, Love,
Recovered for each by The Son from above.
Riches which naught of blind senses mortal,
Realize, or know, just beyond Spirit's portal,
Revelation indeed, to gladden Faith's sight.
Robbed truly is poverty, and death of its blight,
Repaid here is all—"every good, perfect gift,"
Reward to Faith's eyes, which in clouds find the rift.
Repeat I to thee, Thou ransomed, redeemed,
Reviewing Truth's story, not that which once seemed;
Resume of all what Christ holds for thee,
Raised with Himself, resurrected, made Free;
Restoration of Image Divine in man,
Redeeming Love's purpose—God's Idea, plan!
Ring then, nevermore, nor toll death bells,
Ring in the Truth Redemption tells.
Ring, Ring, Ring! in tumult of gladness,
Rapturously, joyously, nevermore sadness;
Radiate stars, in light print the story,
Rave thou sea, in immeasurable glory.
Rise thou hills in anthems of praise,
Redeemed from all evil, hath the Ancient of Days,
Remaineth with man one law alone, brief—
Redeem thy thought from erring belief. The
Rest is all done, "Once for all,"
Remove thy minds error, thus with it "The Fall."

Ruth E. McK.

Mollie Midget Stories

THIRD SERIES—NUMBER ELEVEN.

No. 202 Kindergarten Lane,
Mountain Park, Colo.
To MY Co-WORKERS.

GREETING:—Jesus held up the little child as Perfect, Pure and Holy; so we should hold up the Perfect Man—to all mankind. When we become conscious of self we lose our foothold. I pray that we all, in teaching the children, may imbibe their natures, and in understanding seek to know nothing but Good.

Yours truthfully, I. H. N.,
(M.) MOLLIE MIDGET.

TINY THINGS.

Out of a tiny round seed,
Comes all the food we need:
The grapevine, the apple tree,
Is loaded down with fruit for me.

And all this fruit, purple and blue,
Just grew and grew and grew,
From a little round seed,
On it we will feed—

And so will the birdlings, too.

Mother bird will twist her sweet
head,
And watch while her birdlings are
fed;
She will sing to her mate, "twitter,
twee!"
While they eat from the great ap-
pletree.

And all this fruit, purple and blue,
Just grew and grew and grew,
From a little round seed,
On it we will feed—

And so will the birdlings, too.

(M.) MOLLIE MIDGET.

LOOK IN THE DUST.

I once knew a lady who was as sweet as any flower; her husband thought she looked like a bright star; and because her face was always so bright and happy, he gave her a beautiful diamond ring to match it. She wore this ring for many years, and whenever she was going to be cross or think an angry thought against anyone, she just looked at the ring as quickly as she could. Then she remembered that her husband had given it to her because she looked like a bright star, and a smile would come to her face at once. After a while no one could make her angry, as long as she wore the diamond ring. But, one day, the ring was lost, and the wife was so sorry. She and her husband searched everywhere.

At last they looked in a pile of peach peelings, which they were going to give to a neighbor's cow, and there, hidden among the skins was the missing ring. Then the wife was very happy again.

After a few years, she again lost her ring. This time she was careless. She swept the room, but she did not look in the dust to see that nothing

good was thrown away. And so the ring was never found. The wife knew that she would not be happy now, and for a long time everybody about her missed her smiles, just as she missed the ring. But one day a friend came to the wife and found her in tears. After this friend had heard about her troubles, she told the wife a beautiful story about Jesus. The wife said she had always heard about Jesus, but that she did not know Him, as she wished to. The dear friend then told her that Jesus was more beautiful than any diamond she could wear. And to know Him she must read about Him every day. Then she would soon look upon His as she had the diamond ring, and every time she looked, she would grow brighter and happier every day, forever and forever.

Children, do you know all about dear Jesus? If not, ask Mother or Teacher to tell you of Him and His Sweet Words to us all. Good bye, dears, your friend,

(M.) MOLLIE MIDGET.

SMALL THINGS.

I had a little penny,
And it grew and grew and grew.
With other little pennies,
It made a dollar true.

I looked upon this dollar,
Which was like the big round sun.
On it some words were written,
I read them—every one.

They were printed on the silver,
And remember them I must.
I read them slowly over:
In God—"In God we trust."

And underneath this motto,
On the forehead bold, I see,
Another word is written:
This word is "Liberty!"

So every silver dollar
Tells a lesson we should know;
So learn the verse that's on it,
Just before you let it go.
(M.) MOLLIE MIDGET.

"Love shows itself such a marvel—such a succession of marvels—that one must feel he has chosen a worthy guide in choosing Love. One need not look for a more wonderful guide, nor for one with more resources. What a power it has to make the impossible possible, and to work miracles will be revealed to the one who dare to rely upon it."

We get back our mete as we measure,
We can not do wrong and feel right.
Nor can we give pain and gain pleasure—
For justice avenges each slight.
The air for the wing of the sparrow,
The brush for the robin and wren,
But always the path that is narrow
And straight for the children of men.
—Alice Cary.

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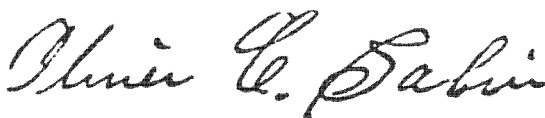
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Unchain the Truth.

This editorial is written at Popham Beach, Me. The lecture course commenced as advertised, on the 5th day of July, with a goodly number of students, from Florida to Maine. The lectures are apparently well received and will probably appear in book form, later on. The weather is all that one could desire; climate lovely, scenery beautiful and what time we have for recreation is most delightful; but for myself, there is but little time to spare. In treating my patients, delivering five lectures a week,

and such other work as necessarily comes to me in the way of dictating letters, etc., fills my hours quite full and all the editorial that I will give you this month is to say: God bless you all; study and master the Science and possess yourselves of the Knowledge of the Truth which makes you Free.

Lovingly yours,



BISHOP

QUIT.

Saying that fate is against you.
Finding fault with the weather.
Anticipating evils in the future.
Pretending, and be your real self.
Going around with a gloomy face.
Faultfinding, nagging, and worrying.

Taking offense where none is intended.

Dwelling on fancied slights and wrongs.

Talking big things and doing small ones.

Scolding and flying into a passion over trifles.

Boasting of what you can do instead of doing it.

Thinking that life is a grind and not worth living.

Do you want peace? Be just.

Do you want beauty? Be loving.

Do you want opportunity? Be willing to take it.

A COLOSSAL STATUE OF CHRIST MADE FROM MELTED CANNON.

In 1900, Argentina and Chila, sister republics, were on the brink of war. It was the revival of an old dispute about boundary-lines. On Easter Sunday Bishop Benavente of Argentina, made a thrilling appeal for a statue of Christ to guard the frontier, where it could be seen by all travelers between the two countries. The two angry nations calmed themselves: King Edward of England was asked to be arbitrator; and both countries quietly acquiesced in his decision.

Then both began to disarm. Chile has turned an arsenal into a school of trades. By reducing her army and navy expenses *she is saving millions of dollars, and is spending them in making good roads through the land, and in building a much needed break-water in the harbor of Valparaiso.*

To signalize and perpetuate this victory of peace, the good bishop's suggestion, seconded now by the mothers of Argentina, was followed. *A Colossal statue of Christ, made of bronze from melted cannon,* was dedicated March 13, 1904, on the boundary-line, fourteen thousand feet above the sea. One hand holding his cross of sacrifice, the other uplifted to heaven, the Christ of the Andes stands on the heights between the two countries, blessing them both as they rest below Him in peace. The inscription reads: *"Sooner shall these mountains crumble to dust than Argentines and Chileans break the peace which, at the*

feet of Christ the Redeemer, they have sworn to maintain."

The statue has been standing there something over a year. Within that year Brazil and Bolivia have settled an old dispute, the former paying the latter an indemnity of ten millions of dollars; while Chile and Bolivia have made a treaty of peace and friendship which pledges Chile to keep her late foe to build railroads and develop her hidden resources. The feet of the Christ are moving upon the mountains!

AN AFFIRMATION.

This much I know, and do affirm,

That grief and bitter woe
Would ne'er obtain to cause me pain
Did I not will it so;
That sorrows and restraining fears,
Which I myself invent,
Would ne'er oppress my happiness
Did I not give consent.

This, too, I know, and do affirm,

That all for which I long,
I may possess in perfectness,
Were but my faith more strong.
And this I hold as evident,
That my divine estate
Were not concealed—by Death revealed,
Did I not hesitate.

The only way to treat a fear is to deny it, defy it, beat it, and do with resolution the thing it says you must not. It is at the moment you act upon your resolution that the brain gets a new kink in the desired direction.



MRS. MARY C. SABIN.

Our Outing.

MRS. MARY C. SABIN.

We left Baltimore on the evening of June 24, by steamship for Boston, going by Norfolk and arriving in Boston on Tuesday, the 27th, at 3 p. m. We had two very pretty demonstrations on the way, over the elements. The first was over a thunder storm that was coming up. The clouds looked black and the thunder and lightning were fierce. We treated that it could not touch our boat; the cloud divided, the part that went over the boat was so thin that the sun almost shone through it, and on the right hand and on the left was a strong shower and, soon after it passed over our boat, the parted places came together.

The other demonstration was over the wind. Monday night, off the coast of Long Island, we were overtaken by a Northwest wind which the captain of the boat said was one of the strongest he ever saw, for that time of the year. It was so strong that it made the boat rock like a cockle shell, although it was loaded down with hundreds of tons of freight. We all treated, declaring against the storm, with but apparently small effect. Thinking perhaps that the storm was caused by evil

thought, we threw into the vibrations the Vibrating Treatment and declared for Harmony, and before we got done treating, the wind went down and all was quiet. These are the facts; you can place the responsibility where you like. Of course, we believe that it was the hand of God answering our prayer that stayed the storm.

At Boston we were met by a number of friends, who called to see us there and had a very enjoyable time. In the evening, we took the steamship for Popham Beach, arriving the next morning, finding our friends here all well and happy, and glad to see us. We have visited these people so many years that everybody knows us and it seemed like getting home. Our days are occupied in treating the sick, visiting with our friends, who are here from various parts of the United States, going five nights in the week to hear a lecture from Mr. Sabin, and what time we have otherwise, we use in sailing.

For nature, beauty of scenery, rugged shore, gloriousness of weather, freshness of air and loveliness of environment, I do not know of any place that I have ever seen in my life that

was more attractive than is this coast of Maine. Everybody seems to enjoy themselves. I know our dear ones, wherever they may be, who read this, rejoice with us that God is Good, and that He Loves us and cares for us

and that He watches over us and whether we be in Maine, Africa, Australia, or England, He is the same, Omnipresent Good, Life, Health, Happiness, Harmony. I give you all my benediction. God bless you.

"LOOK PLEASANT."

What would be the effect upon civilization if everybody would keep constantly in mind that suggestion of the photographer, "Look pleasant?" The most difficult part of the photographer's work is the effort to get the subject before the camera to rid himself of the cold, stiff, set expression of his face and to replace it by a genial, kindly look or a smile. He is not willing to reproduce the sitter until he succeeds, because he knows that the change of expression will transform the photograph.

How the habit of looking pleasant would revolutionize our natures, and civilization itself! If we could only get rid of the hard, eager, worried look habitual to many of us, not for the few seconds we stand before the camera, but for all our lives, how bright the world would grow.—*Success.*

To-day I got clear of trouble, say rather, I cleared trouble out; the trouble was not without but within, a matter of views.—*Marcus Aurelius.*

Truth is not new or old; it is eternal.

Every man's progress is through a succession of teachers, each of whom seems at the time to have a superlative influence, but it at last gives place to a new. Frankly let him accept it all. Take thankfully and heartily all they can give. Exhaust them, wrestle with them, let them not go until their blessing be won, and after a short season the dismay will be overpast, the excess of influence withdrawn, and they will be no longer an alarming meteor, but one more bright star shining serenely in your heaven and blending its light with all your day.—*Emerson.*

The Buddhists say, "No seed will die;" every seed will grow. Where is the service which can escape its remuneration? What is vulgar, and the essence of all vulgarity, but the avarice of reward? The man whose eyes are nailed, not on the nature of his act, but on the wages, whether it be money, or office, or fame, is almost equally low. He is great whose eyes are opened to see that the reward of actions can not be escaped, because he is transformed into his action, and taketh its nature, which bears its own fruit, like every other tree.—*Emerson.*

ABIDE WITH ME.

Abide with me!

The evening shadows flee.

Lord of the Morning Light

Abide with me.

Star of the East arise,

With glory flood the skies!

Spirit of Truth in every heart,
Guide where the young child lies.

Of such thy kingdom is—

Seek we that kingdom first.

As conscious temples of our God,
Be in His Life immersed.

God of the living, not of the dead,

Abide with me!

Thy kingdom come in earth to-day

With life abundantly.

With Good all things are possible,

By faith the worlds were made.

Courage and Peace are substance rare

“’Tis I, be not afraid!”

Abide with me!

Thy words are spirit leaven;

The Babylon wall of self shall fall,

And lo! this earth is Heaven.

—*Helen Maud Merrill Phelps, in Harmony.*

GOOD MORNING.

Every morning is a good morning to one who is feeling well. There is no such thing as bad weather. There are no blue Mondays or gloomy Sundays to any one who is living the right sort of life.

The good cheer of health, combined with a pure life, serves to turn every morning into a good morning and every evening into a good evening.

The best way to wish anyone good morning or good evening is to set before them the example of right living, for it is through right living that good morning and good evening come.

It is of no use to say grace over a badly cooked meal. The grace will not make it agree with the stomach. There is no use to say good morning or good evening unless we do the things that will make good morning and good evening. It is indeed a good morning for anyone who has done an honest day's labor at some useful employment, and has found eight hours of sound and refreshing sleep. Of course, it is a good morning when one does that. There is one thing that is needed, and that is to get right or to become adjusted to Nature.

We like the weather when we are adjusted to the conditions about us. There is nothing wrong with the weather. The blame is with ourselves. The anæmic, nervous woman shudders at the touch of the spring zephyr which would be refreshing to the healthy person. The constant fear of drafts, repeated dread of exposure to cold or heat are symptoms of bad health. If we would behave ourselves as well as the weather does, there would be no cause for complaint. It is refreshing to come into the presence of the man or woman who can honestly say good morning, good afternoon, good evening—who

can say it in such a way that you feel that they mean it.

Good feelings are contagious. An excess of vitality is catching. Good humor, that bubbles over, that can not be restrained even in the presence of uncongenial company, is wholesome and healthful.

Lots of good, red blood is conducive to good manners, good morals, and good morning. Any person who can honestly say good morning has had a fairly decent sleep the night before. A hearty good morning is a certificate of self-restraint and a clear conscience.

The devotee of sensuous pleasure has rarely the honest right to say good morning. There are no good mornings for him. Dissipation has soured the atmosphere and poisoned the sunrise for him. If he says good morning at all, he lies. It is merely a perfunctory remark. His languid manner and icy touch expose the falsehood covered by the words "good morning."

Good morning is the sequel of good behavior. The price one pays for a real good morning is a good day's work. Good sleep, early to bed, up early in the morning, then indeed it is a good morning.

Every morning is a good morning to such persons. They have paid the price for it and are entitled to it.

*"My lips shall greatly rejoice when I sing unto Thee; and my soul which Thou hast redeemed * * * My tongue also shall talk of Thy righteousness all the day long.—Ps. lxxi. 23-24.*

MY FAITH LOOKS UP TO THEE.

RAY PALMER.

[Ray Palmer (Little Compton, R. I., November 12, 1808—Newark, N. J., March 29, 1887) was well known as a Congregational pastor and as the secretary of the Congregational Union. He wrote this popular hymn when he was but twenty-two years old. He says that it was the expression of his own feelings at a time of great trouble. One year later Lowell Mason set it to the tune, "Olivet," with which it has ever since been wedded. It has been translated into almost every dialect and tongue. Almost all church people know it by heart, and certainly all love it heartily.]

My faith looks up to Thee,
Thou Lamb of Calvary,
Savior divine!
Now hear me while I pray,
Take all my guilt away;
O let me from this day,
Be wholly Thine.

May Thy rich grace impart,
Strength to my fainting heart;
My zeal inspire;
As Thou hast died for me,
O may my love to Thee
Pure, warm, and changeless be,
A living fire!

While life's dark maze I tread,
And griefs around me spread,
Be Thou my guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray,
From Thee aside.

A YOUNG MAN OF SEVENTY-ONE.

I am very fond of the bears in Prospect Park. There is more solid fun to the square inch in a bear than is to be found in any other creature on earth; and every little while I find myself down by the den watching my shaggy friends box, wrestle and stand on their heads.

One day last week, while on my way home from visiting the bears, I met a ruddy-faced gentleman who looked so human and friendly, that I was moved to pass the time of day with him. He cordially returned my salutation, and the first thing we knew we were in the midst of a heart-to-heart chat about bears, birds, trees, folks and a whole lot of other things.

In the course of our very pleasant conversation my friend said something about the "time when he used to buy wild pigeons by the barrel, and bales upon bales of buffalo robes."

"Wild pigeons! Buffalo robes!" I thought to myself. "It has been a long time," I said to myself, "since wild pigeons and buffalo robes were as plentiful as this gentleman's remarks would seem to indicate."

The man looked very young. I would have guessed his age at forty; possibly, on a pinch, at forty-five. Nowhere about him, in form, step, voice, eye or idea, was there the remotest intimation of the decrepitude that is generally supposed to attend upon age.

Thinking of those pigeons and buffalos, and standing there face to

face with the young-looking man, I said to him: "I don't quite understand you. How old are you anyway?"

"Seventy-one," he coolly replied.

There he stood—a young man of seventy-one!

For three-score years and ten, with a full twelve-month to spare, he had lived upon this earth, facing the battle and the breeze, and in every respect he looked younger, and in reality was younger than are many men who have not as yet turned forty!

I had a little leisure on my hands, he seemed to be in no particular rush, and I thought I would put a few questions to him.

The net result of the answers obtained was as follows:

He had never been an ascetic or a puritan. He had always been able to admire the beauty of the world, and to enjoy, with deep gratitude, the good things that came to him.

A worker from early boyhood, he had always taken good care of himself, watching out for his health, eating plain food, never drinking to excess, giving himself plenty of sleep.

Recognizing the fact that "man's two greatest enemies are hurry and worry," he had always aimed to take a "good, honest gait, a gait that he could keep up" without drawing too heavily upon his reserve; and having done his day's work he borrowed no trouble about the morrow.

Finally, and most important of all, perhaps, he had never allowed himself to grow old in spirit. He kept his feelings young. In his heart

burned the fires of hope and good cheer over which the frosty years were unable to prevail.

He thought young thoughts—and those thoughts kept his mind bright and nimble; just as his prudence had kept his body sound and vigorous.

It was a very handsome sight, that of the young man of seventy-one.

I said to myself: "This man is God's sermon to us, warning us against the folly and uselessness of dying before our time."

This young man of seventy-one is no miracle. He is the natural result of obedience to Nature's wise and beautiful laws.—*Rev. Thomas B. Gregory, in New York American.*

A PRAYER.

Our Father and our God, we come to Thee with rejoicing in our hearts. We thank Thee, blessed Father, for the Knowledge of this Truth which makes us Free. It makes us the masters and manumits us from the evils of this so-called material existence, and we thank Thee that we have no fear of poverty, that we have no fear of sickness, no fear of sorrow; we know that we are Thy children, and that we are masters and can command.

O! God, we thank Thee for this Realization in our conscience, in our hearts, that all this comes from Thee, that it belongs to us because Thou hast given it to us, and that Thou dost take us by the hand and lead us along this pathway of life, giving us in supply of all of our wants, solacing us in

our sorrow, helping us in our weakness, uplifting us in every way and that Thy commands are for our perfect enjoyment, perfect happiness and perfect peace.

God Almighty, we thank Thee for these things. Broaden and deepen our intelligence, give us more and more spiritual understanding, let us enjoy more and more Spiritual Understanding, and let us go up this ladder of Knowledge, climbing it to the last round if that be possible, forever onward and upward, in our Knowledge and study of the Truth.

God Almighty does bless all in this presence now. He destroys in their consciousness every fear; He gives them the Realization that they are His children. Oh! Father, bless all here and let Thy blessing and Thy Love cover every one in this presence, and every one who reads these words. God Almighty's Love covers us now, goes over us and surrounds us, and O, we do rejoice that this is True.

Go with each one of us to our places of abode, surround our hearthstones with Love, Happiness and Perfection, and give to us, all, the Realizing sense of this perfect Truth and of Thy Allness and that we are Thy children.

We ask all this in and through the name of Jesus Christ, our precious Savior. Amen.

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself; I am the Lord.

THE SIGN OF A SAINT.

HENRY F. COPE.

"By this shall all men know that you are My disciples if you have Love one to another."—John xiii 35.

It seems as if it would be a good thing if every man bore some sign or mark which accurately indicated his true character, if the sheep and the wolves wore their right clothing in this world as well as in another.

All present attempts to label by buttons, badges, neckties, or even by facial contortions must be counted as unreliable, subject to counterfeiting. Generalizations based on ecclesiastical classifications may seem to hold good on Sunday, but they break down under the test of commerce, and there seems to be a prospect of their being entirely disarranged at the time when their dependents expect most of them.

There is a means of classification and identification, however, as simple as it is reliable and permanent. The Great Teacher saw His first followers looking around for labels; they wanted a gown or hood, a button or a charm, a pass word or a holy groan. He gave them a sign that all could obtain, that none could imitate, and that no one could steal from them. Living, working love is the label of the Christian.

This is the proof of a better life, the evidence of a power that makes the man anew. The moment even the basest character really begins to love, it begins to lift itself toward the best.

You can not love, in the sense of sacrificing, helping, serving others without coming into uplifting relationship with the most high. Love's deeds prove to all the presence of love.

This is the only orthodoxy. Surely the standard of the Master is enough. Somewhere there are penalties reserved for those who set up other standards, who insist on shibboleths of credal statements, or on intellectual gymnastics of doctrinal assent, who erect barriers to keep from their upward way any hearts that are turning to the good. No other test does Jesus give than this—that men love one another.

This is the true worship. Church meetings are but means of suggesting ways of doing this, of stimulating our otherwise selfish hearts to their service of love. That only is a religious service which leads men to sacrifice, to serve one another. There is more worship in giving pure milk to slum babies than there is in sitting Sunday after Sunday drinking in, like a sponge, the sincere milk of the Word, or the honey of the choir.

