

NO INDEX PUBLISHED. PROBABLY NOT THE ORIGINAL

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WASHINGTON NEWS LETTER

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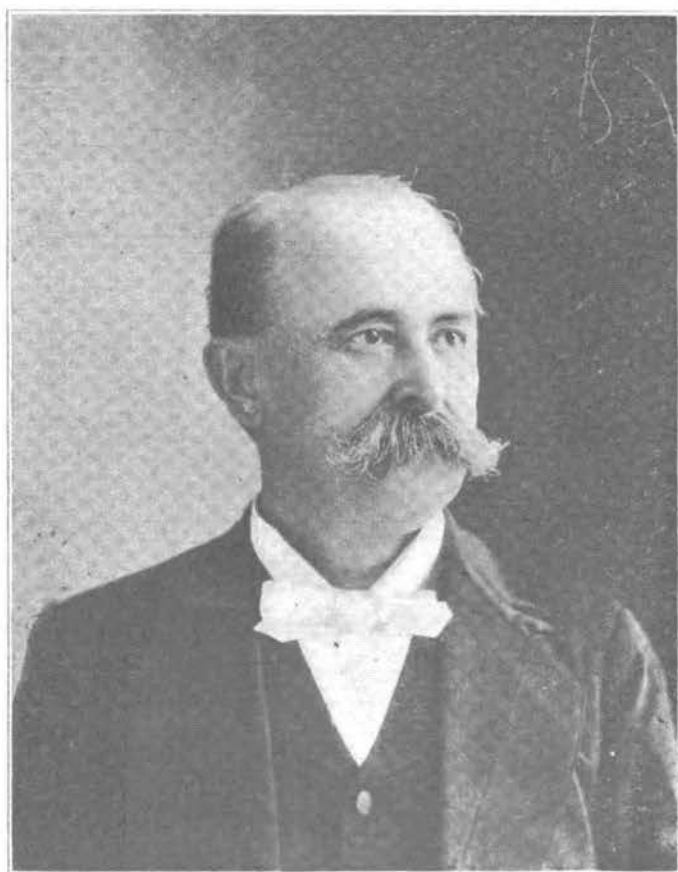


I Am The Vine
Jesus Christ

The Way The Truth and the Life
Our Savior

A MONTHLY MAGAZINE
OF
DIVINE HEALING





BISHOP OLIVER C. SABIN.

318738

Washington News Letter

VOL. XI.

WASHINGTON, D. C., OCTOBER, 1905.

No. 1

Lecture—Jesus Christ, His History and Mission.

BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
April 23, 1905.

The subject of the morning lecture is "Jesus Christ, His History and His Mission." You will, at once, recognize the impossibility of my doing more than briefly touching along the lines of this subject, in the short half hour of our lecture.

Christ, the only, the greatest character that ever came to earth, means to us everything, for He is the Way, the Life and the Truth. He is the Way, the Truthful Way leading to eternal life and through Him and by Him only can we reach that perfection which belongs to the children of man.

The first record we have, and to which I will call your attention, is where God spake unto Moses and told him of the future when such a character would appear. He said: "I will raise them up a Prophet from among their brethren, like unto thee, and will

put My words in His mouth; and he shall speak unto them all that I shall command him."

That was the prophecy wherein it was foretold that God would speak through Him to the children of men. We next refer to Him when the prophet said:

Moreover the Lord spake again unto Ahaz, saying,

Ask thee a sign of the Lord, thy God: ask it either in the depth, or in the height above.

But Ahaz said, I will not ask, neither will I tempt the Lord.

And he said, Hear ye now, O house of David: Is it a small thing for you to weary men, but will ye weary my God also?

Therefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

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WASHINGTON NEWS LETTER.

The next appearance to which I will call your attention is at the Annunciation, when this wonderful child was to come unto man:

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And the angel came in unto her and said, Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women.

And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call Him name Jesus.

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of His father, David:

And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, seeing I know not a man?

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Continuing this history, we read:

And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

And this taxing was first made when Cyrenius was governor of Syria.

And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David):

To be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Savior, which is Christ the Lord.

And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying:

(Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

And when they had seen it, they made known abroad the saying which was told them concerning this child.

And all they that heard it wondered at those things which were told them by the shepherds.

But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

We have but little history of Jesus from the time of His birth until He was ready for His ministry on earth. One instance is mentioned when He went up to Jerusalem in company with His father and mother. After the parents had started home and been gone an hour or two, they missed the child and they returned and found Him in the temple disputing with the priests, and the wise men; and they were wondering at His wisdom and at His knowledge. Our Savior lived in a different age from that in which we live. They then had no

schools; there was no such thing as a college or university and, if a person wanted to learn, he attached himself to some philosopher, some teacher and followed him around and about. Thus it was with the scholars of Socrates. Socrates would go around almost all the time hatless, and oftentimes without a coat and barefooted, followed by such men as Plato, another distinguished coming philosopher who took in every word he said, and Socrates, referring to the affairs of life, taught lessons to these, his students.

Why can't we believe that Jesus Christ, Himself, went to a school in the same way? I say we have stronger evidence to believe that He did than that He did not. Take His philosophy, as He taught it to us, and you will find many things in harmony with the philosophy of some parts of the world, as it existed at that day and prior to that time, among the higher thought. Furthermore, when Jesus came back to His own country, after He had arrived at the age to take up His ministry, He went into His own little city and went up into the pulpit, the place where the Bible was, and commenced to read the prophecy concerning Himself, and, after reading he told them that this day was the prophecy he read fulfilled. They who heard Him commenced to wonder, to wonder who He was. He talked as one having authority. Then they recognized Him as the Son of Joseph and said His mother and brother and sisters were there with them, and they began to run after Him and would have stoned and de-

stroyed Him, but that, in the exercise of the same power, doubtless, which had been taught Him, he made Himself invisible, and walked out through their midst. He did it under thoroughly perfect scientific rules. The same can be done to-day and the same is done.

I next call your attention to the history of Jesus' baptism:

In those days came John the Baptist, preaching in the wilderness of Judea,

And saying, Repent ye: for the kingdom of heaven is at hand.

Now, mark you, wherever you find the teaching of Jesus Christ referred to, it is always referred to in some such way as "The kingdom of heaven is at hand." Christ told His disciples afterward what the kingdom of heaven was and where it was. He said it was within them, a condition of mind. John, blazing the way, taught them that the kingdom of heaven was at hand.

For this is He that was spoken of by the prophet Isaiah, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

And were baptized of him in Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees come to his bapt-

ism, he said unto them, O generation of ripers, who hath warned you to flee from the wrath to come?

Bring forth therefore fruits meet for repentance:

And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire:

Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner: but he will burn up the chaff with unquenchable fire.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me?

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered Him.

And Jesus, when He was baptized, went up straightway out of the water: and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him:

And lo, a voice from heaven, saying: This is My beloved Son, in whom I am well pleased.

Next came the transfiguration:

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

And was transfigured before them: and His face did shine as the sun, and His raiment was white as the light.

And, behold, there appeared unto them Moses and Elias talking with Him.

Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias.

While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is My beloved Son in whom I am well pleased; hear ye Him.

And when the disciples heard it, they fell on their face, and were sore afraid.

And Jesus came and touched them, and said, Arise, and be not afraid.

And when they had lifted up their eyes, they saw no man, save Jesus only.

And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

Now, I want to make a point very strong. God told Moses that He would raise up a character whose word they should believe. He told us again at the baptism of John and at

the transfiguration, "This is My beloved Son in whom I am well pleased," and the command to us was: "Hear ye Him."

There are certain things in history that we are permitted to say that are fixed. We have perfect right to say that George Washington lived, that Napoleon Bonaparte lived, or Julius Cæsar or Alexander. There is nobody that is intelligent who, in this day and age, would deny the existence of either one of these people. Here is the ministry of Jesus Christ; His works, with slight variations given by four different evangelists, one writing in Asia Minor, another in Egypt and the others in other parts of the world, their histories being written as much as sixty years apart in some instances. In those days there were some people who absolutely knew the one book. There are such men now. Books, in those days, were not plenty. If a person had a book in those days it was a prize much cherished.

The evangelists went out and preached of Jesus Christ and of His wonderful doctrine. They would learn from Matthew, Mark, Luke, John, and Paul, and the other evangelists and apostles, and repeat copiously page after page, hour after hour, word for word of the writings, but yet, owing to the persecutions of these churches and of the followers of Jesus Christ, every original document, every original paper that had ever been written by Matthew, by Mark, by Luke, or by John or by any of these early writers, were all, with

one or two exceptions, destroyed and it became necessary, between the third and fourth centuries, to hold a convocation of learned men as they did in Africa, to find out what were the real writings of these apostles and of these evangelists. St. Augustine was the president of this convention, and they held their session for two years. History tells us that all of Matthew, Mark, Luke, and John, the Acts of the Apostles, were literally restored, word for word. It is believed that they were identically now as they were when they were written by these men. The Bible of the Jews has come down to us in its purity; there is no question about it, for Nehemiah had prepared it prior to the destruction of Jerusalem.

Now we have as much right to believe the story and the history of these four evangelists and the Acts of the Apostles, as we have to believe that George Washington ever lived; and more, because we have a stronger array of facts that are irrefutable and are so recognized by all historians as being true.

Now, when I take up the Bible and read:

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.

When we read this we have the right to know that these were the identical words of Jesus Christ, and I have no more right to gainsay the truthfulness of the expressions there read than I have to say that Thomas Jefferson never wrote the Declaration of Independence. Furthermore,

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask for alms of them that entered into the temple;

Who seeing Peter and John about to go into the temple asked an alms.