This is the true work of the church, not to love itself, but to love the other fellows; not to build fine churches and make soft cushions for its own, but to make all these things and to make them nobly for the halt and the sad and the lonely. Not only to knit red socks for Hottentots, but so sincerely, unaffectedly, actually to love your civilized neighbor on the street or the alley as to knit him to you by bonds that can not be broken.

This is the secret of every religious, philanthropic, educative movement that has accomplished any good, that it won men because it was not afraid to spend life and shed blood for them and this, this giving up of life whether in one supreme act or in many little daily deeds, is the act of love and the badge of a Christian.

THE EVENING HYMN.

JOHN KEBLE.

(John Keble, Fairford, Gloucestershire, England, April 25, 1792—Bournemouth, March 29, 1860, the author of the "Christian Year," was an English clergyman of decidedly high church tendencies. He was educated at Oxford, and was afterward appointed professor of poetry there. He took a large part, with his pen, in the Oxford movement, but his claim to fame to-day rests entirely upon the volume of religious poems, the "Christian Year," and especially upon the first two poems, the Morning Hymn and the Evening Hymn, the latter being given below. The volume of poems ran into twenty-nine editions during the author's life and has since sold by the million.)

Sun of my soul, thou Savior dear,
It is not night if Thou be near;
O may no earth-born cloud arise
To hide Thee from Thy servant's eyes.

When soft the dews so kindly sleep
My wearied eyelids gently steep,

Be my last thought, how sweet to
rest

Forever on my Savior's breast.

Abide with me from morn till eve,
For without Thee I can not live;
Abide with me when night is nigh.
For without Thee I dare not die.

If some poor wandering child of
Thine,

Have spurned to-day the voice di-
vine—

Now, Lord, the gracious work begin:
Let him no more lie down in sin.

Watch by the sick; enrich the poor
With blessings from Thy boundless
store;

Be every mourner's sleep to-night,
Like infant's slumbers, pure and light.

Come near and bless us when we wake
Ere through the world our way we
take;

Abide with me, till in Thy love,
We love ourselves in heaven above.

PET FEARS.

It is astonishing what blue funkers half of us are. Some of us are serenely unconscious of the fact until some sudden experience shows us the flaw in our supposed nerve. Others are painfully aware of the alloy of terror that is mixed with their every-day natures, and tells every now and again when something happens. Most of us have our pet fears, just as we have our pet superstition.—*Fry's London Magazine.*

LET SOMETHING GOOD BE SAID.

When over the fair fame of friend or
 foe
 The shadow of disgrace shall fall;
 instead
 Of words of blame, or proof of thus
 and so,
 Let something good be said.

Forget not that no fellow-being yet
 May fall so low but Love may lift
 his head;
 Even the cheek of shame with tears is
 wet
 If something good be said.

No generous heart may vainly turn
 aside
 In ways of sympathy; no soul so
 dead,
 But may awaken strong and glorified
 If something good be said.

And so I charge ye by the thorny
 Crown
 And by the cross on which the Sa-
 vior bled
 And by your own soul's hope of fair
 renown
 Let something good be said.

—James Whitcomb Riley.

LIFE OUR BIRTHRIGHT.

SARA ADSIT CLEMINS, IN THE NEW WAY.

Whence and wherefore comes the
 universal and instinctive mental pro-
 test against death?

Whence? From the subconscious
 mind which repudiates it as a verity.

Wherefore? Because it has no
 place in our real, our God conscious-
 ness. Because the Self, the Christ,
 the Living One of each of us, is in-
 nately and perpetually seeking to
 compel recognition of indestructible
 Life fulfilled by the Christ of *Jesus*,
 who first repudiated death and prov-
 ed its powerlessness. When death,
 the world-belief since the Adamic pe-
 riod of consciousness, encountered
 the Life principle in Jesus Christ, this
 principle, the only power, *proved*, for
 all time, *itself* and the inherent noth-
 ingness of the old belief.

In recalling the declarations of the
 Master are we prone to lose sight of
 His, "*Verily, verily, I say unto you,*
he that believeth on Me the works
that I do he shall do also, and greater
than these shall he do?"

The power to overcome was not
 vested in Jesus only, as much of our
 erstwhile theology may have led us
 to conclude, but it is the definite pre-
 rogative of a legion of believing
 "Whosoever" as proclaimed and reit-
 erated by The Master and His apos-
 tles.

That unbroken thread of life mani-
 fest in the Universe or Being, is ex-
 pressed in the undividualized least as
 in the individualized greatest, and yet
 there is no least and there is no great-
 est, for Life is One and eternal, and
 like heaven, to be believed in and
 make evident *here and now*.

We may not relegate to the hereaf-
 ter, to the realm of the invisible, the
 union of the human with the divine,
 for in this luminous age we are dis-
 covering that man is a spiritual be-

ing, that Life is Omnipresent, and that Life and Spirit are inseparable.

To die daily the mystical death to all that is not God, *is to Live*, is to have conquered; and the power to conquer—even death—is the divine birthright and the potential eventuation of all mankind.

"He that heareth My word and believeth on Him that sent Me hath everlasting Life, and shall not come into condemnation, but is passed from death unto life."

"If a man keep My sayings he shall never see death."

"Whosoever liveth and believeth in Me shall never die."

"If our Faith were but more simple
We should take Him at His word."

TELLING THE TRUTH.

Whenever Mrs. Joshua Ely declared that for her part she believed in speaking the truth and not mincing matters, her hearers knew that somebody's reputation was about to suffer. Mrs. Ely, herself, said that she always had been outspoken, and she always intended to be. Her neighbors said various things. The fact of the matter was, that as Mrs. Ely was the possessor, in addition to her sharp tongue, of an imposing presence and much force of character, nobody in the village dared openly oppose her. Nobody—that is, until the new minister's wife came. The new minister's wife was a slender, girlish-looking creature, whom Mrs. Ely "sized up" at once as being one of

those women who need somebody to form their opinions for them, and this responsible duty she promptly took upon herself. She was the first to call, and in the course of a long monologue she enlightened the minister's wife in regard to the failings of a large number of her husband's parishioners.

"I think it is better to know the truth in the first place," she declared, "slowing up" a moment for breath.

The minister's wife spoke with quick earnestness, "I quite agree with you. Mrs. Ely, only don't you think that, after all, there is nothing so difficult to know as the truth? Because, of course, the truth about a person means the whole person; it is no more fair to pick out one trait and call that the truth than it would be to define a rose a bush with thorns. That is true, but it is only a part, and a very small part of the truth. I've thought a good deal about this since I've been a minister's wife, and I've made up my mind to learn just as much of the truth as I possibly can. This is especially necessary in coming to a new place where we don't know anybody, and that's why I'm so glad that you came in this afternoon. You are just the one to help me, you've lived here so long and know everybody so well. *I'm going to ask you, just as a beginning toward the truth, if you won't go over the list of church members with me, and tell me the very finest and bravest thing you know about everybody. You're no idea how it will help.*"—*Youth's Companion.*

THE LAW OF LOVE.

The Law of Love is our Liberty. It opens up the channels of thought and sets all Life in motion.

It procures for man the emblems of righteousness which is a builder of man—Physically, Mentally and Spiritually.

We no longer need to be weak, for the old false beliefs are rapidly falling into oblivion, where no resting place is ever found. The pit which the world has long stood in fear of, until the Powers of Reason and Intelligence took possession of our mental activities.

The world at large is full of tyranny and despotism, although its motive power is beginning to group with feebleness.

Its foundations are slowly crumbling away, to make room for the Law of Love, and Liberty of Thought, out of which monuments will be raised in efficacy that will transform all things and bring to light man's greatest treasures.

The regions of mind yet unexplored will open up avenues of activity that are greater than all of the combined past.

The evolving powers have many hidden things for man's enlightenment, if he be of a progressive turn of mind. If he be a degenerate there will be little left him and that little will not furnish him peace or happiness.

We must fall in line with nature's unfoldment as it unfolds in order to

reach the highest rewards as we climb the steps of time.

No encouragement is due to those who do not seek to end the strife in life's battle, in all of its fullness. The raging elements of time are being exhausted, man is beginning to Realize the Power that lies within his own domain, and is coming in close touch with nature's laws, that require Love and Harmony in order to share equally with its blessings and benefits.

The magnanimous growth of nature never ceases, its earliest existence began when the waters first moved, its deadly enemy the sin of man which disturbs the tranquility of all space and must be utterly wiped out in order to robe all nature with garments of Peace and brightness and of Purity.

No sorrowing heart need to go away comfortless for the Spirit of Truth is in our midst. The soul keeping of heaven's precious fruits are being divided among the multitudes, yet there is enough and to spare.

Let nature's child, that was not a thing of beauty in its earliest robes, drink in the draughts of nature as they are hurled in the rolling forces of time, and procure the state of immortality which it is called to-day, and not remain standing as a stagnant pool, to be wasted away in the supings of sin.

E. L. L.

Beloved, let us Love one another; for Love is of God; and every one that Loveth is born of God and knoweth God.

THE WORLD'S MESSAGE.

I am the Christ of the working man,
 I speak, and My "Word" is done,
 The scales of justice balance true
 From morn until set of sun;
 Ye have thought I dwelt in some distant
 sphere,
 Held a throne in o'er-arching skies,
 "The earth is the Lord's and the ful-
 ness thereof"
 No place My Presence denies.

I am the Christ of the working man,
 Be he found in palace or hut,
 Though he drapes his form in broad-
 cloth,

Or march in the peasant's cut;
 It matters not—I do not see
 Nor care for his rank, small or
 great,

He must prove to me Nature's royalty
 If he reaches My high estate.

I am the Christ of the working man,
 I walk through factory and farm,
 I test the soul of each toiler there,
 I feel the strength of his arm.
 I watch the flash of his earnest eye,
 I feel the pulse of his heart,
 But if to one brother he proves un-
 true,

Of Love's portion he has no part.

I am the Christ of the working man,
 Why have ye forgot My speech?
 Why know ye not that you stab but
 yourself.

When your brother you try to
 reach?

Why know ye not, that as brother's
 all,

Sent forth by the Father above,

You can only find your "Rights" de-
 fined,
 When you lives speak of Mercy and
 Love.

I am the Christ of the working man,
 And until both rich and poor,
 Use the "Golden Rule," as I bade
 you do,
 Vain to me will you e'er implore;
 I will heed you not, but the "mill of
 of the Gods"

Will grind your grist so fine,
 That in dust, as the haughty nations
 lie,
 Yourselves shall pass into line.

I am the Christ of the working man.
 I have "struck" with My Angel
 band,

There is no power in evil, though its
 hydra-head and hand,
 With its man-made, man-ruled
 Devil,

Seems to cover, and capture the
 land;

In Truth is the power unfading,
 In Justice the heavens were planned
 In Love is life's banner uplifted,
 In Wisdom the earth-courts are
 spanned.

I am the Christ of the working man,
 Be warned! For 'tis I that speak,
 My invisible world with its force and
 power,

Is here, and your Harmony seek;
 But he who takes to bullet or sword
 To demand that his "rights" he
 achieve,

Will call to himself the "tools" of his
 use,

Which Eternity can not reprieve.

THE SIN OF ANXIETY.

"Be not anxious for your life."—
Luke, xii:22.

The great Teacher does not say that we are not to be thoughtful, or provident; but he insists that no event can be provided for by anxiety, by fretting over it before it comes. Half the people on our streets look as though life was a sorry business. It is hard to find a good-looking man or woman. Worry is the cause of their woebegone appearance. Worry makes the wrinkles; worry cuts the deep, down glancing lines on the face; worry is the worst disease of our modern times.

Care is contagious; it is hard work being cheerful at a funeral, and it is a good deal harder to keep the frown from your face when you are in the throng of the worry-worn ones. Yet, we have no right to be dispensers of gloom; no matter how heavy our loads may seem to be we have no right to throw their burden on others nor even to cast the shadow of them on other hearts.

Anxiety is instability. Fret steals away force. He who dreads to-morrow trembles to-day. Worry is weakness. The successful men may be always wideawake, but they never worry. Fret and fear are like fine sand thrown into life's delicate mechanism; they cause more than half the friction; they steal half the power.

Cheer is strength. Nothing is so well done as that which is done heartily, and nothing is so heartily done as

that which is done happily. Be happy, is an injunction not impossible of fulfillment. Pleasure may be an accident; but happiness comes in definite ways. It is the casting out of our foolish fears that we may have room for a few of our common joys. It is the telling our worries to wait until we get through appreciating our blessings. Take a deep breath, raise your chest, life your eyes from the ground, look up and think how many things you have for which to be grateful, and you will find a smile growing where one may long have been unknown.

Take the right kind of thought—for to take no thought would be sin—but take the calm, unanxious thought of your business, your duties, your difficulties, your disappointments, and all the things that once have caused you fear and you will find yourself laughing at most of them. In some you will see but friends in disguise, and in others puny foes decked out as giants. But begin to dread them, brood over them, look at them with eyes prejudiced with fear, and the least difficulties rise like mountains. In winter some people worry themselves into malaria over the mosquitoes they may meet next summer.

Coming events cast their shadows before; they cast their sunshine, too, if we look at them aright. As a strong man rejoices to run a race, as a young man anticipates with joy the coming struggle, so does the brave heart face to-morrow not only without fear, but even with gladness.

Mistaken ideas of religion are re-

sponsible for a great many of the unnecessary wrinkles on the human face. Too many have thought it would be impossible to be happy in two worlds, and so, having elected happiness in the one which they thought would last longest, they have no choice but to be unhappy in this one. In fact, some seem to suppose that the greater their misery here the more intense will their bliss be there. If Heaven is to be bought that way, certainly many are paying full price for it.—*Henry F. Cope, in Washington Post.*

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 point 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, no-

ble, vigorous and strong. Never for an instant allow yourself to think that you are weak and mean and contemptible. After awhile, you will retain permanently the character which you assume.—*Success.*

THE MOST WIDELY CIRCULATED BOOK.

At the annual meeting of the British and Foreign Bible Society, in May, at Exeter Hall, the secretary gave a most interesting account of the society's gigantic work during the past year. Nearly 6,000,000 copies of the Scriptures were issued, showing an increase of 100,000 over the previous year. The total issue since the inception of the society has reached the colossal figures of 192,000,000. The list now includes the complete Bible in 100 languages, the New Testament in 94 and at least one book of Scripture in 196 more. Some 350,000 copies of the Russian and Japanese Scriptures have been distributed among the belligerents in the far East.—*Church Eclectic.*

Come unto Me, is the invitation to-day from the Father of Lights and the Giver of Gifts.

Do you know just how to accept it?

Except ye become as a little child ye can in no wise enter the Kingdom of Heaven.

Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him.

THE PASSING SINGER.

Oh, all of you that hold the gates of vision

Fling wide your doors to those without that wait,
And lead them through the highways of your city
And through its temples, ere it be too late.

Oh, all of you that know love's orchard closes

Bend down the boughs for those beyond the wall;
Gather for them from all your wealth of blossom,
And shake the branches that the fruit may fall.

Oh, all of you made stewards of earth's treasure,

Give while you may the gold that is your trust;
For you shall lie at last where is no giving,
With helpless hands close-folded in the dust.

Oh, all of you dwelling in the house of learning,

Set forth your pages that the poor may read
The gathered wisdom that the years inherit,
In haste before you pass beyond their need.

Oh, all of you that know the wells of gladness,

And sing beside them, share, while yet you live,

Your pitcher with the thirsty, ere, hereafter,

You hear them cry and be too poor to give.

Ah! give. The road you tread has no returning

But stretches on into the endless night:

Then give your life, your joy, your gold, your learning;

Lift high your lamp of love and give its light.

—*Ethel Clifford, in Blackwood's Magazine.*

SUNSHINE.

"Your grumbler never gets on. Nature in a sarcastic mood seems to have ordained that the persistent whiner shall want for everything except something to whine about.

"Disappointment sardonically meets him at every turn. Misfortune ever lurks in his shadow.

"The whine is a signal-call to a thousand and one little demons of distress and disaster, which mock and lash, hinder and dishearten.

"Psychology has pretty well established the theory that ghosts are creations of the subjective mind—and trouble-finding is very much like ghost-seeing. You see blurs and blotches which, if properly traced, will be found to begin and end their actual existence in your own eye or stomach or liver.

"There is nothing else you can look for with so much certainty of finding it as trouble.

"But you have never noticed that most of your troubles are of to-morrow, that few of them are really present to-day, that there are hardly any worth mentioning in all your past?"

"If anticipation did not go more than half way to meet troubles most of them might miss their way and never get near you.

"He who whines does himself injury such as his meanest enemy could not do to him if he would. He warps his own mind; he weakens his own arm; he enervates his own strength; he deadens within himself the divine gifts of cheer and hope, and he dams up his own soul against the sweet inspirations of human sympathy.

"Never yet did success worthy of the name abide with a man with a whine in his heart.

"A whine is premeditated and pre-arranged failure.

"They say that one of the things you can not make or alter is environment—that it is fixed, inflexible, and that you are its slave. This is a pessimistic lie.

"To our own moods environment is a looking glass; it smiles back at us if we smile; if we frown, it frowns.

"He who thinks that the world is full of good people and kindly blessings is much richer than he who thinks the contrary. Each man's imagination largely peoples the world for himself. Some live in a world peopled with princes of the royal blood; some in a world of paupers and privation. You have your choice.

"This is a big, busy world. It cares precious little what you think

of it or what faults or troubles you find in it. It is a choice that concerns yourself more than all others combined, whether you grouch in the gloom, the companion of hateful goblins, or stride in the sunshine, seeing smiles and catching shreds of song.

"Men and women in God's image were not made as whining, groveling things. They were made to stand erect, mentally as well as physically; to labor well and joyously; to take the gifts of providence, whether they be joy or sorrow, and bear them cheerfully and with courage; to add ever something to the world's store of happiness, if it be only a smile.

"Look up! See how flooded with sunshine this beautiful world is when faced with smiling eyes!"—*Eternal Progress.*

And what care I how rich you be!
I Love you, if your thoughts are pure.

What signifies your poverty

If you can struggle and endure?

'Tis not the birds that make the spring;

'Tis not the crown that makes the king;

If you are wise, and good and just,
You've riches better than all other!

Give me your hand—you shall—
you must;

I love you as a brother!

—C. Mackay.

Each good thought or action moves
The dark world nearer to the sun.

—Whittier.

TRUST IN THE HOLY SPIRIT.

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."—Psalm xxxvii, 3.

After we speak the word, there is a time of gestation, and this is the time of trusting. Trust is the soil, the dew, the air, the sunshine in which the word unfolds from the conception to its full manifestation; until that which we have spoken comes to be the most prominent feature of our lives.

This Land of Trust is the promised land. It is the being established in the Divine Consciousness. It is here that the "Soul Dwells Serene." To live in the Eternal Now is to live the life of perfect trust and peace. To trust is to be receptive to the Divine gifts that are ever being outpoured; it is the ability to feel the Presence always.

It is impossible to love without also trusting. Faith, Trust, Hope and Love can not be separated, they belong together. They have been called the fishers of the soul, because they draw into their net all that they go forth for, all they reach out after.

Faith and Trust are brothers and must ever work harmoniously together. That which Faith wills Trust brings into visibility. Faith speaks the Word; Trust shines upon it until it is full-grown, strengthening it, making it strong and vigorous.

All that the Father hath has already been given us. Faith and Trust

bring this to our consciousness, so that our work of appropriation begins. In the Land of Trust we hear the guiding voice of the Spirit. Here we are "led, not driven." Here we understand how easy, how wondrous easy and light is the yoke of the Christ.

The inscription over the gate of this land is, "All care abandon ye who enter here." Here in the Land of Trust we live as care-free, as natural, as the birds and the flowers; here we walk ever in the light, for we have passed from Shadow Land into the city that the Lord Himself is the light thereof.

The very trials that come to us are the answer of the Holy Spirit to our call for more light. We gain the light by seeing through and overcoming those difficulties. Ruskin says: "All our life is music if we strike the notes rightly and in time. But there must be no hurry, there must be no haste. There is no music in a rest, but there is the making of music in it." In the rest the Holy Spirit speaks to us, and the music is the carrying forth of that which the Spirit has given us.—*Agnes McCarthy, in Fulfilment.*

Watch your thinking: be steadfast, and keep thy eye single: do not make negative statements, for your word is a power. Let us awake and stand steadfast with the armor of Love, so that fear and pain will leave us. Fear is torment, so be brave and center yourself in the heart of God where your supply lies.

CHRISTIANITY IN JAPAN.

The progress of Christianity in Japan is one of the most interesting features of the revolution in progress there. Edicts strictly prohibiting Christianity were still in force as late as 1868, and freedom of religious worship was not established until 1872. To-day Japan holds "wide open" the doors to all religions, and attentive congregations can be obtained everywhere.

The Rev. Ernest W. Clement, a widely known Baptist minister, the head of the Duncan Academy at Tokyo, has recently prepared a valuable compilation on the growth of Christianity in Japan, which discloses a remarkable phase of tolerance as one of the present characteristics of that wonderful nation. There are now Christian churches in every large city and in almost every town in Japan, and they all have complete freedom to teach and worship in accordance with their convictions. There are a number of Christian newspapers and magazines. Christian schools are given all the privileges granted to government schools of the same grade. The associations of the Christian denominations are exempt from taxes; hospitals, asylums, refugees for the poor, the neglected, the widow and orphan, the sick, the insane, the outcast and the wayward are established.

Christians are now found in disproportionately large numbers in official life. The present diet contains 7 out of 379 members, 1 in 54. There are

now about 300,000 professing Christians of all denominations in Japan, 100,000 of whom are protestants, or one in every thousand of population, yet in the imperial house of representatives they stand one in fifty-four. The church membership in 1903 was as follows:

Protestant	55,315
Catholic	58,086
Greek Church	27,366

Mr. Clement draws an interesting comparison between the situation in Japan to-day and that of Rome in the days of Constantine, and concludes with the prediction that Japan will become a Christian nation within the present century.—*Philadelphia Ledger*.

NEEDED A DOCTOR.

"So you've got a degree as doctor of music, eh?" said the friend of his childhood.

"Yes," confessed the artist, proudly, "It was conferred on me yesterday."

"Well, I don't suppose you kin hope for much practice yet awhile," mused the friend, "but say— my gal's parlor organ got all smashed to bits when we moved last week. Would ye like to try your hand on that?"—*Cleveland Leader*.

Come, let us have love and sympathy and toleration with all men who venture upon the ocean of truth to find out a channel through it for themselves.—*Drummond*.

HOLY, HOLY, HOLY.

BY BISHOP HERBER.