And Peter, fastening his eyes upon him, with John, said: Look on us.

And he gave heed unto them, expecting to receive something of them.

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.

Mark you, we are commanded to hear this man, or this Son of God. Jesus Christ, by God Himself, and He tells us we must believe Him and that He will tell us what to do.

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.

And whatsoever ye shall ask in My

name, that will I do, that the Father may be glorified in the Son.

Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you.

It is part and parcel of the belief of the Evangelical Christian Science Church that Jesus Christ is our leader; that what He commanded is for us to obey, that this is obligatory upon us. It is not for me to say or for you to say, or some other person to say. A lady wrote me, not long ago, that she would just as soon ask for the healing of the sick through the name of Colonel Sabin as through the name of Jesus Christ. It is there commanded in the text, and all the scholars and all the infidels in the world can not drag it down. The very letter is there established by stronger proof than anything that Plutarch ever wrote or Pliny or any of those who wrote of ancient days, and we know we are right because the signs do follow.

Yet others heal the sick who do not do it in the name of Jesus Christ. They heal the sick through hypnotism, through materia medica and through various other systems, but only one system was established by Jesus Christ. He is the Son of God, sent by God to man. That is authority that we should obey Him.

There is only One Name through which and by which we can reach the Father and that is the name of Jesus Christ, His Son. Take the life of

Jesus Christ and consider how he traveled along, through the valleys and over the hills of Judea, preaching His wonderful doctrine of Love, a constant benediction to man, everywhere; throwing out the lifeline, teaching and preaching and healing the sick. There never was such a character in all the world before and never has been since; and His Sermon on the Mount is, in point of wisdom, the most wonderful thing that has ever been written. In all the history of the world and all the philosophies that ever were written you never can find a statement so profound, so wonderful, so far reaching, as is the Sermon on the Mount.

Greenleaf, the law writer who wrote upon the evidence of Christianity said it would be more of a miracle to think that any one of His disciples could have ever written such a sermon than to take it as it is, as the acknowledged words from the Son of God. We read of His death, of His crucifixion, of the wonderful love exhibited when He was on the cross with nails through His hands and through His feet, a spear run through His side, with a howling mob surrounding Him, hooting, saying to Him, "*You saved others, now save yourself.*" yet in that hour, the prayer went forth from his lips Divine: "*Father, forgive them, for they know not what they do.*"

There was Love Divine. His character, from the commencement of his career to its end, was nothing but one continuous exhibition of Love. But the time came for Him to die and He

did die. He was buried, He arose from the dead and lived with His disciples for forty day and forty nights, teaching them what they must do, immediately before the Comforter should come on the day of Pentecost.

And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel;

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

Now, we have philosophers who pretend to believe the Bible in one place and to deny it in another. There is a certain class that claim that Jesus Christ has come the second time in an impersonal manner, and that He is represented by Truth that is written in a certain book. If you believe the Bible at all, you have to believe what Jesus Christ said. If you do not, you acknowledge yourself to be an infidel.

We are promised that Jesus Christ will come again as He went, and I know He will come and I look for His coming, as much as I know that He went away and He will come as He went. The body which Jesus had after the resurrection will be the body we will have, or one like it, for He is our example. He is our guide, He teaches us that this is the body we will have and we will have it for all eternity. When you find yourself drifting, picking out that and believing this, you find yourself denying everything that is sacred. There is only one safe way and that is to accept the words of Jesus Christ. You will find philosophers of to-day who have criticised what Jesus Christ said, they know more than He knew. They change His prayer and make a prayer to suit themselves. All of that is error. It is wrong, and it does not belong to the living God.

One thought in conclusion. It is a pleasure to me, it is an inexpressible pleasure, that I can, before a Christian audience, say and send forth this Truth, this belief, these words, in favor of Jesus Christ, my Savior. I glory in it and it is the greatest and most important in all the world. It is the cornerstone of the fabric upon which we build our church. Our church is builded upon the teachings and doctrine of Jesus Christ and the nearer we can follow it, the nearer we are perfect and the more perfect is our healing. You can heal the sick by various modes and systems, but the only God-Healing, the only Divine healing is the healing that is done in

accordance with the Scriptures—that is, in accordance with the commands of God as He told us to believe in Jesus Christ and do His commands. He has commanded us, He has told us

what to do and so help me God, I will follow in the line He has laid so long as I live and I will praise God that we have the opportunity to do it.

LIFE—WHAT WE MAKE IT.

“Oh! this world is full of trouble!”
But your simply saying so
Helps to make the trouble double,
Scatters gloom where'er you go.
Do you know you set in motion
Waves of thought which seethe like
fire,
Which increase this world's commo-
tion,
Adding misery most dire?