[In even the smallest collection of standard hymns there would certainly be several by Reginald Heber (England, 1783—India, 1826), the author of "Greenland's Icy Mountains." By many authorities the hymn below is thought to be his finest piece of work, and in the service of the churches of all denominations it takes high rank. In fact, in a large number of them the first verse is invariably used as the opening note of praise Sunday morning. It is always sung to the tune "Nicea," written expressly for it by Dr. J. B. Dykes.]

Holy, holy, holy! Lord God Almighty!

Early in the morning our song shall rise to Thee;

Holy, holy, holy! merciful and mighty!

God in three persons, blessed trinity.

Holy, holy, holy! all the saints adore Thee,

Casting down their golden crowns around the glassy sea;

Cherubim and seraphim falling down before Thee,

Which wert, and art, and evermore shall be.

Holy, holy, holy! though the darkness hide Thee,

Though the eye of sinful man Thy glory may not see;

Only Thou art holy; there is none beside Thee,

Perfect in power, in love, and purity.

Holy, holy, holy! Lord God Almighty!

All Thy works shall praise Thy name, in earth, and sky, and sea;

Holy, holy, holy! merciful and mighty;

God in three persons, blessed Trinity!

A BEAUTIFUL IMPRESSION.

A lady called at the house of a neighbor on an errand, but as the family were away she asked the hired man to tell his employer that she would call again. Being in a hurry, and thinking that the man knew who she was, she did not leave her name. The lady of the house returned before the rest of the family, and the man told her that a lady had been there who said she'd call again.

"Who was it?" inquired Mrs. H—.

"Oh, I don't know her name," replied the man.

"But you should have asked her," said Mrs. H—, "so we could know who had been here. Can't you tell me anything by which I can know who came? Where does she live?"

"I don't know," said the man, "but she is the one that always smiles when she speaks."—*Leaves of Light*.

Every industrious person should try his hand at something and if he does not succeed he should try both hands.—*Marden*.

THE DAWNING LIGHT.

Keep working on for what is right,
And God will shed around His light,
As daylight follows after night;
Then all, at last, the dawn shall see,
And know the will of God shall be
To make our souls sincere and free;

While only truth and love shall stay
To usher in life's glorious day,
And teach mankind the heavenly way
To find God's kingdom, bright and
fair,
Where souls are free from mortal
care,
And find sweet peace beyond com-
pare.

—*Martha Shepard Lippincott.*

HOME, SWEET HOME.

Home! What a hallowed name!
How full of enchantment and how
dear to the heart! Home is the mag-
ic circle within which the weariest
spirit finds refuge. The word home
touches every fibre of the soul. Ask
the lonely wanderer who plods along
his way, bent with the weight of age
and white with the frost of years,
"What is home?" He will say it is a
green spot in memory, a center about
which the fondest recollections of his
grief-oppressed heart cling with all
the tenderness of youth's first love.
Home has an influence which is
stronger than death. It is law to our
hearts and binds us with a spell
which neither time nor change can
break. Not merely friends and kin-
dred render that home so dear, but

the very hills and streams throw a
charm around the place of one's na-
tivity. It is no wonder the grandest
hairs are tuned to sing of "Home,
Sweet Home." No songs are sweeter
than those we heard among the
boughs that shade our parents' dwell-
ing, when some evening hour found
us gay as the birds that warbled o'er
us. We may wander away and
mingle with the world's strife, form
new associations and fancy we have
forgotten the land of our birth; but
as we listen, perhaps, to those sum-
mer winds, the remembrances of oth-
er days come over the soul and fancy
bears us back to childhood days and
Home! We may find climes as beau-
tiful and friends as dear, but they
will not usurp the place of "Home,
Sweet Home."—*Florence Moorhouse.*

All one's life is music if one touch-
es the notes rightly and in tune. But
there must be no hurry. There's no
music in "rest." But there's the mak-
ing of music in it.—*Ruskin.*

To live happy in this world it is not
enough to know how to work; a man
must know how to rest. The man
who knows only to work will soon
wear out. If he doesn't wear out im-
mediately his work will suffer in some
way. No man can do his best work
unless he alternates it with a little
rest. A man who can't drop his work
from his mind had better take a few
weeks off to study the rest question.
His nerves are not what they should
be.—*George's Weekly.*

JUST BREATHE.

Don't take a stimulant. Just breathe. This is the advice of a doctor who does not believe in the old medical policy of mystery, but who undertakes philosophically to explain to any patient why such and such a remedy should be beneficial.

"When you are 'let down,'" continued this physician, "don't take a cocktail. Just breathe. Put your finger on your pulse and get its rhythm. During eight beats draw in the breath, breathing deep and low, and forcing the diaphragm down first, then filling the upper lungs. Then exhale this breath during four beats of the pulse.

"Now, if you are working with a piece of machinery, say a typewriter, what do you do to make it run more smoothly? You don't put a lot more oil on it, and gum and clog it all up. You clean it first. You can best clean the blood by breathing. The blood passes through the lungs, and it needs and expects to find plenty of fresh air with oxygen in it. If it can't find perfectly fresh air, it needs more air which is not perfectly fresh. It needs to be cleaned by contact with the air.

"Once in a while hold the lungs full of breath as long as you can without expulsion. In doing this you are simply cleaning the machine. You are cleaning the blood. At the same time you are giving that little fillip to the action of the heart and the nervous system which you thought you were giving when you took the cocktail. In the latter case you didn't

clean the machine. You simply ran it a little faster and gummed it up a little more.

"You can get the same results, the same feeling of exhilaration and of accomplishment, without taking the cocktail, and at the same time the machine will steadily improve in its running quality. Breathe the best air you can get, and plenty of it. It is as necessary as food. The heart and lungs act involuntarily. In a hurried business life they become too involuntary. In that case, don't take a cocktail; just breathe."—*Philadelphia Telegraph*.

The power of the Spirit is tremendous. Even one moment each day given to prayer, meditation and the silence will bring a great amount of benefit. First of all it will tone down nervous excitement, bring serenity and calmness, and enable us to see things more clearly. The temperament will be better, and the health will be better. Sound health will be one of the first signs, and a sweet, beautiful voice.—*The Magazine of Mysteries*.

And this commandment have we from Him, That he who loveth God Loveth his brother also.

Sing you a song in the garden of life,

If only you gather a thistle;

Sing you a song

As you travel along,

An' if you can't sing—why, just whistle! —*Frank Stanton*.

WHERE THEY LOST THEIR LUCK.

In dwdalling.
 In indecision.
 At the race track.
 In poor judgment.
 In worry and fretting.
 In magnifying difficulties.
 In a bad business location.
 In trusting unworthy people.
 In trying to get rich quickly.
 In letting their ambition cool.
 In oversanguine expectations.
 "At the end of a fishing rod."
 In not daring to take chances.
 At cheap, demoralizing shows.
 In not mastering their moods.
 In getting into the wrong place.
 In making a business a pleasure.
 In not quite knowing their business.
 In working only when they felt like
 it.
 In waiting for something to turn
 up.
 It went down in drink and up in
 smoke.
 In trying to take short cuts to suc-
 cess.
 In looking on the dark side of every-
 thing.
 In not working to a plan or pro-
 gramme.
 In neglecting their personal ap-
 pearance.
 In overconfidence born of a first
 easy victory.
 In choosing a silly, extravagant
 girl for a wife.
 — Orison Sweet Marden, in "Success."

"Dear friends, I was going to tell
to-day

Why cows don't graze in the Milky
Way,

Only I forgot it.

"Who 'tis that's always telling stor-
ies,

And in the mischief done he glories,

Only I forgot it.

"Who kicked a dog and drowned a
cat,

And who put tar in the teacher's hat,

Only I forgot it.

"How 'twas the church bell lost its
tongue,

And the parsonage gate from its
hinge was sprung.

Only I forgot it.

"Who daubed red paint on the court
house door,

And spilled the ink on the school-
house floor,

Only I forgot it.

"I was going to speak of myself quite
well,

And about other folks's failings tell,

Only I forgot it.

"And if you're not pleased with all
to-day,

I hope you'll go quietly on your way

And just forget it.

Whatever people may think of you,
 do that which you believe to be right.
 Be alike indifferent to censure or
 praise.—Pythagoras.

A COMPOUND ELIXIR OF LIFE.

The life of the Christian is exposed to a multitude of ills, which might be prevented instead of cured, if the prescription given in a story told by the New York Observer, were used. Write it down, and keep a supply of the ingredients on hand.

A mixed company were gathered in the little chapel. They had come together from many quarters; there were old and young, rich and poor, Differing in many respects, they were all alike in one: all were sick—some sick in body, some sick in mind, some sick in heart. They all needed to be comforted of God. The lesson of the evening was the thirty-seventh Psalm. One and another commented upon it. Then the chaplain arose.

"Dear friends," he said, "here in seven verses is a prescription for each one. Fill it, take it, and life will no longer be to you the greivous way it is now. There are six ingredients: 'Fret not,' 'Trust,' 'Delight thyself,' 'Commit thy way,' 'Rest,' and 'Wait patiently.' Then, as if a double measure was needed, 'fret not,' is repeated. Try this prescription of the Great Physician, and see how it will tone the spirits while it quiets the heart."

Only these few words, and the chaplain sat down, but the clearing brow, the uplifted look, showed that into some lives the balm had dropped, and was even then beginning its work.

But indeed conviction, were it never so excellent, is worthless till it converts itself into conduct.—*Carlyle*.

ARE WE PAGAN YET, OR CHRISTIAN?

Are we pagan yet, or Christian?
Look conditions in the face:
Mars, the god whom still we worship?
Mammon in our Ruler's place?
After all our boasted progress, have
we reached the nobler race?

Are we pagan yet, or Christian? Do
we use as shibboleth
The old watchword of the Roman, or
of Him of Nazareth?
Do we preach love's law of mercy or
the leaden law of death?

Are we pagan yet, or Christian?
Answer by the higher light;
Let the test be by the standards of
unchanging truth and right.
Do we worship toward the morning,
or the past's war-clouded night?

Are we pagan yet, or Christian?
Do we rob and over-reach?
Do we wrong and slay our brothers
'neath the mask of godly speech?
Sow we seeds of love or hatred? Do
we practice what we preach?

Are we pagans yet, or Christians?
Tell the truth whate'er betide.
By our lust, our greed, our conquest,
is our Saviour still denied?
By the murder of His brethren is our
Lord yet crucified?

—*Practical Ideals*.

Life never turns its best side toward us until we have turned our best side toward it.—*Marden*.

SENTENCE SERMONS.

Virtue is not a matter of the vogue.
You can not lead a man with a club.

Praise is blame where it is not deserved.

The double-minded are but half witted.

A shepherd is not known by his shears.

Backbiting indicates lack of backbone.

The fear of to-morrow is the foe of to-day.

Piety is more than a nice little line of patter.

No creed may be more bigoted than one creed.

Borrowing trouble never strengthens a man's credit.

It's hard to find heaven by looking down your nose.

Satan agrees with the man who is satisfied with himself.

Ridicule is but a sword of lead when it strikes at righteousness.

A man is known by the things he seeks rather than by those he finds.

No man ever yet made a track that some one else did not walk in it.

Labor to give the best expression to yourself rather than to make the best impression on others.

The pessimist is the man who realizes that it is hard going uphill, and therefore he puts on the brakes.

When a man talks about giving honor to the Most High he needs to be sure that he has some of his own in stock.

—Henry F. Cope.

TO WHOM LOVE COMES

Though I were blind,
And love came unto me
And touched my sightless eyelids
tenderly—

Then straightway over all the land
and sky and sea
A strange, new radiance would seem
to be
Shining alone for me,
Though I were blind.

Though I were old,
And love walked by my side,
And led the narrow way to death's
dark tide—

I'd follow on, nor once look backward
at the wide
Free ways of youth, but forego all
life's pride,
To have love by my side,
Though I were old.

To whom love comes
The night is as the day;
No need of sun nor moon nor stars
have they;
A glory shines about earth's darkest,
dreariest way
That mocks at pain and death and
dull decay.
Life is eternal day
To whom love comes.

—Lucile Rutland.

All that is, at all,
Lasts ever, past recall;
Earth changes, but thy soul and God
stand sure.

—Browning.

FORGIVE AND FORGET.

Forgiveness is not complete forgiveness until we forget that which we forgive.

'Tis sure the highest science to forget.—*Pope.*

It is God-like to forgive and forget.

And we come to know God better when we can forgive and forget and love. We then begin to comprehend our Father's mighty love for *all* of His children.—*Frank Harrison.*

I am glad because I hope. I hope everything. There are two theories of this universe: I have no time to go into an explanation of them now. One is that the only real things are what we call matter, matter and force, and that all my thoughts and dreams and fancies and hopes and fears and loves are only cunning manifestations of these forces, and that, when they dissolve, all these others will fade like a mist, and be no more. That is one theory. The other is that life, love precede form and create form; that we are in the midst of an invisible universe, of which this is only a part and passing manifestation, and that there are a thousand openings and avenues by which they intercommunicate every day and every night. This is the theory I hold. I believe in God; I believe in the eternal life; I believe those we call dead are still alive. I believe, then, that any human being who has placed his foot upon the lower rounds of the commonest, poorest existence has been given a gift which is past all imaginable

value. If my feet are on this round, no matter which one it may be, it leads—where? To the stars, to God, to everything. I am in a primary school, a kindergarten. I am being trained for a little while here. I am going out by and by to be a citizen of the universe. That is my belief; and for that hope, and because this life of mine, no matter how restricted, no matter how poor, how diseased, no matter what it may be for the present—because it is on the pathway to that—I am glad beyond any power of speech.—*Rev. Minot J. Savage.*

“Rocked upon the raging billows,

While the tempest tossed the deep;
Calmly on the seaman's pillow

Jesus lay in quiet sleep.

Wilder grew the storm, and faster

Soon the waves the vessel fill,
Wake! they cry, We perish Master,
He can save us and He will.

Sweetly hear the Savior saying

Stormy sea and tempest staying;
Wind and water all obeying;
Hear Him saying, Peace be still.

Frightened, faithless, trembling, tearful,

Jesus kindly to them saith
Why, Oh why, are ye so fearful
How is it ye have no faith?

Lord we perish. they are crying,

Save us Lord. they pray until,
Calm as softest zephyrs sighing,
Wind and sea obey His will.

A PRAYER.

Closer to Thee, O Lord,
 Closer to Thee; ;
 This earnest, heartfelt prayer,
 Ascends from me
 Bend down a listening ear,
 My supplication hear,
 And bring me ever near,
 Nearer to Thee.

May old things pass away,
 And all be new;
 Let Thine almighty strength
 Each vice subdue.
 O cleanse my heart from sin;
 Make me all pure within;
 May life in Christ begin,
 Life, full and true.

May I the Spirit's fruits
 Each day display;
 Let love and joy and truth
 Show me the Father's face;
 And may my soul embrace
 Thine all-sufficient grace
 Which keeps a way.

May steadfast trust in Thee
 Bring perfect peace;
 Bid fear and anxious thought
 And doubt to cease.
 Help me to do Thy will;
 Then shall I fear no ill,
 And, as my heart grows still,
 May faith increase.

Then shall my life be hid
 With Christ in God;
 Even though the cross I bear,
 And feel Thy rod.
 Help me to watch and wait,

'Till I reach Heaven's gate.
 What though the path were strait
 My worn feet trod?
 —Mrs. L. P. Warren, in *Congregationalist*.

Death is the utmost and last enemy that the soul is competent to overcome. The conquest of death is the conquest of all. Jesus said: "If a man keep my saving he shall not taste death." Death is the waste-basket carrier for the Ignorant, escaped by the Wise.—J. Stitt Wilson.

And as ye go, preach, saying: The Kingdom of Heaven is at hand. Heal the sick; cleanse the lepers; raise the dead; cast out devils.—Matt. 10:7-8.

And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues.

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.—Mark 16:17, 18.

Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.

Peace is yours. Let no man rob you of that. Your life is in the Eternal Life and beneath all loss you have known is the Eternal Love wherein there are rest and love for you.

"Let everything that hath breath praise the Lord. Praise ye the Lord."
 —Psalm cl, 6.

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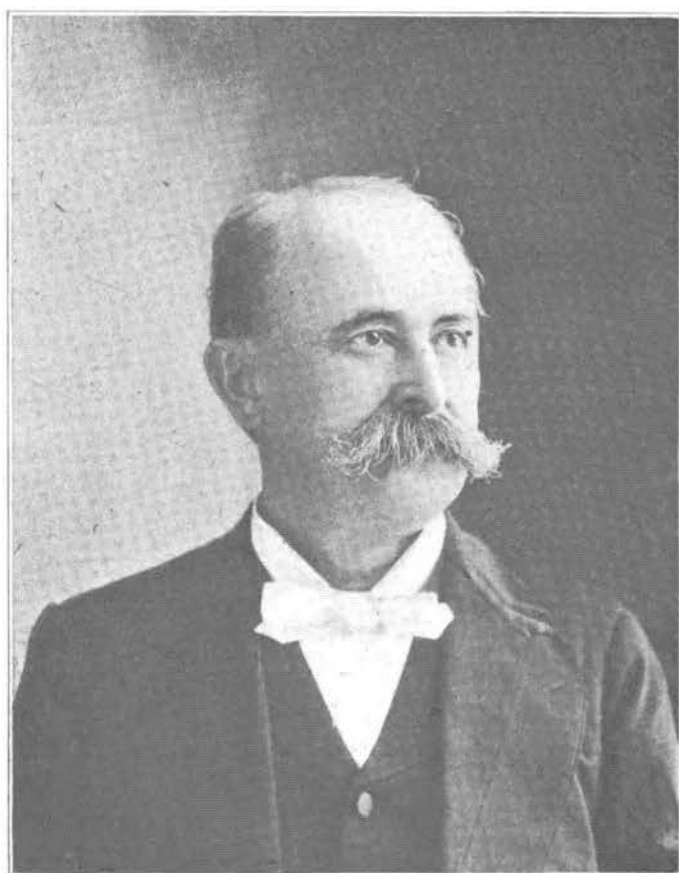
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The
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BISHOP OLIVER C. SABIN.

Washington News Letter

VOL. X.

WASHINGTON, D. C., SEPTEMBER, 1905.

No. 12.

Man's Unity With God.

BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church Sunday Morning,
April 16, 1905.

The subject of the lecture this morning is, "Man's Unity With God." I will read a few texts from the Bible along that line:

I and my Father are one.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

So we, being many, are one body in Christ, and every one members one another.

There is one body, and one Spirit, even as ye are called in one hope of your calling.

One Lord, one faith, one baptism.

One God Father of all, who is above all, and through all, and in you all.

Hear, O Israel: The Lord our God is one Lord:

For in Him we live, and move, and have our being.

"I and my Father are one." When we come to contemplate the magni-

tude of that statement and realize it, that we are one with God, it makes our hearts sing with joy and with thanks. God is omnipresent life, omnipresent good, and, wherever God is, there is life and there is good. And God is everywhere; therefore life and good are everywhere. We live, move and have our beings in life and in good, one with God, God in us and we in Him. We live in Him and He lives in us, and in all the world and in all the universe there is nothing but good. These seeming evils which come up before us are but transitory, passing on, of so-called material or mortal mind without reality, without permanency, without force and without effect, except as we, in our own consciousness, give them force and effect. There is no evil and can be no evil, if we realize that we live, move and have our beings in God, that we are one with God, the Father and that the very impulse of our heart is but the

throbbing of the God thought that is in us; that every motive which impels us to action is but the carrying out of the mind of God, which controls. Realizing this we know something of the beautiful oneness with the Father. There is no evil and can be none, except as we give it power and effect in our own consciousness.

We are one with God in love, and love is all. Love is the mighty force which impels the universe. Love is the only thing by which we can accomplish anything and the attempted accomplishment of any purpose without love is like one's trying to do mechanical work without proper tools. Love is the only power. You can have your battleships and your armies and you can have wonderful machines and enginery; you can have all the power of so-called mechanics, and yet they are but as tinkling cymbals; for all the power that is is Love, for God Almighty is Love and God is all. "If we love not our brother, whom we have seen, how can we love God that we have not seen?" Any statement that we love God and yet, at the same time, hate our brother is a false statement. It cannot be true and Jesus Christ tells us so. It is false coin, it is a hypocritical statement and burdens one's presence on the face of the earth; but the one who is in touch with God Almighty, in tune with God Almighty, is the one whose heart is surcharged with Love, and he is the only one in this universe that has power; and, in the degree that we are in oneness with God in Love, in

that degree are we powerful and in that degree will we move the world.

There is a gentleman, sitting in this audience, whose grandfather commenced a reform movement in England. He was a laboring man, and he had nothing but Love. He had no education, but his heart was filled with Love, love for his fellows. He conceived the idea that he would build a church. He had no money to buy stone or brick, but, after his day's labor was over, he would take his wheelbarrow and would go along the highways and byways, and where he found a stone he would put it into his barrow. Finally he got such a pile of stone that he built a church. From that humble beginning he kept on with his work, until church after church was built. To-day his organization is one of the strongest in England.

That was Billy Bray, and we have the promise of a lecture from his grandson, who had been a minister ever since he was fifteen years old.

He is here, preparing to go out and give this higher life and this Truth to the people of England, as we are trying to give to the people in America. His heart was filled with love. That Love was a mighty force and to-day the disciples of that church are numbered by the hundreds and the only power that moved it was Love.

A German student less than a century ago went from Germany to England and settled in the little town of Bristol. He had a call to preach and they gave him 52 pounds a year. He

preached two years for that and then decided that it was wrong for him to have any salary and he told them he could not take their pay any longer; that if they wished to do so they could place a box at the door and give an offering for the sustenance of him and his work. They did so and from that time hence forth and forever he never did ask a human being for any kind of help. The result of that work was that he established schools and in some of the schools were children who had to be taken away because they had no home, so he established orphan asylums. He had five large flourishing asylums and six or seven schools, night and day, and the Bibles and literature that he scattered over the world were numbered by millions. And the only power that George Mueller used was the power of Love. He was in oneness with God, for God is Love. He devoted his life and energies to the good for his fellowman and let Love alone dictate. To Love alone he looked for his supplies and never was disappointed. Doing as he did we are one with the Father in Love, when we are perfect, and when we are perfect the oneness appears.

We are God's image and likeness, created in that way. Male and female created He them. Man is composed of the male and the female. The one without the other is incomplete. The one is but the half of the whole, and the idea that the so-called masculine gender have the right to dominate the thoughts and conduct and actions and morals of the female

is a relic of ignorance and of barbarism that has come down with the ages and was hatched in that story that was told in the Garden of Eden, where the woman was said to have been cursed with pains, etc., and commenced to be under the dominion of her husband.