“Oh! this world is full of pleasure!”
Do you know your saying so
Helps to bring the heart full measure
Of the joy it longs to know?
Do you know you set in motion
Thoughts which yield their fruit of
peace—
Peace which quells this world's com-
motion,
Makes the world's great heart-
aches cease?

'Tis a question we're to settle;
We may gather on life's road
Wayside roses or the nettle,
Prickling with its poisonous goad.
Chords or discords in life's chorus,
What we list for we will hear;
Make the future just before us
Dark with with gloom or bright
with cheer.

Jennie E. Gates, in Health Reporter.

THE JOY OF WORK.

Let me work and be glad,
O Lord, and I ask no more;
With will to turn where the sunbeams
burn
At the sill of my workshop door.

Aforetime I prayed my prayer
For the glory and gain of earth,
But now, grown wise and with opened
eyes,
I have seen what the prayer was
worth.

Give me my work to do,
And peace of the task well done;
Youth of the spring and its blossom-
ing,
And the light of the moon and sun.
Pleasure of little things
That never pall nor end,
And fast in my hold no lesser gold
Than the honest hand of a friend.
Let me forget in time
Folly of dreams that I had;
Give me my share of a world most
fair—
Let me work and be glad.

Theodosia Garrison.

But try, I urge—the trying shall
suffice;
The aim, if reached or not, makes
great the life.

—*Browning.*

Lecture—The Kingdom of Mind

BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning.

May 14, 1905.

The subject for the lecture this morning is: "The Kingdom of Mind." While I rarely ever make an apology, yet I must say, for the benefit of my readers, as well as of the audience, that this subject is so vast that I can only hope to give you a scratching of the top, so to speak, of the subject. Yet I may give you a line of thought which you may take up and go on.

Think of the wonderful vibrations of the mind! Every thought that ever existed, every word that was ever spoken has gone into the vibrations and is going on to-day, forever and forever. You throw the pebble into the ocean and you make a little wave. It grows smaller and smaller, but it reaches out wider and wider; it never stops until it breaks upon the rocks of the further shore. So in the kingdom of mind. But there are no shores in that kingdom. It is infinity. Every thought, every word that was ever uttered is registered in the infinite book of the Almighty and will live forever and forever. The waves grow lighter and smaller until by and by they become so slight and so thin that no power but Infinity can recognize them.

I remember when I was a boy being in a valley of some mountain chain. I halloed, and my voice was return-

ed from the mountain on the east, in the echo. I little understood, then, that that voice had been turned and was sent in the other direction from which it went. But it went on and on forever and was recorded in this great book of the Infinite Mind.

I will give you some definitions of mind, as they are given by the leading lexographers of the world, to-day, in order to make our record complete.

1. That which wills, feels and thinks; the conscious subject, the ego, the soul.

2. The intellect, or cognitive faculty, or part of the soul—as distinguished from feeling, volition; intelligence.

3. The field of consciousness, contemplation, thought, opinion.

4. Intention, purpose.

5. Memory, remembrance.

6. Courage, Spirit.

And last of all and greatest of all, God is mind, for God is Spirit and mind is spirit. Mind is that which directs, controls, enforces, causes to come to pass. It is that which creates, brings forth and endows with power infinite; and mind is all, for God is Mind.

I will read something about mind from the Bible:

And this is the condemnation, that

light is come into the world, and men loved darkness rather than light, because their deeds were evil.

And ye shall know the Truth, and the Truth shall make you Free.

But he is in the one mind, and who can turn him? and what his soul desireth, even that he doeth.

For who hath known the mind of the Lord? or who hath been his counsellor?

Or who hath first given to him, and it shall be recompensed unto him again?

For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

Wherefore receive ye one another, as Christ also received us to the glory of God.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

Look not every man on his own things, but every man also on the things of others.

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.

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him, and given him a name which is above every name;

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Finally, be ye of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile;

Let him eschew evil, and do good; let him seek peace, and ensue it.

I am Alpha and Omega, the beginning and the ending, saith the Lord,

which is, and which was, and which is to come—the Almighty.

For to be carnally 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.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of Love and Peace shall be with you.

In discussing this subject of mind, from the metaphysical standpoint, we shall reduce it into what we term three divisions. I will state that these divisions are arbitrary. You know from the heading that the text recognizes what is termed carnal mind. I take it that the writer was like we are in this day and age; that he had to take things, sometimes, by way of illustration. We place mind into three general divisions—first the Conscious mind; second the sub-Conscious mind; third, the super-Conscious mind. The objective mind is what we would term the carnal mind in the Bible. It is the mind that is controlled by the senses; we feel, we smell, we taste, etc. It is what is on the surface, objective, before us all; and of all the divisions of mind, it is the weakest and there is not one sense under which the so-called carnal mind obtains its information that is perfect.

Often times you will see things that are not true. Once, while riding on a train in Southern California, I was looking out of the window, and I saw most beautiful fields, and green pas-

tures and, beyond that, the ocean—perfectly beautiful. We rode on perhaps for hours and yet that beautiful mirage was before us. There was nothing there. It was a vision, an optical illusion, it was not there. Even the traveler on the burning desert is mocked, as he pulls himself along suffering with thirst, by beautiful streams and springs of water. He is carried on by this vision, this mind, this optical illusion, until he falls by the wayside.

You take the mind of thought. We think, and as we think, so are we, as we are told by the man who is supposed to have been the wisest that ever lived. I was reading a story not long ago, of a gentleman traveling in Persia. That climate was very hot and dusty at that time. He had some bottles of mineral water that had been in his carriage, being jolted all the time. The heat naturally expanded the gas to its utmost tension. Stopping at a place to get a little lunch and a cup of the tea, he concluded he would have a bottle of mineral water, while waiting for the old man to blow the fire and get the tea ready. As a precaution, he took his photographic instruments and his revolver, and the old man looked up from the fire place, where he was blowing at the fire, and asked him if his revolver was loaded, and he told him it was. Nothing more was said and the old man was getting the lunch ready. The traveler got out his bottle of mineral water and, for some reason or other, the cork flew out and hit the old man on the side.

The bottle made a great report. The old man toppled over, shouting that he was shot, was killed, supposing, of course, that the man had shot him with his revolver; and nothing would pacify him. The attendants were called but he still screamed that he was killed and was dying. They finally got him to stop and look. He did not see any blood, and he became easy, but the man was pale and almost ready to pass out, believing that he was shot and killed, but after he found out that he was not, he was all right.

Take the incident of the man who woke up in the night and found his false teeth out. He looked around in the bed and did not find them. He felt them in his throat and he knew they were there. He raised an alarm and sent for the doctor. The doctor could feel them down there, but, just before the man choked to death, by some accident or another, some one was led to look between the ticks of the bed, and there were the man's teeth, and as soon as his teeth were found, his mind became relieved and his body followed suit.

I could tell incident after incident of this character, showing in one instance where a young girl, waiting for the return of her lover, received the sad news that he was killed. Instantly her mind left her. She became dèrangé for all her life and the record I have of her was that when she was seventy years old she still was looking and expecting her lover to return, not having grown in appearances a particle older. She was there waiting.

The mind is absolutely in control of the body and the faculties. As a man thinketh, so is he.

This being true, the lesson should be impressed that the mind should be guided and directed in the channels of right, in the channels of good, in the channels of happiness. As you think, you can direct your mind, and your body responds and your circumstances respond.

A person who is always worrying about poverty, is prophesying against himself and in nine cases out of ten, if not a larger percentage, such people, in the latter part of their days, exclaim as did Job of old: "That which I feared has come upon me."

As you prophesy against yourself, your prophesy will be fulfilled. With an optimistic person, one who looks at the sunshine, one who never sees anything but good, nothing but smiles ever radiates from his countenance and everything that comes to him is good and comes from God Almighty, with the realization from whence it comes. You never see a person of that character in want, you never see such an one in sorrow, never in trouble. Such have all the earth because there can be nothing but eternal harmony surrounding them, they are led by God Almighty, led by God Almighty's mind; or in the language of the text, they are led by a sound mind.

The second division of mind, as I have given it, is what we term the sub-Conscious mind. That mind that we have been talking of is the conscious mind, or objective mind; but the sub-

Conscious mind is the natural mind, the mind beyond Conscious mind, the mind that enables me to sit in my study and send the words of truth to a person living in South Africa and destroy cancer which was pronounced by all medical authorities as immediate and present death; enabled me to destroy it within the short space of six hours. This is the mind that will enable you to sit in your study and heal your patient in Japan, in Australia, or in the uttermost parts of the earth. It is the mind that has no distance, that has no space. It is the mind that dwells with you and with God. It is the stratum through which you, as the child of God Almighty, pray and through which the answer is returned. You can sit in your room or across the town, across the street, or anywhere and have infinitely more effect upon a person's consciousness by talking to the person through the sub-Conscious mind than to the objective mind. If I talk to my friend subconsciously, he does not hear a word, but I give him the thought. I tell him a certain truth; he realizes it in his sub-Consciousness, he understands it in his consciousness, and, the first thing you know, he has it and it bubbles forth and goes out through this objective mind and you commence to talk.

How often have you been walking by the side of a friend—I suppose it is the experience of you all;—you have been thinking about a thought or about some certain person—and this is especially true between man and wife, because their thoughts are

so much nearer than thoughts of others—and you will say: “I was just thinking about that man myself, or that person, or that subject,” whatever it may be. “How strange that you and I should be thinking about that thought. Isn't it singular?” I have no doubt that this is the experience of everybody. This is controlled by as perfect a law as is the water, when it seeks its level. You are all in the same consciousness, in this covering, the aura that covers the men and women together or two men, or two women, as the case may be, as they are walking together. As they go along the thought of one goes through the mind of the other. It is perfect law—the Aura's mind. And so with this sub-Conscious mind, we get into the Divine channel, through which we are to convince our friends of the Truth.