Creation was completed on the sixth day. The last created thing was man. "Male and female created He them" and since that time there has been no creation of man.

I do not know why that story was put in the Bible, what the object was of putting that allegory in the Bible, but by that one thought woman has been cursed, trampled under foot because of the story in the garden of Eden. Similar in results is that other story which says that there is a devil who is sweeping out the world, trapping mankind, laying snares for them and that man has a broad road and the whole world, so to speak, in his rushing down this road to destruction and God's power has become so enfeebled that only an occasional one gets into Heaven going up a narrow, steep, rugged path, that only one gets in there, once in a while. The idea that God created man in His image and likeness, a spiritual being, living in a spirit, to be destroyed is not true. Each and every one of you is the son of the King, perfect; and, when the breath of life was breathed into you, you became a living soul for all eternity. If you sin, if you commit breaches of moral or physical law, so-called, you are to be punished.

The idea that God created his child-

ren and foreordained from all eternity that some of them should go to hell is error. Cervantes was burnt at the stake and John Calvin looked on and gave his consent because he denounced the idea that infants were foreordained for all eternity to burn forever in hell. But you see the world is advancing; enlightenment is coming and, instead of having a Father in Heaven that we are afraid of and a devil that is a monster and a hell, that is a horror, we are taught that God is Love, that God is our Father and that in Him we live, move and have our being. If we will only consent to hold out our hand, He takes us by the hand and leads us along the pathway of life, supplying all of our necessities, giving us absolute health and perfect harmony; and the sweetest thing of all the world is God, the Father. Such a God we love to love, but the monster that would allow his child to burn even over night in any fire not bigger than the fire in my grate, you could not get a gibbet high enough to hang him, in this country. The people would not allow it, and yet the God they hold out consents that His children shall not only be punished for a time but for all eternity. You see that would be a monstrous injustice, monstrous injustice. Here is all eternity on one side and here are seventy years on the other. Could a person commit crimes enough in that 70 years to justify an eternal burning? It is such a monstrous punishment that it would darken the pages of history. History tells here and there of a person who was called

cruel. Such persons go down the ages in history as monsters, but they would be paragons of mercy compared to the picture that is held out as that of our Father in Heaven.

We must rise above this oldtime prejudice. We do not serve God because we fear Him, we serve Him because we love Him. We serve Him because we could not afford to do anything else. It is the sweetest thing in all the world and when we have God on our side, as in thousands of instances that we have given you—and I could give you others by the thousand—then no sorrow can cross our peaceful breast, and we have perpetual sunshine in which to walk and no evil can come near us. We are the image and likeness of God, and we are one with God when we are as we should be, and we not only want to help our brothers and our sisters, but we want to lift them up, so to speak, to be a prop to their tottering footsteps and give them of this beautiful elixir of life and of God and get it into their consciousness and be a stay to them until they can stand alone.

Look at the world and what do we see? We see a whole world of sickness. A gentleman called on me during the Inauguration week whom I had known forty years ago and almost half of the conversation that we had in several hours was of this one or that one's death. It was a perfect stream of death. God never created death. The world, man, created it, and it is carrying man over the cataract and it will, as long as he be-

believes in it. As long as man follows this pathway of sin he will find himself in want and in poverty, groveling in the dirt, so to speak, in many cases really amid absolute dejection and poverty. You will find others that might just as well be there. They are scheming and planning for a time when God Almighty will go back on them and they will not have enough to keep them out of the poor-house until death comes as a merciful messenger and takes them away.

All of this is wrong; all of this is error, because Jesus said, "Take no thought for the morrow. Sufficient unto the day is the evil thereof." Suppose I should go home to-night from this service and sit down and commence to worry about my business, declaring it is not going to be good to-morrow, or may be dull in the summer, and I would not have enough money to throw away on this or that pleasure. How ridiculous that would be. God will take care of your business. Trust to God. Realize your oneness with the Father. Jesus said, Consider the birds, they neither sow nor do they spin and they do not lay up in barns. They do not worry, and yet God feeds them and He says how much more are ye than the birds? Yet the Christian world is taught to believe that these signs are not true, that there is no truth in them. If we take their actions as their teaching, because it is a striving from morning until night and from night until morning scheming for the almighty dollar, not one of them seems to be willing to trust God Almighty.

Have I good clothes on? Well I thank God for that, because every good and perfect gift comes from the Father. Have I had my breakfast? Yes. Well, I thank God for that and, if the time ever comes when I get where the dinner is not there, I will do as George Mueller did, when his tables were surrounded by little orphans and not a sign of dinner on them. I will thank God Almighty for the bread and food that are coming.

God's promises are always sure. Suppose you give a check on your bank. You have not the slightest doubt that the check is going to be honored. Here is a bank that is inexhaustible. It belongs to you, you are one of God Almighty's heirs. All that God has is yours, all you can use of it, and it is not inexhaustible. All may stand in the sunshine and we will all get the sunshine, and yet the sunshine will not be exhausted. There is enough sunshine for all the world besides. And it is so with this universal supply, everything is ours. It is our bank, it is our supply. Then trust it and realize your oneness with the Father and your checks will always be honored and they will always be paid and you need not go around worrying and getting the crowfeet all over your face and becoming wrinkled up and hideous in your looks.

All that is but care and worry brought on by failing to trust to God Almighty. If a person has God's true faith in his heart it takes the crowfeet out of his face; and, if he commences when old, as I did, he will

Brighten up and become stronger and better and more beautiful. The longer you live in the Truth, the brighter you get, and the stronger you grow, the more perfect you are and you realize your beautiful condition, your heirship, your oneness

with the Father. I and my father are one.

"Under thy wings, my God, I rest,
Under Thy shadow safely lie,
By thy own strength, in peace, possessed,
While dreaded evils pass me by."

MOST PROLIFIC SACRED SONG WRITERS.

Wonder is always expressed and doubts arise when the statement is made that the Rev. Charles Wesley, a clergyman of the Church of England actually wrote seven thousand hymns during his lifetime. This statement is verified by the publication over his own signature of thirty-nine books of poetry, sacred and secular. It is doubtful if there exists a hymn book adopted by any religious denomination which does not contain several of his sacred songs.

Thomas Moore wrote very few sacred songs, but of those few, one stands out pre-eminent and will be sung till time be no more by the people of this whole earth. This song, that always reaches the heart, is "Come, Ye Disconsolate," found in almost every hymn book and never accredited to the author.

The Rev. Charles Wesley must have been writing hymns all his life, and it is recorded of him that he wrote on horseback while travelling from place to place upon his duties in the Church. In those days graphite pencils and flowing pens were unknown, and he wrote with a piece of soft lead he always carried with him on any old scrap of paper. He lived to be

eighty years of age, and was born in 1708.

The hymns of Dr. Watts come next in number to those of Charles Wesley, namely, 697, but they mostly appealed to children, although never forgotten in later years.

The fact is that Wesley commenced writing his sacred hymns at the age of twenty-nine.

The Methodist hymn book in this country, as well as the Wesleyan hymn book in England, being so replete with the hymns of Charles Wesley is accounted for by the fact that both Charles and his brother John were clergymen of the Church of England, but John taking exception to some part of the ritual of that church, went out to preach to the multitudes, and after he had organized what his followers called the Wesleyan Church his brother Charles joined him and wrote the hymnal, to which was added the favorite hymns of other sacred writers.

We reach a state of rest and peace before we can have power. Dew is never seen on a stormy night; it comes when the atmosphere is serene. If we enthroned God as the ruler of our heart, it must be a reign of peace. There is always something wrong with a fretful Christian.

The Reward of Righteous Living

BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church Sunday Evening,
April 16, 1905.

The subject of the lecture this evening is "The Reward of Righteous Living.

As a preliminary to my discourse I will read some Scripture upon the subject that I have collected:

And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.

And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

He that walketh uprightly, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price or reward, saith the Lord of hosts.

Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

O that thou hadst hearkened to my

commandments: then had thy peace been as a river, and thy righteousness as the waves of the sea:

For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

No weapon, that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shall condemn. This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord.

For Zion's sake will I hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

And the Gentiles shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name.

The righteous shall inherit the land and dwell therein forever.

Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

Surely He shall deliver thee from

the snare of the fowler and from the noisome pestilence.

He shall cover thee with his feathers, and under His wings shalt thou trust: his truth shall be thy shield and buckler.

Because thou hast made the Lord, which is my refuge, even the most High, thy habitation;

There shall be no evil befall thee, neither shall any plague come nigh thy dwelling.

Thou shalt tread upon the lion and the adder: the young lion and the dragon shalt thou trample under feet.

The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous."

The first thought that comes to us is, What is righteous living? Righteous living requires more than sincerity. The mother who casts her babe from her arms into the mouth of the crocodile is sincere, but hers is not a righteous gift. The victim, who throws himself in front of the car of Juggernaut and is crushed is sincere, but he is not righteous. The righteous must be sincere, that is true; but righteousness must be sincerity combined with intelligence.

We are told in the Scripture by our Savior, that He who believeth the words of those who preach unto them, as recorded in the 10th chapter of Mark, shall be endowed with certain signs that shall follow. We are told that those who believe shall never die, but that they have passed from death unto life and shall never see death. We must be believers as well as sincere to live righteous lives and we

must know what we believe. We must unite intelligence with our believing and with our sincerity.

Now, the question arises, what must we believe? It is the same old cry that was uttered nearly two thousand years ago, from men and women, What shall we do to be saved?

The world is weeping for the knowledge of salvation and the cry goes out all over the world, from men, women and children, *What must we do to be saved?*

You have to live a righteous life. That means you have to live a right life, with intelligence, with sincerity and with earnestness. What must you know? You must know the Truth, as Jesus says, to make you free. We ask what is this freedom giving Truth? The world, since the earliest history of man, has been crying for the knowledge of the Truth. Wherever intelligence is, the cry is, What is Truth?

The Truth is simple and I am going to tell it to you now. You have to understand that God Almighty is spirit; that you live, move and have your being in Him, a spiritual being, living in spirit, and that all that is in spirit and spiritual manifestation. That is the Truth which makes you free. If you know that Truth, you are manumitted from every fear of evil. When a person who is endowed with this knowledge of this Truth, this righteous Truth which makes you free, ever is taken with sickness, he recognizes its nothingness, He recognizes its fatherhood in error and He recognizes, at the same time, the allness

and perfection of good, and that all is spirit and spiritual manifestation, and the so-called evil passes away. It has no power or effect, there can be no evil in the allness of good.

Suppose a person is environed by sorrow, by so-called heartaches, death and destruction, walking broadcast over the land. He must know the Truth that makes him free, which is life eternal. All is life, for God is life and God is all; and they that live in this eternal life, live forever and the waves of it cover them as the water covers the fishes in the sea and they know that nothing but life eternal, beautiful, godly life, can come near them and that this so-called evil vanishes. Its nothingness is demonstrated and the child that holds the Truth holds his head up to God Almighty and rejoices in the Truth which makes him free. If the world knew this blessed Truth, instead of having our brothers and sisters trembling, going through this life fearing, suffering from want, destruction, sorrow, there would be none of that, but that would vanish because they would know the Truth which makes them free.

You would know that you live, move and have your being in God, the Father; you would know that you are a joint heir with Jesus Christ, your brother, and that you are one of the heirs of God Almighty; that all that is yours. You would know also that when you live a righteous life, that it carries with it the knowledge of the Truth which makes you free, and that God does demonstrate for you perfection, plenty, peace and happi-

ness. You can take this with you through all the various ramifications of human life and righteousness, and it gives harmony, gives happiness, gives perfection; and the lack of righteousness is the cause of all destruction in all the world.

The question arises, How am I to get this Knowledge? One does not obtain it by sitting around and not studying. You must understand this: God's universe is perpetual motion, so to speak. There is not a still thing in all the natural world. Everything is in motion, activity, following the universal command, Go forward. You must go forward, you must put yourself in condition of activity, you must direct your lines where you can obtain this Knowledge. If you should want to study mathematics, you would not go to a dancing school to get the information; or, if you wanted to be instructed in any other science, you would not go to something that would teach the opposite, but you would go where they taught that which you were seeking, and, if you want to obtain this Knowledge, you have to go somewhere where you can obtain it. You have to study and get the information, and, in addition to that, if you receive this spiritual understanding of which I have been talking, your study must be accompanied by almost constant prayer.

I remember that I prayed and I used to wonder what it meant when it said to pray without ceasing and in everything give thanks. How could a man pray all the time? A man used to come to my father's house, when I was a youngster, who did pray almost all the time. He was a very large man, with large lungs and he

could pray so the neighbors used to hear him, and the nearest neighbor was about three or four hundred yards. I remember that it would be in the summer time, usually, when we would hear him. He would come and spend about two hours in prayer. This idea of praying without ceasing always came into my mind. I have seen pictures of that character praying with cats on their backs, while I never saw the cat on his back. One day when he got to praying the cat and dog got to fighting. I do not suppose that anything he asked for from the time he commenced until he quit was ever granted. I do not suppose so because I do not think he understood the first principles of praying but, be that as it may, I do not think that kind of praying is necessary. Persons say to me: "Do you have to kneel to pray?" I say: "Yes; if you want to." Another will say: "Can you sit and pray?" I say: "Yes; if you want to." Another will walk and pray. Prayer can be acceptable to God Almighty whenever you pray in the Spirit and with the Understanding. It should be with the Understanding and in the Spirit, in the Spirit and with the Understanding. Then God will hear you and answer that prayer, it matters not where you are.

Now, in order to obtain this beautiful Truth, this Righteous Truth, of which I have been talking, you have to ask God in an acceptable manner for the Spirit and the Understanding.

In some prayers, they pray asking, "God, please give me this," while others affirm, "God does give me Wisdom and Spiritual Understanding." Either way is acceptable, if the first form of prayer amounts to the Realization of

the Truth that you have that for which you ask before you ask. You must Understand that; you must Understand that you are the Child of God, living, moving, and having your being in God, a Spiritual being, living in Spirit, and when you have that Realization, perfect, it matters not what form your prayer takes your prayer will be answered every time. It never can fail if you are all right.

But some will say, "How can I know what to pray for?" There is a rule by which you can always know. The rule is this: You are entitled to pray for everything. You are entitled to what? You are entitled to everything?

That brings us to the next question, Who are we? I am the child of God! What have we got? Everything, because I am heir to God Almighty. What has God? God has everything that is Good, therefore you are entitled to all that is good—that is, all that God has. Is not that so? You are entitled to everything that is Good. If you would sit down and pray God to send you to a horse race and make you bet on the winning horse, I do not think you would get an answer to such a prayer as that; or, if you would pray to God to take you down the street and let you go to drinking whiskey or to cheating somebody, talking about your neighbor or any of those so-called carnal-minded things, you would not get an answer to that prayer. Why? Because it is not good. Therefore, in your praying, always pray for good; and, when you pray, remember that you must bring an honest heart with an eye single to God and in the Spirit with the Understanding, a heart void of everything

but Love. Then you can ask what you will, in the name of Jesus Christ, and you will get your answer.

Therefore in praying for this beautiful Truth, pray in the Spirit and with the Understanding and God will give it to you.

I remember my experience in seeking for what we call this Understanding or the new birth. Experienced metaphysicians had talked to me by the hour about it. I had no conception of what it was. My mind was closed, and when my friends got through talking I knew no more about what they had told me than if they had not said a word. I did not comprehend a solitary thought, but, by and by, after having studied it, the Spiritual Understanding came to me, and wonderful to say it was with me as with the apostles of old on the Day of Pentecost, when this Holy Spirit came down and rested upon them and all they had been taught, seemingly, came back to them. So it was with me, all that I had ever been taught, apparently, came back to me, and I was surprised at this Spiritual Understanding. The thought that struck

me first, when I had the Realization, was, Oh, how simple it is; and I actually laughed to think how simple it was. And the next thought, was, Why hadn't I known it all of my life. It is very simple, so very simple that it seems to me all should know it. God is Spirit, man is His image and likeness, therefore man is a Spiritual being, as God is Spirit; and all is God and God manifest, God and God manifest of God and His creation are all that is; and everything else is unreal, transitory, goes on and the place that knew it knows it no more, as the river passes on to the sea.

Get this Understanding in your consciousness and God Almighty will give you the blessing that belongs to those who are righteous and your pathway will be strewn with happiness and your every thought and desire will be to go out and help your brothers and sisters, by the right hand and the left, so that they in turn can go on with you and you can join hands, thanking and praising God Almighty for this beautiful Truth which makes us Free.

A hundred years ago if some daring prophet could have looked into the future and outlined the progress of the human race a hundred years hence, with all the wonderful achievements, along the lines of invention and scientific discovery, and then revealed it to the people of his day, they would perhaps have pronounced him not only a lunatic and unsafe to run at large, but would have burned him at the stake as a wicked and dangerous heretic.—W. V. Nicum.

When the blind heralds of despair
Would bid thee doubt a Father's care,
Look up from earth and read above,
On heaven's blue tablet, God is Love!
—*Oliver Wendell Holmes.*

By desiring what is perfectly good, even when we do not quite know what it is and can not do what we would, we are a part of the Divine Power against evil, widening the skirts of light, and making the struggle with darkness narrower.

How the Sick are Healed.

BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church Sunday Morning.
April 30, 1905.

The subject of the lecture this morning is "How the sick are healed."

Since coming into this room I have been handed a little clipping from a newspaper which will perhaps change the trend of my remarks, although they will be upon the general subject announced.

Eight years ago, I was called upon by one of the most distinguished ministers of the Methodist Episcopal church, a man who had been for years editor of the New York Observer, and in conversation with him I insisted upon the Truth that God does, through man, heal the sick. He argued that it was not so and could not be so, and I said to him, "If you will follow me, I will get a carriage and prove to you by fifty witnesses in the city of Washington, that it is true; and, furthermore, you can take me to your sick, and I will find healers who can heal them, if I can not myself. I will convince you that you are wrong." He said, "I would not believe it if I saw it with my own eyes." That, remember, was about eight years ago. Since that time, the wheels have been going around and the world has been moving forward.

Now I am going to read an extract from a sermon delivered by Bishop Fallows, of the Methodist Episcopal Church, who is to-day one of the beacon lights of that great organization:

"Bishop Samuel Fallows preached recently in St. Paul's Reformed Episcopal Church in Chicago, and, in the course of his sermon, stated that the miracles of the New Testament were performed through the operations of the law of suggestion."

I want to stop right here and say that he is mistaken. The healing is done through God Almighty. Now, I am going to give you a few samples of where the healing has been done at a distance and ask you if you think it possible that man could do this work.

For instance, one case was in South Africa. The woman was suffering from an immense cancer upon the right side in front low down. The lawyers had been there in the forenoon and drawn the will and the doctors were to perform an operation in the afternoon. After a consultation, they decided that the woman would die under the knife. She would be dead in the morning anyway, so it was thought unnecessary to go through that performance. A student of Christian Science telegraphed to Washington for treatment for the woman. They wrote later that they supposed the telegram would reach here about 5 o'clock of their day. When the doctor came back, the next morning, to see how his patient was, expecting she was dead, she was sitting up in the bed, leaning against a chair eating her breakfast, perfectly

well but weak, and she has always been well since. I ask if human thought not directed by God could do that?

Another case was a case in Australia. A man moved there from England for his health but he continued sick. They finally wrote to Washington, and, when their letter was received, the treatment was commenced immediately and continued for five weeks, when they got a reply to their letter that the man had been placed under treatment. He had then been in the enjoyment of perfect health and has been so ever since. He was healed in answer to the first treatment. I ask you if human suggestion could do that?

A lady in Japan was suffering from a terrific trouble of the head. The doctors told her there was no possible hope, that she had only a short time to live and all she could do was to make her life as enjoyable as possible. She cabled to Washington for treatment, or a friend of hers did, and before our letter reached her that treatment was being given and she was in perfect health. She called on me a year afterwards, as she was taking a tour around the world.

Now, the Methodist Episcopal church, and all Christian people, ought to take one step farther. They have to understand that God does through man heal the sick and it is God's work and not man's. You remember the incident of our Savior, where he had been followed by the crowd, when pressing around Him they said: "Do not disturb the Master," because the child was dead. Jesus told them to fear not and He went on and raised the child. In an-

other instance, He spoke the Word and it was done.

Now, consider these instances that I have related to you—and I could relate them all day long. I could show you where, in Georgetown, the bones grew out that had all been shot away, and came back in a little boy's hand. I could show where a man's feet, swollen as big as small elephant's feet, were cured almost in ten minutes; where a tumor in a woman's side of cancerous nature was killed in less than ten minutes, and entirely taken out in forty-eight hours.

Now I ask you whether, if these incidents were related in the Bible, they would not be thought wonderful healings; and yet this is the work that Evangelical Christian Science is doing. This is the work that we are doing through God Almighty and not through human agency. The clergy have to come up, they have to come into the Realization of the Truth, they have to know the power of God Almighty and they can only get it through prayer and fasting and with the determination to come as little children and acknowledge the Allness of God Almighty. Ecclesiasticism and ecclesiastical rules and conferences and synods can not do the work. You have to go to God, the supreme power and the ultimate source of all power and go as a little child, asking, seeking and knocking, and then will believe and all can heal the sick. They will heal through God and not human suggestion.

Continuing with the article, I read:

"It is gratifying to know that the clergy are recognizing that the law of suggestion is efficacious in healing, and it is to be hoped that ministers will study the principles of healing

and instruct their congregations in the use of this law."

Evidently, this paper believes in suggestion. I do not belong to that class of Scientists. Not that suggestion is not a power; I do not say that; but to us, the primary source and the primary power is God Almighty. It is not human ability, it is God Almighty's work, through man, in the name of Jesus Christ that heals the sick and, if you keep right along on the lines that Jesus Christ laid down, you will be invincible in healing. You can heal everything. There is nothing that can not be healed, but if you go after other things, called suggestion, hypnotism, or something else, of course you will not get the Truth until after you have finally come back to where all must come,—that is, come to God. The newspaper in commenting upon this lecture of Dr. Fallows' says:

"The Divine Savior and Healer of the bodies and souls of men unhesitatingly declared that he who believed on Him should do the works that He himself did, and greater works should he do after the translation of Christ to Heaven. There is no limitation to the declaration. Faith in Christ should bring about the wonderful results in every age and in every land.

"Christ Jesus is the manifest God. All power is given unto Him in heaven and in earth. Because of this power He commanded His followers to go teach, preach and heal. He announced the fundamental law, Faith—a law as universal as that of gravitation.

"With all the energies of healing concentrated in Himself, He sent His chosen band of followers to illustrate and emphasize God's universal law of recovery.

"These followers healed the sick, cleansed the lepers and raised the dead, as Jesus did. They did greater work than He did. Christ healed with the hem of His garment. St. Peter healed with his shadow and St. Paul healed with the handkerchiefs which he had touched."

Now, let us see what is being done to-day. Jesus Christ healed by the touch of His garment. Let a Scientist who is thorough in his work study, let him sit down in the silence with God, and make the Realization of the Allness of God for thirty minutes and those who walk by the side of him will be healed the same as if you took a brand from the fire and put it through the waterfall as it goes by. The water destroys the fire, and the Realization of All Good, of the Truth which emanates from the true Scientist will destroy the evils of disease by coming in contact with it. Take the handkerchiefs that we bless and send to all the world, and read the letters acknowledging the healing from this source, and such evidence is convincing.

Everything that Jesus did, everything that His apostles did, can be done by us, done by man, because it has been done and is being done by man by the application of the one universal, perfect, unchangeable law, the law that existed when God existed, which was forever, the law that can not be changed any more than God changes. When you bring yourself in touch, in harmony, in tune with this Infinite law, you then can do the works that God Almighty intended His child should do and which are promised to all believers.

"If thou wilt diligently hearken to

the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

I wonder how many of my audience to-day remember the instance that brought forth that remark? This was God's promise to Moses for the benefit of the children of Israel. After he had brought them up through the Red Sea out of Egypt and they were then three days marching in the wilderness. I wonder how many of you have ever thought of the magnitude of that move. Four hundred and thirty years prior to their leaving Egypt, an old man and his family of sons, twelve in number, were driven out of the land of Canaan down into Egypt, because of the serious famine. They lived in that country, becoming part of it for 430 years. They became numerous, they become enslaved, they lost their liberties, and they were, to all intents and purposes, in an intensified degree, occupying the same position that the African slaves did in the United States prior to the war, doubling them perhaps in number. When you come to the count, we find that there were 600,000 men, soldiers, that came out of the land of Egypt, not including the women and the children and the slaves, and a great body of old people. It would be a conservative estimate to say at least six millions of people came out of Egypt and that mass crossed the Red Sea.

Now, I can imagine Pharoah's consternation, when Moses came up to

him and demanded of him that he should let his slaves go free. Supposing John Brown, instead of making his raid up here at Harper's Ferry, had come to the President of the United States, and demanded that the slaves should all be free and that he was one of them; that they should all be freed and freed that day. Everybody would have thought it was a monstrous proposition, but that is what Moses did. Pharoah, of course, refused and Moses gave him the first of twelve signs why he should let them go. He had a rod in his hand. He threw it down and the rod became a snake. The magicians of that day and age were very adroit, wonderfully so. They had rods and they threw their rods down and they became snakes; but Moses' snake ate their snakes up. They could not do that. Then, of course, Pharoah did not believe in any such things as that because his magicians could do the same, except the eating of them.

Next Moses demanded that Pharoah should let his people go free. If he did not, he would turn all the water in Egypt into blood. Pharoah refused and Moses held out his rod and all the rivers and streams and springs were blood, everywhere all over the land of Egypt. The magicians did the same. Pharoah did not believe in it and so he would not let them go.

Then Moses went to the king again and told him, "I want you to let my people go; they want to go and worship in the wilderness and worship their God, and if you do not, I will bring frogs upon you and they will cover the land." Pharoah refused and the frogs came upon them, in their houses and beds, all over the land. Frogs came until Pharoah sent

for Moses. The magicians brought frogs, but Pharaoh had to go to Moses to get rid of the frogs, and he still refused to let them go.

Next Moses went to him and said: "If you do not let my people go, you will be covered with lice." He took up some ashes when Pharaoh refused, and blew them into the air and all the earth in the land of Egypt, substantially, turned into lice. The magicians could not do this and they said to Pharaoh, "This is the hand of God," and he partially agreed to let the Israelites go and repented.

Moses came back and gave him another sign. The next sign was that he would cover the whole land with swarms of flies, and he did it. Everywhere they went there were simply swarms of flies. Pharaoh told Moses he could take the children of Israel away if he would take away the flies. The flies went away, but Pharaoh hardened his heart and would not let the children go.

Moses came back and gave him another sign. It was that the cattle that belonged to the Egyptians, throughout the whole length and breadth of Egypt, should be stricken with murrain, and die. It was accomplished. Pharaoh became wonderfully fearful, repented, sent for Moses and told him to take his people.

But, after the cattle were healed, he hardened his heart again and refused to let them go, and, the next time Moses struck them all with boils. The magicians were attacked and everybody else. That was the first time that the magicians were affected. After that they all wanted to get rid of their boils, and Pharaoh said they could go, and the boils were cured.

But after the boils were cured, he

hardened his heart again and the next sign Moses said he would put upon them would be a hail storm, which would destroy every green thing in Egypt. I wonder how many of you have ever seen a real hail storm? This was worse than the ordinary hail storm. I used to live in the Southwest, and, when we would have a hail storm it would beat everything into the very earth, until the streak that it went over looked almost as dry as a road that is travelled. Now, you can imagine what was left in Egypt.

After the hail, Pharaoh repented again and told them to go. Then he hardened his heart and Moses told him: "I will send locusts upon them. The locusts will come and eat every shrub and every green thing in the whole land, that has not been destroyed by the hail."

I wonder how many of you ever saw any of these locusts. I have seen them so thick that they hid the sun, looked like a cloud and when they settled upon the earth they would be three or four deep. They would get on the railroad tracks, and if a train ran over them, they would make such grease, that the train was stopped, the wheels slipping. They ate everything that had a streak of green in it, it did not matter what it was. Their stomachs seemed to be very good and their appetites excellent.

That is the kind of locusts that Moses sent.

Pharaoh told them to go, and then hardened his heart again and would not let them go free, and then Moses brought darkness. Now I never knew the intensity of darkness, in its fullness, until I went into a dungeon

in St. Augustine, Florida, in which a man and woman had been chained up to the wall and left there to die and the opening in the wall having been filled up. It was a kind of cavern. Some years ago, the wall was dug open and bones were found, flesh entirely decayed, bones hanging to the wall. Go into that cavern and let the light be taken away, as it was in our instance, and actually the darkness is so thick that you can almost feel it. That must have been like the intensity of the darkness brought upon the Egyptians. Of course, they could not see anything. They sent for Moses and told him to take his people and go. After the darkness had been lifted, however, Pharoah hardened his heart.

The next sign was the destruction of the first born of all Egypt, wherever the doors were not sprinkled with the blood of a lamb. All the first born were to be killed at 12 o'clock, and there was mourning throughout all the land. Then their hearts hardened and the people came to Pharoah and told him to send the people away. Then God instructed the children of Israel to go and the Egyptians seemed relieved to think they would go away. And they gave them everything they had in the way of ornament, and when they got into the wilderness they had an abundance of ornaments. Here were 600,000 men with their families and children, old folks with their cattle, a mighty army.

Instead of going the way the people supposed they would go, they went

right down between the mountains, towards the deep sea. The runners told Pharoah that the children of Israel had lost their way and they were going through this wilderness, so the sea would hedge them in. Then Pharoah concluded that he would go down and bring them back and make them behave themselves. He took 600 chariots with scythes and his army and he went after them. When they came to the sea there was this mighty host of the children of Israel in front, with the mighty army of Pharoah behind them. The pillar of fire, which had gone before them, shifted from the front and settled between the children of Israel and the army of Pharoah; and the children of Israel went over the sea dryshod. When the Egyptians saw this the mighty army of Pharoah rushed into the sea and when the army was all in the waves came together and they were all drowned.

I think one of the prettiest things in the Bible that I can remember, is the incident related just before Moses started this mighty host into the river. The situation was like this. There was certain destruction upon the rear by murder. They could not escape to the right or the left because of the mountains and the sea was before them. In that supreme hour Moses said, *Stand still and see the salvation of God*. Then with this same rod that he used before he approached the sea and smote it and the waves went back like mountains upon either side; they walked across, and God Almighty's salvation was com-

plete. When they got into the wilderness. Moses promised them, in the language I have read:

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee."

Continuing I read:

He healeth the broken in heart, and bindeth up their wounds. But unto you that fear My name shall the sun of righteousness arise with healing in His wings.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another gifts of healing by the same spirit.

And Jesus saith unto him, I will come and heal him.

For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them

Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.

For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord.

And He sent them to preach the Kingdom of God, and to heal the sick.

Verily, verily I say unto you, he

that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

The eternal God is thy refuge, and underneath are the everlasting arms.

In famine shall he redeem thee from deaths and in war from the power of the sword.

Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of the beasts of the earth.

He keepeth all his bones: not one of them is broken.

If my people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sin, and will heal their land.

I have seen His ways, and will heal him. I will lead him also, and restore comforts unto him and to his mourners.

Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him.

Return, ye backsliding children. I will love thee freely, for Mine anger is turned away from him.

Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for Thou art my praise.

And the Lord hearkened to Hezekiah, and healed the people.

The spirit of the Lord is upon me, because He hath annointed Me to preach the Gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are

bruised, to preach the acceptable year of the Lord.

O Lord my God, I cried unto Thee, and Thou hast healed me.

He sent His Word, and healed them, and delivered them from their destructions.

But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

And Jesus went forth, and saw a great multitude, and was moved with compassion towards them, and He healed their sick.

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.

Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases.

And He said unto them. Go ye into all the world, and preach the Gospel to every creature.

And these signs shall follow them that believe; in My name shall they

cast out devils; they shall speak with new tongues.

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

I want to say in conclusion, that here is a Truth, as plain as sunshine, and as true as God Almighty, and as certain as the Everlasting Hill, if you will follow, if you will accept a blessing to you, then the blessings will be for you, but, if you harden your heart as did Pharaoh, you will reap what Pharaoh reaped; you will reap sickness, misery, sorrow, suffering, death, because it is the reward of sin. There is only one way and that is the way with God Almighty, through Jesus Christ, which His Son has given us. Follow in His footsteps, it is plain and it is simple and you do not have to call it suggestion, you do not have to call it any other kind of "ism," but simply follow in the Truth that Jesus Christ has taught us and the nearer the more perfectly we can make His teaching our rule, the greater and the more perfect will be the results of our labors.

All of our wounds must have time to heal. Be patient. It is the quiet, calm and patient mind that soon overcometh disease, troubles and all adverse conditions. Love God, pray to God and trust God, and all will be well. Impatience is never a part of love and trust.

The same "precious faith" which

gave to Paul such beautiful visions of heaven, and sang to him such Divine hymns set to heavenly music, as he laid his head upon the block, that he scarce felt the keen edge of the Roman axe that set his soul free to accompany the waiting angels to his beautiful heaven, is the Christian's faith now, when God may need martyrs for the Truth.

What One Must Believe In Order To Heal The Sick.

BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church Sunday Morning.
May 7, 1905.

The subject of the lecture this morning is, "What One Must Believe in Order to Heal the Sick."

Our Savior tells us, "All things, whatsoever ye ask in prayer, *believing*, ye shall receive." There are a great many promises to the believers which I will read to you later, promises to those who believe. You can pray all you like and, not believing, your prayers haven't any force or effect. Go into churches to-day and ask the good people who are there, praying, if they believe, and they will tell you, "I have been a believer ever since I was a child. I can point out to the very hour when I felt the divine thought go into my consciousness." Yet they pray never getting an answer to their prayer, and they do not expect any answer; they have been taught to believe that they can not get answers.

When I first came into the thought of this new Truth, it so engulfed my whole feelings and whole affections and my whole life, that it seemed to me that it was the grandest thing in all the world to know that God was with us, an ever present help now, that we could rely on God now, here. It electrified my very soul and I wanted to give it to all the world and, if I had had wings, I felt as though

I wanted to fly to the uttermost parts of the earth and whenever I could I wanted to proclaim the glad tidings that God Almighty did answer prayer and answers it now.

I went to see a minister who lived in this city whom I have known since before the war. In fact, we were in the army together. He is a good man and a honest man and he tries to do right. I told him of the wonderful things God is doing, the wonderful healing everywhere that had come within my knowledge, thinking, not for an instant but that he would be overcome with joy. But after I had finished he said, "Oliver" calling me by my given name, "you know, you and I were raised not to believe in those things and I can not believe in them." At that very time, that minister had a young son wintering in Southern California because of his sickness. He was a minister of the gospel, mind you.

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive." There is a promise from Jesus Christ. It was not given to those men particularly, but it was given to all the world. God's healing is done in accordance with the immutable, unchangeable law, and whatever you ask, believing, you shall receive.

"Jesus said unto him, If thou canst believe, all things are possible to him that believeth." All things are possible to those who believe. There He enunciated a grand proposition, an immutable law, a fixed law. Everything is possible to him who believes. That does not say it is all possible to you, or to him, but to all who believeth is everything possible." Therefore I say unto you, What things soever you desire, when ye pray, believe that ye receive them, and ye shall have them."

In order to understand that passage of Scripture, I am going to give you a few thoughts why you must believe that you receive. You not only should pray believing that you have that for which you ask before you ask. Explaining that, we go back to our lesson course. Revert to the two fundamental principles that I mention, God and man, God's relation to man and man's relation to God. God is your Father, you are His child, God is all, you are His heir; therefore you know you are entitled to all good. You are His heir, you are promised it, it is given to you, it belongs to you, it is your charter privilege. Can't you believe it? If you do, you get it all, but, if you ask in prayer, God please give me one hundred dollars, or a brick house, and afterwards know in your heart that you are not going to get anything of the kind, you are just as sure not to get it as if you had never asked for it. Why? Because you do not believe it. It is only those who believe that will receive.

A lady came to see me a few days ago and said she had been praying for

a certain thing and she said she thought she was going to get it and she commenced to look out for it and watch for it, but she said, "It has been two whole days and it has not come yet." Now, what kind of a belief is that? She was holding God up to His promise, believing all the time that she was not going to get it.

The proper way to do it this. Suppose a man should come to you and want some money. You would give him a check on your bank. You would have no doubt at all that he would get the money from that bank, when you gave him the check. The transaction then would probably go out of your mind; that would be the last of it. You would not have to follow the man around to the bank and see that he got the money. You knew he would get the money and whenever you check on God's bank, you are sure to get the money just the same. But if you check on His bank and then hold in your consciousness that it is a "wild cat" and won't pay, your check will be dishonored every time.

You have the right to know that you have that for which you ask, because it belongs to you now. The Christian world says, Oh, this will come to you after you die. What kind of an absurdity is that? Suppose I gave my friend over here a row of brick houses in my will, but provide in that will that he should not have them until he was dead. Where he would be in the enjoyment of everything, where gold is so common that they walk on it and walls are made of it and jasper and diamonds and all

that are very common, even palaces built of them which would beat Aladdin's palace? What do you think of that kind of a will? Do you think he would rejoice over it? Do you think he would want a row of brick houses when he could pick up one precious stone which would be worth more than the whole city of Washington?

Don't you see how absurd such thoughts are? They belong to the doctrine that has been taught us in the past days of ignorance. Any idea that holds out the thought that all good is held up for man until after he passes on is but ignorance. God not only blesses you now, protects you now, provides for you now and sustains you now, but He will sustain you forever and forever, and, if you believe in death strong enough, death will take you over the dam and you will suffer. It will be a sin and every sin that a person commits that person has to be punished for it. It is a sin to die, it is a sin to be sick, it is a sin to do evil, it is a sin to succumb to any kind of evil. If you are not strong enough to overcome it, here, you will overcome it in the next and go on just the same and you will go on and on. The trend of man's life, from the time that God Almighty breathed into his nostrils the breath of life for all eternity, is upward and onward. There will be no end, we will go on learning our lessons until by and by we will climb the ladder and be with God in the presence of our Father in Heaven. But, we must believe, if we are going to get anything.

"And these signs shall follow them that believe; in My name shall they

cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

These were the last words spoken by Jesus to His disciples on earth. They were all walking up to the Mount of Transfiguration, the historian tells us, about five hundred in number; not only the disciples but all His believers and friends. Jesus was talking to them all the way and when they got to the top of the hill, his words were for them to preach the gospel which He had been teaching them the three years of his ministry, and preach it to all the world everywhere. Wherever they found man hungering and thirsting preach this Gospel of Truth. And these signs shall not only follow you alone, but will follow all those who believe. Every convert you make you will know because he will have signs that go with it, that testify that he has the Truth, the Truth that makes him Free, among which is, they shall lay hands on the sick and they shall recover.

I tell you, my friends, that, from that day to this, there has never been a believer on the face of the earth that could not heal the sick. If you say this dechristianizes the world, then I can not help it. It is the word of Jesus Christ. It is the promise of Jesus Christ that those signs shall follow all those who believe and, as a proof of it, thousands and tens of thousands of people, to-day, upon the face of the earth, who do believe have

the signs following. But you must believe.

"Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Now, why in the name of common sense, ordinary common reason, will so-called sensible people shut their eyes to this promise of Jesus Christ and disbelieve? You can not say that they are insincere, because they are not. Our churches are filled with the most sincere people that the world ever saw, good people, noble people, good-hearted people and affectionate. They go out to the world and they want to help it, but they do not believe the essentials that are required to make them perfect before God Almighty.

Now when we say that a person does not believe, we do not have a nice comfortable hell over here on the left hand alley where we shut them all in; we do not have to have a hell to run our business. Our church has no use for any hell whatever. When one of our sisters or brothers does not believe, we simply love him and try and get the Truth into him, or her. Love is all that we have any use for. We live in Love, it covers us and, as Jesus said, you may know my disciples because they love one another. They are not snapping, snarling and saying this woman has a prettier hat than the other, or "I do not think her husband's salary justifies her wearing such fine clothes," making mean remarks about them, and all that. How often have we heard that kind of

talk. Back in the country where I came from, it was permissible for the women to wear a piece of ribbon at their necks, but if they wore it on their hats, it was awful. They must have a nice comfortable sunbonnet, and they sat back and had to be demure, and if a woman dared to have an ear-ring in her ears, that was like the old negro told me once, in Galveston, about the bite of a horned frog. He said it was "present death." That was the sin that was not allowed.

But, see, the world is advancing. Women dress beautifully, men dress beautifully and everything is ours, and we get it because we are believing and the world is advancing more and more.

On last Sunday, I read a portion of a sermon from an eminent Methodist divine. He calls it by another name, but it acknowledging the great truths that God Almighty is working upon the face of the earth. The time is coming rapidly when this Truth is to be broadcasted all over the world and all the confines of the earth can not stop it now.

In this day of printing, where the thought is fixed where it is sent out to the millions everywhere, there is no such thing as trampling upon the truth any more. When it took a man one, three or five years to write a book and a man could not own one unless he was rich, and the means of knowledge were everywhere hampered; no printing presses, no telegraph or any of the modern devices by which knowledge is now spread, you could see how the Truth

was hampered. It took almost six months to get a word from England to America. It is not back so far when it took the fastest sailing vessel, at least two months to make the trip from England to America.

It reminds me somewhat of a man I saw in Washington, who was a grocery keeper and seemed to be doing quite successfully. He said:

"I was never outside of the District of Columbia in my life. I have been at the Capitol once. I was born in Georgetown and have not been back since I left there." If he had lived about 1800 years ago, in Scandinavia, and told such a story, then we might have believed it, and yet I have no doubt that the man was telling the truth. I think Washington has some of the most unique specimens in its population that I have ever seen in any place on the earth.

Now the question comes right down to the answering of our subject, and I want every one of you to catch this thought, and you will learn what you must believe in order to do these works.

After you have studied Science and especially in its higher branches, you will notice this, that Jesus Christ, in His teachings is perfectly scientific, perfectly scientific in words, and in His sentences, to me, and I understand them and understand them to the minutiae, that years ago were as a sealed book, and I did not understand at all.

It is not emotion that makes the religion, it is not emotion that gives you the Knowledge of this Truth

which makes you Free. It is nothing in the world but cold knowledge, cold facts. Suppose I would go down to this great International Railway Congress, now holding its meeting here, tell them that I was the biggest man in the world and could run their business for them better than they could. They would want to know how I knew it. And suppose I should tell them that I had a vision that I was somebody great and could run their business for them, what do you suppose they would think of me? Do you think one of those men would take me seriously? Well, suppose I should say that I had a vision and I was called to preach. It is just the same. Nobody is called to preach any more than another; every man and every woman has certain talents, and they all have the command to do good and love one another. Wherever you can, throw out a life line to your brothers or your sisters, it is your duty to do it. This idea that one class of persons is called on to preach and another to pray and another to pay the bills, foot the bills, is nothing more or less than a system of ecclesiasticism that has held the world in ignorance for more than 4,000 years. It is a perfect system of slavery in some countries where men and women are bound down to existence, you may say, and have no rights at all. They are bound down by the doctrines of ecclesiastical teaching, by fellows who were "called" to preach.

You are called to preach, God Almighty loves us all alike. We have all our duties to perform and no one holds any percentage over you. You

can go to the Eddy Science lecture this afternoon at the Theatre and you will be told of a wonderful woman. If you should join that church and attempt to go out and preach the gospel, they would put their hands upon your head and say, "Sonny," or "daughter," take a back seat. When the Mother wants you to go out and preach you can go, otherwise you are called to be still." That is not in accordance with the doctrine laid down in the Declaration of Independence. That is one of the principal reasons why I left them. I felt as though what few talents I had belonged to God Almighty and it was for me to exercise them and use them, and I was responsible to Him, to the universal law, not to Mrs. Eddy's church or anybody else.

The thought you have to know is this, that God is all, that God is spirit, that God is good and that good is omnipresent everywhere, and that there is nothing but good and nothing but spirit and spiritual manifestation. You have to know and understand these things. You can not understand them by simply having an inside spasm of enthusiasm; there is nothing in that. You must know why. God is all and God is spirit; then everything is spirit and spiritual manifestation, for God pervades all the universe, and covers every inch in the whole universe and we live move and have our being in God. These are plain axiomatic truths that all the world can see, and when you understand this Truth you will learn more and more and you will know that you are His image and likeness,

and, when you realize that you are His image and likeness, a spiritual being living in this spirit, then you make the further realization that all is perfect. You have made then the realization that heals the sick.

That is what you believe. It can be written on one page of a book. It is as plain as a, b, c. Throw away your prejudices, throw away all ecclesiastical dogmas and come to God Almighty. Take Jesus at His word and you will not go astray. He said that His truth was so plain that one who ran could read. Everything he did was perfectly plain. Then take Him at His word; study Jesus Christ and His promises and learn your lessons in this Science properly and you can heal the sick.