Now, for instance, suppose I should be called upon to treat a case of fever, and would tell the person, through his objective mind: “You have no fever, because there is no such thing as fever.” He answers at once: “I know that is not true, because I can see it and feel it.” But the sub-Conscious mind understands that all is spirit, and that we all live, move, and have our beings in God, the Father; that all that is is perfect and these seeming inharmonies and imperfections are but in the seeming, and when the sub-Conscious mind becomes convinced, the manifestation of so-called fever is destroyed and the objective mind says it has no fever. It is convinced, too. I have seen this

demonstrated hundreds of times. You convince through the sub-Conscious mind the person of the reality and allness and perfection of good, that there is no such thing as evil; and, when that manifestation is clearly established in the sub-Conscious mind of the person, then he is healed, and that is the end of it.

The next division of mind is super-Conscious mind. The super-Conscious mind, as its name would indicate, is above the Conscious. It is the mind of God Almighty and in reality, it is the only mind, because God is all. It is the mind that enabled the prophets Daniel, Jeremiah and Isaiah to look through the past and look forward through the future and prophesy and divine.

Whatever mind was ever used by mortal man belongs to you to use to-day. Any person who will give his time to study and attention and lead such a life as will bring out the most perfect manifestation of purity, can be just as great a prophet as any who has ever lived. All is done through prayer to God and by living this Divine life. One can come to such a condition of mind that he can pick up a volume and know its contents without reading. He can see the future and can recall things of the past; all

because he lives in the divine mind—the mind of God Almighty.

We can recognize this mind, so far as it is practical, in the language of the text, A SOUND MIND.

God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Now, remember, fear is evil. Fear is doubt and doubt is sin and sin is death. There is no such thing as fear in the Divine mind, in the perfect mind; it belongs to this objective mind of which we have been speaking. God has given us the mind of power, that recognizes your divine dominion, and, coming from God Almighty, it makes you free to use that which belongs to you and fills you with love so that, as Jesus said: "You shall know My disciples, for they love one another." The brand, He might have said, is that they love one another. It is the Divine love, and He caps the whole superstructure of love with a *Sound Mind*. That is the mind that belongs to us, that is the mind that we are entitled to and that is the mind we should have and that is the mind, which, if you have it, will enable you to say that never a wave of trouble or care crosses your peaceful breast.

The heart that knows, the soul that feels

Its own God-given power,

Draws fresh from Him the perfect work

For each and every hour.

The heart that beats, the soul that loves

In perfect unity.

Attracts its own divinest rights

In perfect purity.

—Grace M. Brown.

Lecture--The New Birth.

BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning.

May 28, 1905.

"Except a man be born again, he can not see the kingdom of God."

That being true, it is of considerable importance that we all be born again. The kingdom of God, as Jesus tells us, as is recorded in Luke, is not something of which you can say Lo, here it is or lo, there it is, and it does not come by observation, but it is within you.

In order to obtain the possession of this kingdom of God, it is necessary for you to be born again. Our Savior, I have no doubt, traveled, as all philosophers did in His day, from the time that He reached an early maturity until He entered His ministry. As you all know, at that day, there was no such thing as schools and universities such as there are now. The scholars, and there were comparatively few of them, were taught by following their teachers around. The philosopher, Socrates, had his students following around after him and, oftentimes, he would be barefooted. The most of the time he did not wear any hat and, if the weather was warm, he gave away his coat and did not wear it. I can imagine that picture as he walked along the streets and his disciples followed after him, listening to every word he spoke. That was their only way of obtaining

knowledge and yet, when we come to consider the character of Socrates, we know that his teachings consisted of the strongest kind of castigation, perfect horror of evil and castes, skinning them, so to speak, without mercy, so it is little wonder that, when he came to be tried, as he was afterwards, by the whole Athenian people who belonged to what is termed the governing class, out of 700 votes, if my memory serves me right, Socrates was condemned by two or three majority. It was enough to carry with it the penalty of death and he received that penalty as the legitimate result of the fruit he sowed. He built up a formidable enmity against himself and, when the time came for reaping the crop, his portion of the reaping was a cup of hemlock.

Our Savior, like others, I have no doubt, traveled to the various nations, to the various courts and obtained knowledge that there was being taught. He may have gone to Persia, he may have gone to China, he may have gone to India; he may have gone to Greece, or Egypt, and he may have gone to all of them, but, when He returned and when He entered His ministry, He was prepared beyond all other philosophers who had ever

lived. We know this because, if we take all their writings and put them together and compress them into one, all their dogmas and philosophies and ideas, there is not a hundredth part of the wisdom in all of them that there is in the simple Sermon on the Mount.

That Sermon on the Mount is the most wonderful document that the world has ever seen and the claim that infidels make that it was written by some of Jesus' disciples and not by Jesus shows upon what a slender thread they base their opinions, because it would have been the greatest miracle that the world had ever seen if one of these ignorant followers of Jesus Christ had written such a document. It would have been more wonderful than it is, coming from God Almighty's Son. Everything that was good that the world had ever enunciated came out in this way or that way through some of the acts and sayings of Jesus Christ. In the first code of laws that ever was given to the world, some 2,000 years before the laws of Moses, you will find the earmarks of the teachings of Jesus here and there cropping out because the good that was in these laws was re-enunciated. The good that was in the law of Moses was re-enunciated, but the bad, the vicious that had a tendency to destroy and to press down, was left out, for the veil of the chamber of knowledge had been rent and Jesus Christ, through the doctrine of philosophy of universal Love gave to the world His doctrine and His philosophy, in which

we recognize the greatest of all as the New Birth.

"Except a man be born again, he can not see the kingdom of God." What is this kingdom of God? is the question that is important. It is this something, we are told, that is within us; that it does not come to all, after the New Birth, until they are born again. Take the world to-day and I doubt not but that I can stand before an audience of classical scholars and talk to them for an hour along lines, which to me would be perfectly intelligent, and yet they would go from the audience chamber not enlightened in the least degree, because they are not in the possession of the New Birth and can not understand. I say this because I speak from experience. I can remember, years ago, when others would be trying to teach me this thought, or the New Birth, when I would be striving to read and learn it, that my mind seemed to be sealed up and not the first ray of hope or of light would penetrate through my seemingly darkened brain. But, by and by, the time came and the beautiful thought came into my consciousness and I rejoiced, as they did upon the Day of Pentecost, in the reception of the New Birth.

Jesus taught His disciples, Himself, for three years; had them with Him; they were his scholars; He was preparing them for the ministry and yet, before He allowed them to enter upon His ministry, He told them to go and wait until the Comforter should come. The Comforter did come. It came in enlarged intelli-

gence and greater enlightenment and brought with it as it brings ever, the spirit of a lion.

We see Peter, during our Saviour's suffering, denying His master, cursing and swearing that he had never knew Him, a perfect coward, led by the instincts of carnal mind. When he became possessed of this New Birth, he stood up before the thousands, on the Day of Pentecost, and there, before all the world, preached to them the doctrine and the story and the history of Jesus Christ, as brave as a lion; and we find these same disciples and their followers, who were possessed of this New Birth, going throughout all the world. We find them here and there in prison, here and there whipped; some killed here and some there, some thrown into the arena there and turned to the wild beasts, torn by them, others drenched with paraffine and other combustible materials and set on fire, spectacles for the vicious to see, as were the others killed by beasts and gladiators. Notwithstanding all this, the lion that was put into the very heart by the possession of the New Birth sustained them and history records that myriads of those who came to destroy, who came to taunt, in turn confessed their belief in Jesus Christ of Nazareth and in turn were themselves destroyed.

It is this wonderful power of the Truth which makes us Free. It frees us from every fear, and from every environment. Carnal mind has no power over us, and it gives us the knowledge which Jesus Christ told us

would come to us and make us Free.

"Except a man be born again, He can not see the kingdom of God." That is the truth. You may sit around here and read my writings or the writings of the Apostles, or the whole Bible, until every hair on your head drops out, and, unless you come to God Almighty, asking, seeking, and knocking for the possession of the New Birth or the Knowledge of the Truth—the spiritual understanding, you will never get it; and, until you do get it, you are environed by carnal mind, your mind is destroyed by fear, you are a perfect coward to the fear of sickness, you are a coward to the fear of want, and you let every sorrow overwhelm you and all along the line you are a slave to material circumstances. But, when you obtain this New Birth which makes you free, the spiritual understanding, the knowledge that God Almighty is all and that Jesus Christ is His Son, and come to the understanding where you can divide the chaff from the wheat with as an unerring division as if cut by Damascus blade, then you are coming into the Knowledge of the Truth which makes you free, or into the possession of the New Birth.

This question of course, covers the entire ground of metaphysics, that I have been trying to give all these years, and I can only give you a few thoughts as we go along today. The next thought is how to obtain this new birth. In the first place, you have to learn, you have to do just as Jesus Christ taught you to study, you have to do so as He taught His apos-

ties and as His apostles did. You have to study, you have to do as did everybody else who has ever got it. You have to study.