It does not belong to me or you any more than to all the world, and, when St. Paul said that one should have the gift of Healing, another gift, he was simply mistaken, for they all have the gift of Healing. Any one who believes as Jesus said should have it and show evidences to prove it. Take my classes, I have taught hundreds of people everywhere and they are healing the sick and I have never yet known a person who went through and studied this Science and did not come out a healer, and if anyone does not, it is his own fault in lack of comprehension, or his fault in not living the life he should have lived.

Work is a necessary blessing.—
Blessed is he who works with Love,
willingness and cheerfulness.

Testimonial Meeting.

Testimonies Delivered Before the Evangelical Christian Science Church,
May 17, 1905.

BISHOP SABIN.—I want to illustrate a point. A gentleman came to see me this afternoon who had a son who drinks and the father and the mother are almost distracted about it. I told him this, that his thoughts and the mother's thoughts were doing very much toward holding down that son. I think, perhaps, we can give an illustration here, to-night, that may do others good.

If you have a friend that has the belief of sickness, the belief of drink, the belief of any bad habit, of poverty, or of anything, the more you think that is true, and the more you impress your mind with the thought that it is true, the deeper you are sinking it in that friend. I said to this man: "Go home and tell your wife that every thought that she sends out that the son is going to drink is a prophecy against him and makes it that much harder for him to overcome the habit of drink. Not only his own inclination, but the thought of the world and the thoughts of his mother and father are pressing down on him the conviction that he is going to drink.

The way to overcome that is very simple and I thank God that I have found it out. I said to the man, "You do not have to think your son is drinking, or going to drink; you know he can not drink. Why? Because he is a Spiritual being, living in Spirit, the perfect child of God. Hold the thought that he will not drink and that he can not drink; that there is no

such thing as drink. Say: 'God Almighty sustains him and protects him, and as for me, I do not worry, I lay the burden on God Almighty and He carries all these burdens. If there are any, He passes and drives them away.' "

I have no doubt in the world that a great many people are kept sick, kept drunkards and kept full of inharmony by the thoughts of the people surrounding them. I have no doubt of it. They do it for the very best motives in the world, and yet it is more dangerous than the bitterest thoughts their worst enemies can send against them. I want to impress this thought: If your friend is sick, in belief, deny it. How often have I taught you the rule by which to think. Never think of yourself, about yourself, your family, your surroundings, or your friends in any way except that which you wish to see realized in Truth. Do you want to see your son drink? Do you want to see your friend sick? Do you want to think your friends are going to be sick? If you think of them as being sick, you are prophesying against them and you make it that much harder for them to demonstrate harmony. But, if you want them to be well, send out beautiful thoughts, for a beautiful thought is a beautiful thing: let it go out upon its pilgrimage, and where it finds error, it will tackle it and destroy it and help to overcome it.

That is what I wanted to say here to-night. I wanted to impress this

one thought so that your friends may be benefitted by your thoughts. Think good. Has he the habit of drinking? No. Has he disease? No. Is he addicted to any bad habit? No; no a thousand times no; and never, under any conditions or circumstances, acknowledge the possible existence of evil. Then, instead of your friends living under error, they are protected, and they won't drink whiskey and they will not be sick. You simply realize that their minds are clear and their thoughts are clear and God Almighty's Truth comes down into them and you could hardly shoot a drink of whiskey into them.

These thoughts are impressed upon me, and I have written about them, time and time again, and I say again, it is a sin for you to go around worrying, or talking or mourning over the disease and disasters of your friends. It is a sin that you are committing, you are destroying them; that is what you are doing. Under the common idea of carnal mind, if you have not sympathy, you are a beast. I can remember the time when a young lady who is not a thousand miles from this house to-night, used to have headaches, and all that kind of nonsense; and, if she did not get as much sympathy as she thought one ought to give her, he was a beast. Of course he was, according to mortal mind, but according to the true thought, he would be a beast to acknowledge error. And that is why people come to me and say that I have no sympathy. I do not sympathize with sickness any more than I do with crime: not one particle; they are both sins, they are both wicked, and I am not going to sympathize with crime wherever it is. What is there about them which ap-

peals to sympathy? What is there about you? You are God's beautiful child and you live, move, and have your being in God. You are perfect in God. Do you want any sympathy for being in God? You are rejoiced for that; you have eternal harmony surrounding you, you have eternal supplies coming to you; that is your birthright and you thank God for it. The only thing you would want sympathy for would be that you were committing the sin of sickness, the same as any other sin, and that is not entitled to any sympathy, because you only fasten it around your patient's neck harder and harder.

This talk is more to the friends of the sick ones than it is to the healer. The healer understands these things, but I want the friends of the sick ones to read it, and, when they sit down by the bedside of their sick friends, or wherever they are, they are sending out thoughts which help to destroy them. If you think your friend is going to drink whiskey or is sick, you are simply putting the chains around his neck tighter and tighter. Know that the sunlight of God Almighty is free, that it shines upon all alike and that you have no right to put your thought upon anybody else to make that person suffer the burden that you place upon him. It is absolutely and cruelly wicked to do that.

If you want youthful feelings during advancing years, step into them, and in due time they will be an easy fit.

“You are never too old in years to begin to live the life of peace, joy and bliss.”

Testimonial Meeting.

Testimonies Delivered Before the Evangelical Christian Science Church.

April 12, 1905.

BISHOP SABIN.—I am going to talk about this omnipresent God and my words will come in with our treatment given a few minutes later. Have you considered what the words mean, "Omnipresent God?" Omnipresence means present everywhere, all presence. God is present here. He is present at the north star, he is present in every particle of space between here and there, and if you go on and are lost amid the starry waves forever and forever, God Almighty, omnipresent, is there, everywhere.

Everywhere God is there is life, and there can be no life except there is health and harmony, and, everywhere that God is, is life.

Then when they ask, "Are the stars inhabited? Is there life there? You answer, "Certainly." You know there is, because God is there, and God is life. So is Love there, and in all the vast expanse of the whole world, Love covers everything, as the waters cover the fishes in the sea, beautiful, holy, happy love. And nothing but God can come near you. Life, good, love, happiness, God is everywhere and, therefore you can see, when the Bible tells you that we live, move and have our beings in this beautiful being, Our Father, you can understand how it is.

God is everywhere. We live in Him and we live in Love; and life, good

and health, are everywhere perfect and we all live in Him; we in Him. He in us.

Fill a globe with water, then put a sponge in the globe. The water is in the sponge and the sponge is in the water, and so are we in God and God in us. We live, move and have our beings in this, and these so-called inharmonies of life, as they come up before us, are unreal. What I mean by the word unreal is that they are not eternal, they are transitory. You put fire in a grate; it burns the wood and the fire looks real, when it is burning and, if you put your hand in it, it seems very real. But by and by the wood is gone, the fire is gone and everything is gone, all annihilated, it has changed its form. Where has it gone? Nobody knows. It is simply annihilated; it never was anything but a thought, yet it was strong enough to destroy the wood. And so it is with all kinds of inharmonies. They are real to the extent that, unless they are met by the Truth, they will destroy you. When they destroy you, they are banished, and the place that knew them knows them no more. That is the way with all error, but, if you confront the fire with water, you destroy it. It is gone, it did not go anywhere; it was nothing, it was annihilated; and so with all error. When you put upon it the waters of

Truth, you destroy the error by confronting it with the Truth.

Now, for instance, suppose a telegram should come to us to-night, that our President had been very severely injured in his hunting trip in the West. He has such a hold upon the hearts of the American people that it would cause very great sorrow if he was injured badly, and the very instant that thought would come into our consciousness, we would feel very bad over it. I remember the time that Garfield was shot at the Pennsylvania depot. It struck us as though we had been shot ourselves. Well, now, supposing that this telegram should be untrue, that our Pres-

ident was not hurt, and that we should get a telegram later stating that he was not hurt, that it was a mistake, the last telegram, being true, would destroy the false impression of the first, wouldn't it? It would annihilate it, and, yet, while we believed in the error, it had all the force and effect of truth. And so it is with these inharmonies. If we believe in the error, it has all the force and effect of truth, and the only way to become manumitted is, as our Savior said, "You shall know the truth and the Truth shall make you free." Therefore, in all your getting, get the truth, the freedom-giving, freedom-making Truth.

A PRAYER.

Our Father, we thank Thee that Thou hast permitted us, as an instrument to speak words of Truth and expressions in favor of our blessed Savior, Jesus Christ. O, God, make us stronger and stronger and stronger, make us giants and let the Truth go out throughout all this world, heralding to the sick and dying, the sinful and the sorrowing that Jesus, our Saviour is the only Saviour. O, Father, broadcast this thought and let this little church in its thought go out all over the world and grow stronger and stronger and stronger, and Thou, dear Father, confirm all Truth by the signs following, and make every one of us strong in this

work. Bless each and every one of us who are in this work and broaden and widen our influence, so the world shall learn to love, learn to love Thee, our Father, and learn to love our brother, so that all wickedness, all malice, all vindictiveness, shall be annihilated. Bless us in this work. Go with each and every one of us to our places of abode; bless us and surround our hearthstones with Love, with happiness, with joy, with peace, with plenty, and perfect love. Drive the wolf of want from the door of every house and the pangs of suffering from every heart and let us look up to Thee, dear Father, as the all from which we receive from the great storehouse of life, the life of God. We ask everything in the name of Jesus Christ, our Saviour, Amen.

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Unchain the Truth.

This edition closes the last number of the News Letter for this volume, and we are all preparing to go forward during the next year with greater power and greater strength. During the past year we can note greater changes for the advancement of the Truth than have occurred in any other one year since the command came forth "Unchain the Truth, it shall be Free." Many thousands of our books have gone out and many of them are being sent out now daily. The book "Divine Healing" has been widely

circulated; thousands and tens of thousands of them are being sent all over the world and they are still going. It is a good book for those who wish a cheap work to send out to give to persons who are not advised as to this Truth.

The book "Christian Science Made Plain" is one of the best books, I think, that we have ever sent out, especially along the lines of financial demonstration. Every person should have it, every reader of the News Letter should read it and study it and have it by him in a convenient form and apply the rules. It will not only help to demonstrate finances, but every other department of life.

The book "Christology" has a constant, steady sale, and I presume it will go on that way perhaps for centuries. Who knows? It is like the Bible, it seems to grow with age; instead of the circulation becoming smaller, more and more of them are being sold. This is true of all our books, to a greater or less extent.

The course of lectures delivered at Popham Beach, eighteen in number, were given in the presence of a class, each lecture being one hour in length. The lectures cover substantially every department of thought which is likely to come to the mind of any student or any healer. Eight of the lectures, as we remember, were given on the subject of God, Man and Prayer. Seven of them were given in answer to such questions as the students gave in,

and the answers to these questions are particularly instructive, as they cover every department of practical healing and metaphysical thought. The answers are plain and comprehensive.

We want to publish this lecture course, we want to publish it right away. We want to publish it at such prices as to bring it within convenient reach of all. In order to do this, we ask all of our friends donations to help print this book. In the publication of "Christian Science Made Plain" and the first edition of "Divine Healing," one friend gave half of the money to pay for each of these books, the first edition, which enabled us to place them before the world at very low rates. I have no doubt in the world that this friend would be glad to give the money to publish half of these, but I think it is perfectly proper and right that this opportunity should be given to all. Until Scientists Realize this Truth, that as you sow you reap, we have a condition of pinchbeck scientists. It does not hurt me a particle if I pay for all of the books and give them all away. God Almighty will give the money, but it is not right to monopolize all these things, but let each one have a chance. As you put your money into these books, you will help to sow the seed and as you sow you reap. If you

sow abundantly, your harvest will be abundant; if you sow pinchingly your harvest will be pinched, and if you sow nothing, you will have no crop to reap.

Now, let every one who is a friend of this cause, send anywhere from \$5 to \$250 each and let us get this book out in good shape, and let it go forth to the world Unchaining the Truth.

The rule is to do right and to do good because it is right to thus act. We must not give to the Lord anything with, so to speak, a string to it, as all must be free from the heart. Let your money go into books and let that good go into the highways and byways, at home, abroad, on any continent of the earth, and wherever a book goes out each of you who gives has part and parcel in that preaching of the gospel. For every soul that is saved, for every mind that is brought into a realization of the light, you, in the reckoning, will have honor and glory ascribed to you, and God Almighty will bless you accordingly.

Let the response to this request be prompt so that this book may be sent out as soon as possible. Those who give will be entitled to as many books as their donation will pay for and the books may be sent from here to friends, if so desired.

Lovingly yours,

Oliver C. Sabini

BISHOP.



MRS. MARY C. SABIN.

Coming Home

MARY C. SABIN.

POPLHAM BEACH, ME., AUG. 7, 1905.

All is packed and we are ready for the return trip home, for we take the boat to-night at 7 o'clock for Boston.

Looking back over the nearly six weeks that we have spent on this rocky shore of Maine, there is much of pleasure to contemplate. The air is all that can be wished for. The water deep blue, clear, rugged and sometimes fierce, in constant and perpetual motion, gives one the impression that we are in life, that we live with it and in it. How grand are the works of God to contemplate?

I wonder how many of our readers have ever enjoyed a picnic on an island in the sea? During the last week, some twenty odd of us boarded the yacht *Marguerite* and set our rudder for Salter's Island, which is substantially a rock in the Atlantic Ocean. In going there we went by a man who makes his business the catching of lobsters, and we bought two dozen lively, frisky fellows. There was with us a gentleman by the name of Oliver, who had been a sea captain on the sea for forty-two years. He was perfectly familiar with all the ways of the sea, the cooking of fish and lobsters, and everything connected with our sea outing. He cooked the lobsters, skinned the fish, and

made everything ready for our dinner. The ladies of the party made coffee. The hotel had prepared us a lunch of bread and butter and such knick-knacks as were necessary, and we had a really enjoyable time.

On yesterday, the last-Sunday, we concluded to have our church services on a rock in the sea, and we loaded the yacht full and all went over to this same Salter's Island, and Mr. Sabin took for his text, "Commit thy ways unto the Lord, trust also in Him; and He shall bring it to pass." This lecture was taken down by our secretary, Miss Pauline Beckman, and it will appear in the *News Letter* in its proper turn. The lecture was plain and brought out the subject of one's duty to God very prominently, teaching us that all we have to do is to COMMIT our ways unto God and then TRUST. God's part is that He will BRING IT TO PASS. We have His promise, and all we have to do is to do as we are commanded, and then trust for the fulfillment, and the fulfillment will never fail, it will always be sure.

Taking the visit on the coast and the lecture course teaching altogether, we feel that the visit to Maine has been time well spent in God's work; and that we did good toward broad-

casting this universal Truth, this Truth of Love, of Good, of Life.

We had the pleasure of meeting many of our students from various States that we otherwise might never have seen on earth. These associations are such as will always be pleasant to think of.

We shall be glad to reach home, and get into our work with none of the embarrassing surroundings to take our time and attention. While these outings are productive of good, there is nothing which can quite compensate for the perfect peace and quiet surroundings of one's own study. There we can think and act as God leads and directs.

Soon after this magazine will have seen the light, the next church year will have commenced and we all expect to go into the work, the coming year, with increased faith and more vigor, knowing that God will lead us and direct us in all our ways. God bless you all. I give you my benediction.

AVOID A SCOWL.

A sour countenance is inexcusable in man or woman. An habitual scowl betokens ill-temper; but suppose it may not be the result of any ill-feeling or badness of heart, it is useless and worse than useless. Besides, its effect upon others is unpleasant, not to say contagious. It is hurtful to children; but perhaps its worst effect is upon the person himself. Instead

of drawing people to him in a way to open their hearts and minds, it repels them. In a word, it is the opposite of tactfulness and is bad for either business or social influence.

In this connection we may quote, with reference to the reaction upon one's self of a cross look, from a writer in *Woman's Home Companion*, which has reference to a pleasant pleasant voice as well as looks:

"As a man thinketh in his heart, so is he.' And, conversely, as a man appears to be, so will he think in his heart. In other words, if one is happy and cheerful, and kind, he will smile, he will speak cheerfully, he will do acts of kindness. On the other hand; and this is just as important, to smile and to speak quietly and in a kindly-tone, even if one feels unhappy, or angry, or discouraged, at the moment, so reacts on the man's inner being that he begins to feel what he has simulated. This is a good thought, and it points to a plain duty. We should never allow ourselves to express outwardly by word or look, any unkind or unhappy thought or feeling. To do so is only to tend and foster that feeling to make it grow and get final hold on the character. But, by affecting the helpful virtues we will dwarf, and finally pluck out altogether, the evil in our nature, and we become in character the good things we have ceased to appear in our countenances and in our vices."

Every guilty deed holds in itself the seed, of retribution.

THERE IS ONLY GOD.

JANE W. YARNALL.

With our mortal conception of things we see with the physical eyes, and hear with the physical ears, we are very apt to look upon the above statement as a delusion of an unsound mind, or of a dreamer: but let us reason upon the subject, taking the evidence of Scripture for our text, and see if we can not comprehend something higher and better than what we see. We all believe that there is a source for all things, and we have been accustomed to call the source God. Then we want to know what and where God is, and what relation we bear to God. We read "*In the beginning was the word, and the word was with God, and the word was God.*" Now what is the word? It is Life, Truth, Love, Wisdom, Health, Strength, Peace, Joy, Harmony, and this combination of eternal principles is what constitutes God, the source of all things, Spirit, the creative energy. God created man in His own image, so the image of spirit must be spiritual, and perfect like its source; and God gave to that image of all that was in itself perfect, and said be fruitful, and multiply, and have dominion over all things. This image was called the Lord God in the second chapter of Genesis, and the Lord God brought into manifestation all the spiritual things that God had created. The Lord God *formed* a man out of the elements of earth, which is translated "*the dust of the ground,*"

And Adam judged all things by what he could see, leaving him to his mortal judgment as to what is correct, and Adam judged all things by what he saw, and what he heard. He had no conception of God at all according to the allegory, and we may say that all our mistaken ideas are the result of Adams misconception of things.

Every generation has produced some new ideas that are not true in judging by appearance, and until within the past 25 years very few have ever thought of *searching* out the origin of man. But when the time was ripe for a better understanding of life and origin, the way was open, and many have embraced the opportunities which are before us to know more of origin and destiny. We find that the real Man (with a capital M) the image of God is not visible to the mortal, but is all the time pushing the mortal to know more of himself. That invisible spiritual self is eternally perfect, and the mortal being pushed to understand. As the real spiritual self is created of the very substance that is God, the mortal self is gradually learning that he is spiritual, and the fleshly body is simply the garment that renders us capable of expressing ourselves to each other on the mortal plane.

When the mortal self develops into a realization of what he is, he finds that he lives, and moves, and has his being in God. He knows that God is all there is, and yet he can never say "I am one with God."

This is the realization that enables one to live exempt from sickness, and

to heal those that do not realize their oneness with their source. It is a growth that comes by discipline, and all may acquire it if they will.

DIVINE HEALING.

DR. JOHN D. MILES.

"For as he thinketh in his heart, so is he;" Proverbs 23-7.

A writer has said: "The body is not man but man's."

In his writing on science of health and happiness, Bishop Sabin makes use of the following words: "In the whole realm of metaphysical study no one subject is of so much importance as thought."

Also, with the Theological and medical student, right thinking is considered of the very greatest importance. Not only our bodies but our very lives are but the expression of our past and present thoughts. How important then it is that we, God's children, should be careful and watchful of our thought.

As free agents with power and dominion we can think good or evil; that being true (and no one can say it is not) our present and future welfare depends upon our right thinking. If we desire health, happiness, and long life, with prosperity, we must think and live the Christ Life.

Perfect happiness means perpetual thoughts of God, The Good; should an evil thought present itself to us we should at once be able to say to it, "Get behind me Satan."

There is but one conception of

Spirit and that is life. To think good is to commune with God, for God is Life, Spirit, Truth, all Good. If our thoughts are of the good, we are building for all eternity, our foundation is laid upon the "rock." Our body is but the outer covering or manifestation, can not act or think, and is controlled, built up or destroyed by the power of mind. To demonstrate, you have a belief of serious illness; send for a physician, he discovers at once that you are not seriously ill, he directs his attention to the treatment of your mind, tells you that you are not sick, and by his cheerful mien, changes your thoughts from the evil to the good. What is the result? Why you are healed. For "as a man thinketh so is he." It is well to remember that there is no life or intelligence in matter. God did not create evil, then evil is nothing.

"Therefore, I say unto you, take no thought for your life, what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment? If we want Peace, Health, Happiness, and harmony what is the rule, go to our Heavenly Father and thank Him for what we want believing that we have it. Mark XI-24.

Jesus, in His teachings with reference to healing the sick, said to the twelve disciples: "Preach the Gospel Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." He also gave us a rule for thinking good, when he said: "Thou shalt love the Lord thy God, with all thy heart, and

with all thy soul, and with all thy mind," and again, *"Thou shalt love thy neighbor as thy self."*

The brotherhood of man is universal, all were created in the image and likeness of God. Then we are all heirs of God, and entitled to the blessings that our Creator has prepared for His children, and we do not have to die to get these blessings. God is ready and waiting to give us more even than we ask for, if we but hold the thought of universal Love.

"Loving God, with all our heart, soul and mind, and our neighbor, as ourselves" and whatsoever we ask in prayer believing, we have it, we are sure of an affirmative answer. *"For as a man thinketh so is he."*

Our lives are what we make them. We are always thinking good or evil, we are the architects of ourselves. Then let us divest our minds, hearts and consciences of all vices and evil thoughts, fill our hearts with love, that we may enjoy God's Kingdom. Remember Jesus said: *"Neither shall they say to here or to there, for behold the Kingdom of God is within you."* As God's children and Evangelical Scientists, we should love one another, and "If we hear a song that thrills us sung by any child of song, that moves us by its humble pleading tone, let us join it with a hearty Amen. If we see the hot tears falling from a brother's weeping eyes, let us share them. And if a silvery laugh goes rippling through the sunshine of a brother's face let us share it."

HUGE THIBETAN BIBLES.

The ownership of a Bible in Thibet is a matter for a municipality, since the sacred volume consists of 108 volumes of 1,000 pages each, 225 volumes of commentaries absolutely necessary to the understanding of the text, and several hundred volumes of revelations supplementing the Bible proper.

The Bible is printed from wooden blocks engraved by hand, and for the proper storage of these plates a special city has been built, each volume having a house to itself. One tribe of Mongols paid 7,000 oxen for a copy and furnished an escort and a dozen yaks for its safe transportation.

There are smaller volumes, containing the more important passages, which have a more general distribution, and there are few living who have read the entire Bible, even the lesser orders of the priesthood being familiar only with parts.

SWEET HELPFULNESS.

There's never a rose in all the world
But makes some green spray
sweeter;

There's never a wind in all the sky
But makes some bird-wing fleet.

There's never a star but brings to
heaven

Some silver radiance tender;
And never a rosy cloud but helps
To crown the sunset splendor.

No robin but may thrill some heart.
His dawn-like gladness voicing.
God gives us all some small sweet way
To set the world rejoicing.

WHO ARE BELIEVERS AND HOW KNOWN.

BELIEVE.

To exercise trust or confidence; rely through faith: generally with in. To be persuaded of the Truth of anything; accept a doctrine, principle, system, etc., as true, as an object of faith: with in.

To credit upon the ground of authority, testimony, argument, or any other ground than complete demonstration; accept as true; give credence to.

To expect or hope with confidence; trust.

BELIEVER.

An adherent of a religious faith; in a more restricted sense, a Christian, one who exercises faith in Christ.

To him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins. Acts 10, 43.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

And these signs shall follow those that believe; In My name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. Luke 16, 16-18.

That whosoever believeth on Him should not perish, but have eternal life. John 3, 15.

He that believeth on the Son hath everlasting life: and he that believeth

not the Son shall not see life; but the wrath of God abideth on him. John 3, 15.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. John 5, 24.

And Jesus said unto them, I am the bread of life: he that cometh to me shall never be hungry; and he that believeth on me shall never thirst. John 6, 35.

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. John 11, 25-6.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. John 14, 12.

WHO ARE THE DEAD.

The dead praise not the Lord, neither any that go down into silence. Psalm 115, 17.

And another of his disciples said unto Him, Lord, suffer me first to go and bury my father.

But Jesus said unto him, Follow me; and let the dead bury the dead. Matt. 8, 21-22.

And he said unto another, Follow me. But he said, Lord suffer me first to go and bury my father.

Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God

And another also said, Lord I will follow thee; but let me first go bid them farewell, which are at home at my house.

And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. Luke 9, 57, 62.

The man that wandereth out of the way of understanding shall remain in the congregation of the dead. Prov. 21, 16.

WHO MAY UNDERSTAND.

Evil men understand not judgment: but they that seek the Lord understand all things. Prov. 28, 5.

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. Isa. 28, 9.

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. Isa. 28, 10.

The heart also of the rash shall understand knowledge, and the tongue of the stammerer shall be ready to speak plainly. Isa. 32, 4.

Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. Dan. 12, 10.

Who is wise and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein. Hos. 14, 9.

Wisdom resteth in the heart of him that hath understanding: but that

which is in the midst of fools is made known. Prov. 14, 33.

I have also had my difficult labors and conflicts, as well as Hercules; I have conquered riches, I have conquered ambition; I have studied cowardice and flattery; neither fear nor intemperance can control me; grief and anger are afraid of me, and fly away from me. These are the victories for which I am crowned, not by Eurytheus, but as being master of myself. . . . But oh! you unwise, and unlearned, teach us first what God is, so that you may be believed in accursing me of impiety; tell us where God is. Is He shut up within the walls of temples? Is this your piety, to place God in the dark or to make Him a stone God? O, you unskilled! know you not that God is not made with hands, and hath no basis or fulcrum to stand upon, nor can He be inclosed within the walls of any temple; the whole world, variegated with plants, animals and stars, being His temple? . . . Am I impious, O Eurytheus, who know what God is—is there no God without altars?—or are stones the only witnesses of Him? No, His own works give testimony to Him; and principally the sun; night and day beareth witness to Him; the earth, bringing forth fruits, declares Him; the circle of the moon is a Heavenly testimony of Him.—*Heraclitus*, 510 B. C.

“He never fails in his pursuit who maintains a joyful countenance.”

IS THE WORLD GROWING BETTER?

"Is the world growing better?" The Rev. Dr. Henry Van Dyke, who propounds this question in *Everybody's Magazine*, writes in answer: "Not in every eddy, but in the main current of its life; not in a straight line, but with a winding course; not in every respect, but in at least two of the three main points of goodness; not swiftly, but slowly, surely, really growing better." There are better justice and more kindness in the world to-day than a century ago. These two points seem to make up for the deficiency in "self-restraint and the willingness to sacrifice one's own passion and pleasure for the good of others." There is also more mercy in the world. "There are more people in the world who love mercy, and they are having better success in making the spirit prevail. More is being done to-day to prevent and mitigate human suffering, to shelter and protect the weak and helpless, to minister wisely to the sick and wounded in body and in mind, than ever before in the history of mankind. We also find international mercy working on a large scale. The famine in India in 1900-01 called forth contributions from Great Britain, Germany, France and America. When Galveston was swept by flood in 1900, within three weeks \$750,000 was poured in for relief, and the whole fund amounted to nearly \$1,500,000. The world is also making efforts to mitigate the horrors and torments of war, and the

efforts toward the arbitration of international disputes are progressing rapidly."

On the dark side of the record, we have what Dr. Van Dyke calls "an unmistakable increase of the criminal class which lives at war with the social order." Corporations and unions "lock arms in a struggle so fierce that the rights and interests of the community are equally forgotten by both." In our own country lynchings grow more common, divorces increase, and there is an epidemic of accidents and disasters, "due apparently to the spirit of unrestraint and recklessness which is sweeping furiously along the highway of modern life."

But the growth of kindness and mercy and justice is stronger than the bad points just named, according to Dr. Van Dyke. He says:

"Is this selfish and headlong spirit growing? Will it continue to accelerate the pace at which men live, and diminish the control by which they are guided? Will it weaken more and more the bonds of reverence and mutual consideration and household fidelity and civic virtue, until the States which have been civilized by the sanctions of love and the convictions of duty are whirled backward, by the passion of self-indulgence, into the barbarism of luxurious pleasure or the anarchy of bloody social strife?"

"These are the questions that rise to trouble us in our moments of despondency and foreboding. But I think that it is neither wise nor brave to give them an answer of despair.

Two are stronger than one. The growth of justice and of kindness, I guess, will in the long run prevail, and the selfish, reckless spirit will be overcome.

"At all events, when Christmas comes, I shall sit down with John Friendly to enjoy its cheer, rather than with any sour pessimist. For the one thing that is sure is this: the hope of humanity lies in the widening, deepening influence of that blessed life which was born nineteen hundred years ago in Bethlehem; and that life teaches us that the only way to make the world better is for each man to do his best."

THE GIFT OF SUMMER.

WINTHROP W. FIELD.

Like the wheel of the Potter, the Year is turned and the Seasons are formed upon it for our use and joy.

Winter has its message, spring its love, autumn its rejoicing in plenty. Summer gives us growth.

This is the gift to you of this part of the precious year—the chance to grow. This is what the blazing heat and pouring showers, the morning mists and noonday heats, and the haze of tropic zones above the fields brings to all created things.

Far in the coolness of the mountains the wild deer are leading their fawns amid bowers of birch and pine. In the brooks the trout leap before the dawn and the silver of their sides flashes back the silver gleams of the spray. Knee-deep in the rivers and

brooks stand the mild-eyed cattle, the sacred kine that feed the babes for millions of our people, and blending obedience with strength, follow to the cattle sheds at close of day. A billion forms of little creatures are thriving in the grasses, and every pool and sandy place and coarsest weed shelters the development of life, while above them is the eagle calling to its young, and above all the arching sky, wherein even God is forming His visible manifestation of Sun and Earth and Plant into something grander than we have known. This is the gift of Summer. Open, then, thine eyes that thou mayest see that it is time for thee to grow!

See the weed by the roadside, disconnected from the Father-Mother God by being out of place. See it shrivel and fade and die. The blazing sun wheels aloft, and there is no shadow for the plant that has been cut off from its channels of supply. So, too, the soul that cuts itself off from its fellow-men, that denies love and rejects faith and the life in God, is withered, dies and dries till it is gone from this plane of action. Put the plant back in its place in relation to earth and sky, and it thrives again. Put the soul in right relation to Spiritual environment, and it grows and thrives even more than before. But the lesson is plain—except ye abide in Him ye can do nothing.

Stop, then, the fretful turning away from affections that are offered. Grow in Grace while the earth is giving new strength to all things. If there be ignorance, narrowness, big-

otry even in the thought of your associates, even if there be deliberate sin and selfishness, this should be your season to grow, to help them grow. There is always hope for improvement of the imperfect, and that love which inspires you to make sacrifice will, if rejected, help you to a larger view.

Think you that when Balboa saw the great Pacific Ocean, discovered the great sea that his race had never before looked upon, that the cawing of the crows or the snarling of a wild-cat would have driven from his consciousness the majesty and glory of his discovery, the revelation of the vastness of the wonders he had come to discern? Would Socrates discuss with little men the petty matters that you allow yourself to become wrought up over? Would Jesus answer again, as you answer, the mockery of ill-tempered people? Or would He of Divine Wisdom have spoken gently of other things?

You now behold the sea of Spiritual Wisdom. Breaking from the ancient forests of ignorance, you are seeing the great highways of Freedom. Let the vision grow.

In that Infinite Purity mirrored before you there is room for you. Enter upon the discovery of new beauties, new peace, new power, new joy, new love for those who claim you, for those who need you, for God and His Perfect Truth.

"Commit thy way unto the Lord. Trust in Him and verily thou shalt be established."

ACCEPTABLE TIME.

Now is the accepted time.—II Cor. 6:2.

They who are engaged in fulfilling law are about the Father's business, and resist not.

A blessed new time—new and living way, is the never ending Now—always here in its fulness; ever present alike with all without respect to person; always the same, yet ever showing an infinite variety of beauty in nature. He who does not indulge procrastination nor retrospection, but abides in the ever present can Realize the fulness of Truth, even—

Faith unwavering, walking in light;
Life never failing, happy and bright.
Love ever perfect, knowing no fear,
Which insures each one an endless
New Year.

The old Italian god, Janus—the supposed diety, with two faces, one looking into the past at what has been, the other looking into the future at what is to be—caused men to call the first month of the year January. In Divine Science, father time has no place but in the Father of God. The unfailing presence of God and the ever-abiding now are one.

In the blessed now we, sons and daughters of infinity, are looking to the Truth as it is in the present. What has man eternal, as endless life, or unlimited soul, to do with past or future? Who are we, that we should be thought subject to time, to the cal-

endar, to days or to years? Who is man—male and female—that he should be the user of time and yet be its subject? Friends, it is a mistake to suppose that we are subject to time and must succumb to what we are capable of intelligently calculating. Let us begin where all things begin, in God, and calculate according to the ever new now, and have no regrets for what has been and no longings for what is to be, but make the most of what is at the present time. Know this, that what was and what shall be *is now*, and that we are free with the liberty of all that is self-existing.

Now is the accepted time: this is true to the creator, to you, to me, and to all people. A thing accepted is a thing admitted or received to be true. Now we admit and receive it to be true, that there is no time but the now.

In the wonderful record of Genesis, seven days are used to indicate the truth of all time; the week stands for a continuation and constant repetition of the eternal now. With the ending of the seventh day, the first begins without the slightest cessation of the endless now. So the week instead of extending over certain ages of time, "glacial periods," etc., stands for all time. What occurred in the past, according to the Genesis of creation, is taking place now and shall ever continue to take place. It is God who creates heaven and earth, who says let there be light, who sees the light, who calls it day; who sees the darkness on the face and calls it night. It is God who says let there be a firmament, who says let it divide

the waters from the waters, who makes the firmament and divides the waters, and calls the firmament heaven: who says let the waters be gathered together into one place and let the dry land appear. It is God who calls the gathering together of the waters seas, and the dry land earth, etc. It is God who sees that all this is so—His word is Truth—and pronounces it good. So, when we call living things good and very good, it is God speaking. Our pronouncing are His words: such are the words that are "life to those who find them and health to all their flesh."

Twelve months is another symbol of the all time Now, that is used in the Scriptures. The tree of Life in the midst of the garden of God is Life itself in the midst of all created things. This Tree of Life is spoken of in Revelations as bearing all manner of fruit, twelve months in the year; this means that life bears fruit in creation continually. We are building the body anew constantly; we appropriate from the food of which we partake, from the air we breathe, from the atmosphere in which we live, and we express from the spirit of God in whom we have being, to make new blood, new tissue, muscles and bones; we are growing new nails and hair all the time, and our bodies are ever new, ever young, ever composed of indestructible substance, animated and lived by the light of pure intelligence: if we do not see them so, then our eyes are not single to Truth; the thing for us to do in this case is to single them to Truth so that we can see the body full of light—that true light,

which is life, spoken of in the first chapter of St. John as being with God and as being God.

Glorious age! this eternal *now*; happy are we who are alive to see it. More blessed this glorious era than the past or the future. Now is a true jubilee time; it contains what has been and what will be.

Since ever man lived, reasoned and thought,

Now for action and now for rest.

Brings forth within him the strongest and best,

And causes him to find the good he has sought.

This is faith in the All as sure and true. Come! Now is the accepted time, to-day is salvation ours. Let us endeavor to think with the eternal and live the blessed now spiritually, in the springtime, with the re-birth of all things; the summer and full fruitage; the fall upon the ingathering; and the winter in sweet comfort and rest. What a fulness of comfort is ours. "I am come not to destroy but to fulfill"—fill full all things now.

All hail thou Now that's apparelled so bright;

Thou spring'st like a youth from eternity's breast,

Richest gift of God! abiding presence of light,

Thy full acceptance is our unfailing health.

Let us in this blessed time of Now know with Ruskin, "There is no

wealth but Life,—including all its power of love and joy, admiration and progress; that man is richest, having projected the functions of his own life to the utmost, exerts the most powerful influence—and still lives on." Blessed words, no wealth but life, without it what? Nothing.

We can not live where the All Good is not, where Life is not, where Love is not, where Holiness is not, where the One All is not.

"This is a blessed day!"

I am fired and inspired with the glory of the Omnipresent One.

I am included in the Great Method and Plan of the Universe.

The Past and the Present have melted into the Blessed Now!

My soul fills and thrills with the Eternal Spirit!

My heart pulsates with Love and Joy!

My mind is cool, calm and serene.

I am with God and His people!

Blessed day!"

Now is the accepted time.

Now the grace of God is not received in vain, and we approve ourselves in all things Now as the ministers of the All Good.

In this "new and living way" which has dawned alike for us all, let us be a unit in the Realization that we now live in the great forever. During the past year we have had ample opportunity to give true expression to our Being, and to render true service to each other. The principle of unity has been so deeply appreciated, so earnestly cherished in our hearts as Divine Scientists, that I am en-

couraged to preserve in the ongoing of our great work with renewed energy.

I am able to look abroad over the great kingdom containing God's humanity and to see in many hearts the gratitude felt for the light that has dawned to them from living their knowledge of Science. All who are truly interested in Science feel that their lives have been made brighter, their yoke easier and burdens lighter from their knowledge of Being.

Through living the law of unity we are able to experience the working of Divine Love unto victory in overcoming seeming weakness and unfaithfulness. We feel to-day that as Science stands for the unity of the whole it is the fulfilling of all law and prophecy for humanity. Therefore, wherever it gets a foothold, it is there to stay. The awakened alone can Realize its depth and power; for it is coming forth from within into the hearts of the people.

I feel the heartbeat of sympathy and love from all who are interested in our glorious cause, who desire to uphold and help its spread throughout the land. We have done our best, considering we have been looking backward and forward, and have forgotten the present, to extend "The glad tidings of great joy;" but the acknowledgment of our united effort is helpful to all and is far reaching in its influence for good.

It is possible for each Scientist to experience more of the all-powerful omnipresent good, and this will be done through our remaining conscious of the solidarity of our knowledge of

Truth and our love for the support of the cause of Science.

We would speak the work now for those who need to recognize their good and to make practical their truth, that it may enter their hearts from the inner side and express the spirit of Truth. Our words for them may not be for what they think they need, but they will be for the fulfillment of every necessity. Lift up your heads, Oh, children of God, and behold the beauty and goodness there is everywhere for you. An inheritance which is God, think of it! Wonderful, wonderful. A Father or Parent source that is all in all, nothing higher, over or above, or that can subject it in any way, and such a state of beings is our inheritance.

Let us freely use our inheritance; that is, think, speak and act as if it were ours now. When we think the days round out into weeks, and weeks into months, and months into years, we should pause and remember the accepted time, the day of salvation.—*Harmony.*

UPWARD.

The oak tree boughs once touched the grass;

But every year they grew
A little farther from the ground,
And nearer to the sky.

So live that you each year may be,
While time glides swiftly by,
A little farther from the earth
And nearer to the sky.

A PSALM FOR THE BROKEN-HEARTED.

OWEN R. WASHBURN.

I cried unto the Lord: O Infinite One, whither shall I turn? My flesh is become as stone with the agony of my life. My heart is broken within me! The Shadow of Death is as nothing and the fear of terrible things has passed from me, for I am desolate.

Where is the place of forgetfulness that I may hide and remember no more? Where is the dreamless sleep of the dead that I may forget the hopes of my heart?

By night I lay down to sleep, but the coming of dawn I saw with open eyes. In the watches of the night I sought sleep, but the visions of death were upon me.

I rose to seek the priests of the temple, but they slumbered; I cried unto the friends of my youth, but they regarded not my sorrow; I sought unto the physicians and they gave me the sleep of the poppy, but I forgot not the things which have not passed away.

My strength died within me. I wandered beneath the stars. I sat by the graves of my dead and mused of many things.

And as I pondered I heard the Spirit speak unto me, I heard the rebuke of God.

The Word of the Lord came unto me saying, Thou art Mine.

I stood and was astonished, and He spake unto me again, with a small voice, but clearer than ringing bells:

My Life is thy life and thou art Mine. Hold up thy head, O man of little faith. Lift up thy heart and be no more a reproach unto Me. I called thee from the Dawn of Time, and from the beginning of ages I knew thee. In all the years thou hast never lost Me utterly, thou art the child of My love, a prince of My Kingdom, a savior sent unto the people of My land.

Then answered I unto the Lord: Take from me the burdens of life that I may be free.

The voice spake unto me again: Where are the gifts I gave unto thee? Hast thou brought them to perfection? Hast thou served My people till thy tasks are done? Hast thou loved much that I should love? Be still and obey my voice. Arise and finish thy work, and thou shalt live, indeed.

Then I arose and went unto my neighbor at the beginning of the day, and I found him grieved. I approached the households I had loved and found they had need of me, nor had I been forgotten of them.

Lord I have known Thee face to face in the shadows of the night.

Thou hast been my friend from the day when Thou created me and until the end of the world will I remember Thee.

Peace be unto all who have suffered to all who have suffered and prayed in spirit, peace and the knowledge of the love which passeth not into darkness, but is Light forevermore.

"Next to doing the things that should be done, is leaving undone the things that should not be done."

ALPHABET OF SUCCESS.

The following alphabet is printed on a neat card and hung up in coffee taverns and places of resort and business in Great Britain:

Attend carefully to the details of your business.

Be prompt in all things.

Consider well, then decide positively.

Dare to do right; fear to do wrong.

Endure trials patiently.

Fight life's battle bravely, manfully.

Go not into the society of the vicious.

Hold integrity sacred.

Injure not another's reputation or business.

Join hands only with the virtuous.

Keep your mind from evil thoughts.

Lie not for any consideration.

Make few special acquaintances.

Never try to appear what you are not.

Observe good manners.

Pay your debts promptly.

Question not the veracity of a friend.

Respect the counsel of your parents.

Sacrifice money rather than principle.

Touch not, taste not, handle not intoxicating drinks.

Use your leisure time for improvement.

Venture not upon the threshold of wrong.

Watch carefully over your passions.

Xtend to everyone a kindly salutation.

Yield not to discouragement.

Zealously labor for the right

& Success is certain.

From Thee, great God, we spring, to Thee we tend,

Path, Motive, Guide, Original and End.

Then, go not thou in search of Him, But to thyself repair;

Wait thou within the silence dim

And thou shalt find Him there

From God derived, to God by nature joined,

We act the dictates of His mighty mind;

Through priests are mute, and temples still,

God never wants a voice to speak His will.

Love is the ethreal medium pervading God's moral universe, by means of which are propagated the motions of His impulses, the heat of His grace, the light of His truth, the electricity of His activities, the magnetism of His nature, the affinities of His character, the gravitation of His will. In brief, love is the very definition of Deity Himself: "God is Love; and he that abideth in love, abideth in God and God in him."

The right only shall endure,
All things else are but false pretenses.

"I know that there is no error,
In the great Supernal plan;
And all things work together
For the final good of man."

UNBELIEF.

There is no unbelief.
Whoever plants a seed beneath the
sod
And waits to see it push away the
clod
He trusts in God.

Whoever says when clouds are in the
sky,
"Be patient, heart, light breaketh by
and by,"
Trusts the Most High.

Whoever sees 'neath Winter's friend
of snow
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to
sleep,
Content to lock each sense in slumber
deep,
Knows God will keep.

Whoever says, "to-morrow," "the un-
known,"
"The future," trusts the Power alone
He dares disown.

The heart that looks on when eyelids
close
And dares to live when life has only
woes,
God's comfort knows.

There is no unbelief.
And day by day and night, uncon-
sciously,
The heart lives by that faith the lips
deny,
God knoweth why.

THE LAUGHIN' MAN.

He didn't scale no dizzy heights,
Nor make a name sublime;
He walked the common crowded ways
A-laughin' all the time.

He stopped where little children play-
ed,
An' kissed away the grime
When they fell down, and soothed
their hurts,
A-laughin' all the time.

He used to sing a queer old song,
His feet a-beatin' time;
"When I's done laughin'," he would
sing,
And laughin' all the time.

Now he's done laughin' in this world,
But I would bet a dime
He romps with baby angels now
A-laughin' all the time.
—*J. M. Lewis, in Houston Post.*

FOR YOUNG FOLKS.

Be orderly.—"Order is Heaven's
first law."

Be cleanly.—"Wash me and I shall
be whiter than snow."

Be loving.—"Little children love
one another."

Be kind.—"Kind words are never
lost."

Be polite.—"Politeness is to do and
say the kindest thing in the kindest
way."

Be charitable.—"The greatest of
these is Charity."

Be pure.—"Blessed are the pure in
heart."

Be joyful.—"Rejoice, and be ex-
ceeding glad."

ONE FAITH.

It is useless to ask God for anything that we do not believe He will give. Our disbelief is a denial that we expect to receive what we have asked for, and amounts to an affirmation that it will not be given, and we have really asked not to be given that which we have asked for in words. So when we do not receive, God has granted the real spirit and truth of our asking. If we expect to receive anything from God, we must not only believe that He is, and has power to grant all we ask, but that He is as willing to give what is just and right as we are to ask; so our belief must conform to our words and must agree with them; in fact, our words must speak forth and declare our faith. This is asking in sincerity and truth, and the answer will be in accord with the asking.

We can not have faith in God nor the faith of God unless we have the same faith that He will hear and grant our requests that we have that He is, and is able to grant them, for if we believe that He hears and is able to grant our just requests, but will not, we doubt His justice and love, and thus make a distinction or separation between what He is and what He does, between His Being and doing. So the only way to have perfect faith in God is to have the same faith in His doing what He is capable of doing that we have in His being the one who is capable of doing all things.

To have the faith required to accomplish every just purpose, it must be based in the knowledge of an unchanging principle, one that will admit of no doubt of what the results will be when perfect faith is express-

ed in word or act. As we know that God is all, and that there is none else, we know that He can neither give nor receive anything unlike Himself: nor can He give to nor receive from anything that is unlike Him. Knowing this we know that we can not ask in faith unless we ask as one who is God-like, one to whom He can give Himself, which is all He has to give. When we ask in this way we present ourselves to God as one whom He can receive, and thus find ourselves the same as the Father and at one with Him. We find that this oneness requires oneness of faith, and that we must have the same faith in ourselves that we have in God. This is the faith that what God gives, or what He brings forth into manifestation, is the same after it is made manifest that it was before, and is the same as the one who made it manifest. This is the acceptable offering to God which establishes equality and destroys iniquity or inequality.—*Harmony.*

THE WHISTLING CURE.

When the throes of indigestion and the qualms of dyspepsia are making your life miserable, just purse the lips and whistle a brisk, merry tune.

Not a muffled, doleful, half-hearted whistle, but a whistle so deep and voluminous that the whole house will be filled with the sound.

Don't be afraid somebody will hear you. Let them hear you. It will do them good. It will enliven and cheer them while it cures you.

There is something about a good well-rounded whistle that sets the digestive apparatus to work in a more natural, wholesome manner than all

the pepsin tablets and digestive pills on the market.

Indigestion and dyspepsia always make one feel gloomy and depressed and morbid and blue. Everything seems to go wrong, and doubtless you won't feel one bit like whistling. But no matter, whistle anyhow.

If possible, go out in the fresh air and do your whistling. If you can't go outdoors, just open the window wide and whistle with all your might. Any old tune will do, so you put life and vigor into it.

Whistle, whistle, whistle. Keep it going. Don't get tired. Go on with all your might. Harder, harder.

The first thing you know the stomach will have righted itself, the liver will be working good and strong, the blood will be bounding through your veins, your brain will be clear and vigorous, and you will feel twenty years younger. All because you have whistled away the indigestion, the dyspepsia and the blues.

Whistling is one of the best tonics in the world. It is far better to whistle away all your petty ailments and little worries and perplexities, a great deal easier to float them away to the tune of "Naney Lee" or "Dolly Gray," than to sit down and try to drown them by swallowing a lot of the doctor's nasty, poisonous medicines.

A great deal better and a whole lot cheaper.—*Medical Talk.*

God is ever ready, but we are very unready; God is nigh to us, but we are far from Him; God is within, but we are strangers. God help us all to follow Him that He may bring us unto Himself.—*John Tauler.*

YESTERDAY, TO-DAY, AND TO-MORROW.

"I believe," said Senator Hoar, "that to-day is better than yesterday and that to-morrow will be better than to-day."

When a man whose feet were even then pressing the sands on the banks of the Great River can look back through life's twilight and speak such words as these, surely we must admit the strengthening power of a rich optimism.

For those words sound the keynote of the happiness for which, in one form or another, in some way, we are striving.

Contentment and hope! With these two, and no more, we can solve the riddle of life.

"To-day is better than yesterday!" Believe it, and remorse flees; regret is not; and memory becomes what it legitimately should be—a joy.

Yesterday is what we made it—and there is no yesterday which should be perfect in the light of to-day. Wherefore, be thankful that there is a to-day, and that with it comes the opportunity to build better, nobler and stronger upon the mistakes of yesterday.

But how? A' wasted question! Hold ear to the lips of the great world-sphinx until the white snow covers your sparse locks—but there will come no answer. Or, if it come, you and you alone can interpret it for yourself, nor can you make any other understand. Omar of old knew it when he sang: "I myself am heaven and hell." So to-day is what we make it—each of us, according to the light we have.

"To-day is better than yesterday."

Ask not the reason; remember only that it is—and live up to the higher standard which to-day sets. That means contentment—and happiness.

“To-morrow will be better than to-day!” That’s hope—glorious, eternal, life-giving hope. That’s courage, pluck, determination—everything that leads to higher, nobler things, everything that means achievement. And achievement, in whatever line, is happiness.

“To-morrow will be better than to-day.” Believe it, and you go to dreamless sleep; believe it and you will awake to make the new day what it promised to be.

There are creeds and creeds, and there is much philosophy; but they too often come to us by devious paths, through an intricate maze of words that bewilder. But Senator Hoar calls back across the valley and gives us a creed and a philosophy conspicuous for simplicity, yet comprehending everything that makes for happiness.

Contentment and hope! “To-day is better than yesterday; to-morrow will be better than to-day.” Repeat it until it becomes a part of you, absorbed into your very soul—then believe it. And every moment of life will be worth while.

THE SOLDIERS OF THE CROSS.

GEORGE DUFFIELD.

[George Duffield (Carlisle, Pa., September 12, 1818—Bloomfield, N. J. July 6, 1888) came of a family of American hymn writers. He was a Presbyterian pastor in Brooklyn, in Philadelphia, in Michigan, and in Illinois. He is buried in Detroit. The

hymn for which, above all others, he is famous was the outcome of the Philadelphia revival of 1858. It was written as the conclusion of a sermon and it quickly found its way all over the English world and into German, Latin and other translations. The author says that he first met it, after its composition, as the favorite song of the Army of the James in 1864.]

Stand up!—stand up for Jesus!

Ye soldiers of the cross;
Lift high his royal banner,
It must not suffer loss;
From victory unto victory
His army shall He lead,
Till, every foe is vanquished,
And Christ is Lord indeed.

Stand up!—stand up for Jesus!

The trumpet call obey;
Forth to the mighty conflict,
In this His glorious day;
“Ye that are men, now serve him,”
Against unnumbered foes;
Let courage rise with danger,
And strength to strength oppose.

Stand up!—stand up for Jesus!

Stand in his strength alone;
The arm of flesh will fail you—
Ye dare not trust your own;
Put on the gospel armor,
And, watching unto prayer,
Where duty calls, or danger,
Be never wanting there.

Stand up! stand up for Jesus!

The strife will not be long,
This day the noise of battle,
The next, the victor’s song,
To Him that overcometh,
A crown of life shall be;
He with the King of Glory
Shall reign eternally!

MY GARDEN.

When a child my mother gave me
 Just a little garden spot
 Saying, "Give it your attention,
 Till it well, neglect it not.

"For if you neglect to work it,
 You will find the weeds will grow
 Roots will spread, their seeds will
 ripen
 Faster than the seeds you sow.

So I daily worked my garden,
 Pulling every truant weed,
 Hoeing till I was rewarded
 With rich products for my seed.

Then mother said, "There is a Garden
 Wholly under your control,
 Weed it well, 'tis more important,
 'Tis the garden of the Soul."

I tried to heed her wise instruction,
 Learned my lessons well at school,
 Attended church on every Sabbath,
 Committed Text, and Golden Rule.

After years my eyes were opened
 To the Garden of my Heart,
 I saw the weeds that grew within it,
 Till they seemed of me—a part.

I saw the thistleweed of temper,
 And the ragweed love of self
 The briar of the tongue's sharp an-
 swer,
 And the tanglewood of self.

These, and many others, growing
 In the Garden of my Soul,
 Deeply rooted—could I ever,
 Get them under my control,

I tried—and sometimes was the
 victor.

Other times they'd conquer me;
 Till I wondered if I ever
 Should my soul's true fruitage see.

Mother could no longer help me,
 For she slept beneath the sod,
 And I knew my only hope was
 To turn to mother's God.

So I knelt in deep contrition,
 Asking Him to guide my way,
 And he answered my petition,
 For I heard the Still Voice say:

"Child, be guarded every moment,
 Let your thoughts be pure and
 good;
 For thoughts are seeds of future ac-
 tions—
 May this well be understood.

"Plant good thoughts, with good in-
 tentions,
 They'll reward you as they grow.
 But if you sow thought-seeds of evil,
 You will reap just what you sow."

Am I asked to *think* no evil,
 When I see it every day,
 See men sinning till their conscience
 Seems as lifeless as the clay?

Then the Still Small Voice made an-
 swer,

"'Tis the *motive*, not the deed,
 That I judge. Are *your* ways fault-
 less,

Are *you* sowing precious seed?

"Do you always think of others
 As you'd have them think of you?"

Do you feel toward erring brothers
As your Savior taught to do?"

Rebuked, I turned and tilled my garden.

Uprooted *Self* and planted Love:
Saw good in every human creature,
That Spark Divine, born from above.

I helped the wanderer and needy,
Till their tears of grief were dried;
My heart was light and I was conscious
That all the weeds herein had died.

The garden of my Soul was was fertile;

Heartsease grew instead of weeds;
And "Peace that passeth understanding"

Is my reward for better deeds.

HARMONY.

O God, I lift mine eyes to Thee
In silent meditation,
That every thought and act of mine
May give Thee adoration.
My heart be open, pure and calm,
To do Thy will where'er I am,
In Love and Aspiration.
Strike Thou the chords, that I may be
Attuned in every string to Thee
By harmonious vibration
In major or in minor key,
To make up Life's Grand Symphony.
—A. P.

"We never become truly spiritual by sitting down and wishing to become so. You must undertake something so great that you can not accomplish it unaided."

HOW BEAUTIFUL IS THE MORNING!

How beautiful is the morning—after the darkness of night, after all nature has rested, after the flowers have folded their petals and slept, after the bird's sweet notes have been hushed, the baby's cry been stilled on mother's breast, tired bodies and brains have found sweet rest in the quiet and repose of the night-time, when the sun has hidden his bright face for awhile, that he might shine forth with greater brightness, after the material door has been closed and the spiritual one opened to let the angels in and listen to their words of cheer and comfort, after fresh life and strength have been gathered from the sweet, deep silence of all nature.

How beautiful is the morning—with the sun peeping over the hilltops, looking down on the flowers and saying to them, with a glad, loving voice, Wake up, wake up! Open your eyes and see the little jewels sparkling on you. Listen to Mother Earth as she hugs your little rootlets and calls you her babies. For are you not, is she not, finding and giving you life, and bidding you be bright and beautiful for her sake?

Listen to the bird's song as it breaks in its strength and sweetness? Hear the water murmur its praise as it flows along. See it as the sunlight falls shimmeringly upon it. The trees lift up their heads and go forth in gladness: the brains that have put aside in the rest time the thoughts and cares of yesterday, ready for newer food, grander inspirations; the body that has relaxed and gathered in new life, reaching forth for newer life

—all nature, all clad in a new robe, all singing a new song, all expressing a greater degree of God's power. Again we say, how beautiful is the morning, and how in greater beauty is God expressing Himself in this morning, this time of spiritual unfoldment? When out of the stillness of ages, out of the dark time of the soul, there is coming with the morning light a greater appreciation of all God's works; when our lives are becoming more attuned with Him, when the song that has been sung in all this long, long time is ever bursting forth in grander volume as it rolls away into eternity, where every note that is uttered, no matter whether caught from the brook, the woods, the flowers, the birds, the mountains, the sky, the child, the man, the glad note, the sad note—all, all, shall strike within these selves of ours and find a response; where the look, the smile, the voice, shall echo back, "Yet, I feel, I know, I sympathize with you; for are you not a part of me and I am part of thee, and all a part of God? And have we not been created and re-created through love, God's love? You are all beautiful, for in each one of you can I find a different expression of this love. And do you feed the different parts of my being? In my Father's house (this body I wear) are many mansions. In the rooms of this mansion do you all belong, and from these rooms comes an answering song."

The trees spreading out their branches and offering a cool, green, shade belong in the mansion of rest. The bird's carol, as it trills out the life force within its little body, floats away and finds lodgment within the mansion of song, where each room

has a different instrument that the many voices of nature play upon. The water, with its ebb and flow, its calm and its storm, its little boats and large ships, its safe riding and its many disasters, its long journeys and its short ones, all touch in the mansion, for all must be found within its portals. The times of calm, the times of storm, the times when we were like the little boats tossed hither and thither, and when, like the great ships, we rode the water so proudly; times when life for us was short and when it lasted longer periods; the time when this life force was weak and when it was strong: times when through greater knowledge the life bark rode safely into port; of times when it was wrecked upon the shore or rocks. And now, with the morning light, as we are looking into and living in this wonderful temple, coming daily and hourly into a greater recognition of all its grandeur, of the length of time—eternity—that we shall abide therein, of how we can enter the different rooms of this temple and bring forth what is needed for the day. Aye, the hour! How much of health and strength it contains, that has been piling up, accumulating throughout the ages. How the whole vast building is constantly illuminated by the light of God's face. However, His grand, still voice is echoing and re-echoing within its rooms and corridors, and how in the stillness it comes floating to us! How through simplicity and childlike faith we have but to ask, and this light envelops us and this voice speaks loudly to us, oh, children of earth, how beautiful is the morning.—*Mollie S. Phelps, in Magazine of Mysteries.*

ADVICE ON SUCCEEDING.

— — —

A youthful and ingenious autograph collector of New York wrote last year to all the great men he could think of, saying he was a boy of fifteen, and asking how he might best win success in life. Not all the great men answered him, but a dozen did, and among this dozen was the late Sir Henry Stanley, who wrote:

"Whatever work you undertake to do, put your will and heart into it, and try to excel others in it. If you make this as a law to yourself every employer becomes your friend, you become esteemed by all, and according to your excellence, fortune will endow you."

Rider Haggard wrote: "Be honest of heart as well as in outward seeming. Never take advantage by the doing of a mean or an unkind thing, and read the Parable of the Talents once a week."

Briton Riviere, the noted painter, wrote: "There is no success so valuable as the failure which leads to greater effort. There is no failure so complete as the success which paralyzes earnest work."

We read that the fruit of the Spirit is Love, Joy and Peace. Yes, it is; and it is also strength of character; it is optimism, seeing always the bright side of things; it is power and helpfulness, the ability to help as well as the longing to do so; it is strength of soul that makes one stand a living factor in the kingdom. These are the chief results, but such a soul will also have all that goes to make life harmonious, successful, beautiful.

Let one seek this Truth for any reason, even if at first for the external

good only, and I have such faith that within each soul is the God-impulse that will reveal to it the highest and that will send it out to give the water of life for which all thirst, that I know, he will stay for the beauty of this, practical religion for the good that he can do.

If you have not found this Peace, this Love and Rest, this inner quality of life that would mean to you greater Joy and Power in Loving, you have not fully laid hold of or faithfully practiced the Truth. You and I have just as much of this life of Peace as we have embodied. No other can give it to us. We lay hold of it within ourselves.—Fulfillment.

TO-DAY.

— — —

Why grieve o'er errors of the past?

Need such our future sway?

The past don't make us right or wrong.

'Tis what we are—To-day!

Old "Yesterday" has lived its life.

Why linger 'mid its sorrow?

It bears no part in future joy.

Forget it for—To-morrow.

'Tis grand "To-day" must rule supreme.

Away with care and sorrow.

The joy of living right—To-day

Will make us glad To-morrow.

—*Jessie E. Campbell.*

The Love of Truth—Reasoned Truth understood, will shed a light as of stars on the desolate ways of experience, although "some days must be dark and dreary." Contrast is the Father of Joy.

A PRAYER FOR PROSPERITY.

Kind Father, thou hast given us a Temple of the Holy Ghost to feed and clothe and house. Grant us, we pray wisdom, good judgment, moral courage, tact, inspiration; so that we can properly care for this beautiful and wonderful Temple. Save it from the despair of penury, the waste of disease, the fear of cowardice.

Gracious Father, thou hast given us a casket of jewels in the wonderful Temple called the Mind. Help us to keep it vital, strong, candid, liberal; free from the spleen of anger and malice. May we feed it on all that is cheerful, buoyant, hopeful in Life.

Dear Father, thou hast given us a spirit. It is the very holy of holies of the wonderful Temple. Help us to keep it pure, serene, fearless. Help us Father, to know the truth by the inner light of our own spirit; and may it make us God-men. Amen.—*Lamar Payne.*

RULE OF THREE.

Three things to govern: Temper, Tongue and Conduct.

Three things to love: Courage, Gentleness and Affection.

Three things to avoid: Cruelty, Arrogance and Ingratitude.

Three things to delight in: Frankness, Freedom, and Beauty.

Three things to respect: Honor, Country and Home.

I am the inferior of any man whose rights I trample under foot. Men are not superior by reason of the accident

of race and color; they are superior who have the best heart and the best brains. Superiority is born of honesty, of virtue, of charity, and above all of love of liberty. The superior is the providence of the inferior; he is eyes for the blind, strength for the weak, and the shield for the defenseless. He stands erect by bending above the fallen; he rises by lifting others.—*J. A. Bolton.*

SINCERITY.

Flat contradiction, severe criticism, fault-finding, and condemnation, the omission of gentle and pleasing attentions, curt manners, blunt speeches, unkind allusions are continually excused on the plea of sincerity. "I said what I thought," and "I never pretend to what I do not feel," are common assertions supposed to justify all manner of rude and ill-natured words and actions. Yet one who unites sincerity with kind feeling is never heard to utter such language. His sympathies are too keen to allow him to hurt another needlessly, and it never occurs to him that it is insincere to offer such courteous attentions as express a general feeling of goodwill, even though he may not be drawn by any bonds of affection.

Open the shutters of self-darkened senses and look forth. Above spire and dome, and monument to the dead past, see the light of rising morning. Have you not known that the Kingdom was very near unto you? It is daylight everywhere. Truth is shining upon your forehead, making bright your dwelling place.

HER PRAYER.

The sweet girl standing there is blind,

The way she's lost and cannot find;

Beautiful were the roses blooming
near,

And there she stood without a fear.

She's not afraid—do you know why?

She looks within—not to the sky;

And turns her thoughts to God above,

Saying, 'I have Thy truth and love.'

"My Father show me to the way,

And guide me now through all the
way;

Thy love will guide and protect me,

And Thou'lt help me so I can see.

Thy power can give to me sight,

And turn the darkness into light;

Give me the sight I need to-day,

And I will praise Thee all the way."

God answered the prayer made right,

Restoring to the girl her sight;

She praises Him all the day,

And performs His works all the
way.

C. W. A. W.

Luck is of your own making. Luck means rising at six in the morning, living on one dollar a day if you can make two, minding your own business and not meddling with other people's; luck means the hardships and privations which you have not hesitated to endure, the long nights you have devoted to work; luck means the appointment you have never failed to keep, the trains you have never failed to catch; luck means trusting in God and in your own resources—a religion

whose motto is "Help yourself, and Heaven will help you." Luck comes to them who help themselves and know how to wait.—*Max O'Rell.*

A noble part of every true life is to learn to undo what has been wrongly done.—*Homc.*

Let us be content to work,
To do the thing we can, and not presume

To fret because it's little.

—*Elizabeth Barrett Browning.*

I dreamed—

That stone by stone I reared a sacred
fane,

A temple, neither pagoda, mosque nor
church,

But loiter, simpler, always open-
doored

To every breath from heaven, and
Truth and Peace

And Love and Justice came and dwelt
therein.

—*Tennyson.*

Teach me, my God and King,

In all things Thee to see,

And what I do in anything,

To do it as for Thee.

All may of Thee partake;

Nothing can be so mean,

Which, with this tincture (for Thy
sake),

Will not grow bright and clean.

A servant, with this claus,

Makes drudgery divine;

Who sweeps a room as for Thy laws,

Makes that and the action fine.

—*George Herbert.*

MAKE THIS A DAY.

Make this a day. There is no gain
 In brooding over days to come;
 The message of to-day is plain,
 The future's lips are ever dumb.
 The work of yesterday is gone—
 For good or ill, let come what may;
 But now we face another dawn.
 Make this a day.

Though yesterday we failed to see
 The urging hand and earnest face
 That men call Opportunity,
 We failed to know the time or place
 For some great deed, what need to
 fret?
 The dawn comes up a silvery gray,
 And golden moments must be met.
 Make this a day.

This day is yours; your work is yours;
 The odds are not who pays your
 hire.
 The thing accomplished—that en-
 dures,
 If it be what the days require.
 He who takes up his daily round,
 As one new armored for the fray,
 To-morrow steps on solid ground.
 Make this a day.

The day is this; the time is now;
 No better hour was ever here—
 Who waits upon when and how
 Remains forever in the rear.
 Though yesterday were wasted stuff,
 Your feet may still seek out the
 way.
 To-morrow is not soon enough—
 Make this a day.
 —W. D. N., in *Chicago Tribune*.

“Peace I leave with you, My peace
 I give unto you,” said Jesus. If you
 have not that peace, know that you

have but to ask to receive it. The
 Christ gave it to us for an everlasting
 possession, an only our own wrong
 thought can hide it from us.

Be of good cheer! for if we love one
 another, nothing in truth can harm
 us.

Have faith and thy prayer will be
 answered!

“No estate can make him rich that
 has a poor heart sun, for it shines
 bright and never changes.

“A glad heart seldom sighs, but a
 sorrowful mouth often laughs.

“The heart is the hidden treasure
 of man; the tongue is the gate to the
 treasure.

“There never was a heart truly
 great and generous that was not also
 tender and compassionate.”

This reads well and there is a great
 deal of truth in it. At the same time
 it is well to remember that science
 now gives credit to the mind where
 formerly the heart was unjustly
 named as the factor. Anyway, the
 mind is the channel through which all
 the organs act; therefore, we shall
 remember the old saying: That man is
 as he thinks. Thoughts are real
 things and we should be mighty care-
 ful in the selection of our thoughts.

To stand in spellbound rapture
 On some celestial height,
 And see God's glorious sunshine
 Dispel the shades of night;
 To feel that all creation
 With love and joy is rife—
 This, O my earthly loved one,
 This is Eternal Life.

—A. W. S.

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