If I should send one hundred boys to a blackboard and tell them all to solve a problem from the higher mathematics, of which they had never heard, and every one failed to solve the problem, would that be an evidence that the rule upon which it was based was error? Not at all, it would simply be an evidence that they did not understand. If I should send a single one who knew how, and he solved the problem and explained its proof, he would prove the rule to all the world. You cannot learn metaphysics, you cannot learn philosophy, you cannot learn geography, you cannot learn to read, you cannot learn anything unless you study. This idea of our Lord God Almighty sending down intelligence through the roof is perfect nonsense. You have to study, but in this study, affirm that God does give you wisdom and spiritual understanding, that He gives you the knowledge to understand this book to understand this study. Thus you are complying with the command; you are seeking, asking and knocking and in that you place yourself in the attitude, or in the trend, or in touch with Infinite thought and thereby you get your answer and your answer is an enlightened intelligence, broadened and deepened.

A person can never receive anything from God except in answer to supplication, or in answer to prayer, or in answer to the affirmation, or in

answer to the claim that you know what belongs to you. You know who you are, you know that you are God's child, you know you have power and dominion, you know you were created in the image and likeness of God, you have wisdom and you have love, you have life and good; and all these belong to you as your birthright and they do belong to you, but unless you claim them, you will never get any of them. I may have all the good things of earth and never go near to claim them and I do not get any of them. So with you, you are out of the line. We will say the line is here. Seek, ask, and knock and, when you are in that line, you are in the line of the sunshine and when you ask, seek, and knock, you have opened your heart and the law of God Almighty rains down His love, and His goodness to you because you have done your part.

Remember, when you pray, God Almighty never changes; His laws are fixed, unchangeable forever and for aye. It is you that change, it is you that become in tune with Infinite thought, Infinite love, and when you get there, you are in the sunshine of God's love. God does not change. Persons will ask God to do this or not to do that. God does not change, but you must get yourself where you can affirm so and so, shall be so. When the dark clouds come up and look as though they were going to blow the very face of the earth bare, in your dominion command them in the name of Jesus Christ to be still, that they can not hurt anything. They are powerless. Command them and soon

the mark of Almighty's Truth will be written across them and the sting will be taken from the serpent and nobody can be hurt.

The dominion that God Almighty gave you, unless you exercise it and claim it, is not for you. God Almighty, it is said, hates a coward. God Almighty hates nothing, but a coward has no room in the kingdom of heaven. He has no part or parcel of the gift of the New Birth. With the New Birth you become a lion, you become brave, you become possessed of the spirit of Infinite love and nothing in all the world can down you. You go forth conquering. "Except a man be born again he can not see the kingdom of God."

In this study be not too promiscuous. I received a letter from a lady, a very intelligent, highly educated woman, who was a school-mate of mine, from the West and she wrote me of perhaps thirty or forty different volumes she had been reading, upon the New Thought and she said: "Last of all I have commenced to read Sabin." She wrote me a long letter in regard to all of her thoughts, showing herself to be at sea everywhere. She had scattered. With her splendid intelligence and broadened intellect she had scattered before she received the New Birth. After you come into possession of the New Birth you can read everything that you have time to along the line that you need to study, and you will be possessed of the Knowledge that will throw aside error as it comes up. I say to my students: Read for the dia-

monds that are in it, and where you find a nugget of wisdom, nourish it and take it with you, but where you find error, throw it out; say: "Get behind me, satan, you are nothing." Go on, cherish the good, teach the good, that which uplifts and let the evil, which is nothing, be cast out, say: "Get behind me, satan." That is the only way to study, it is the only way to teach and that is the way that I want all of my students to do.

I will close my services by reading some Scripture on this subject:

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God."

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit.

Marvel not that I said unto thee, Ye must be born again.

Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat, loveth him also that is begotten of him.

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound

from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever:

Even the Spirit of Truth, whom the

world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

I will not leave you Comfortless: I will come to you.

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.

GOD'S MESSAGE TO MEN.

— — —

God said: I am tired of kings;

I suffer them no more;

Up to my ear the morning brings

The outrage of the poor.

My angel—his name is Freedom—

Choose him to be your king;

He shall cut pathways east and west

And fend you with his wing.

Think ye I have made this ball

A field of havoc and war,

Where tyrants great and tyrants small

Might harry the weak and poor?

I will never have a noble,

No lineage counted great;

Fishers and choppers and plowmen

Shall constitute a State.

And ye shall succor man,

'Tis nobleness to serve;

Help them who can not help again;

Beware from right to swerve.

POETRY OF THE HEART.

— — —

"The heart's testimony is stronger than a thousand witnesses.

"He who hath most heart knows most of sorrow.

"A happy heart is better than a full purse.

"A cheerful countenance betokens a good heart.

"When you open your heart be always ready to shut it again.

Choose always the way that seems best, however rough it may be; custom will render it easy and agreeable.

Lecture—Trust God.

BISHOP OLIVER C. SABIN.

Delivered on a Rock in the Sea, off the Coast of Maine,

Sunday, August 6, 1905.

Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.

This text is a sermon within itself. It is so plain that it needs but little illustration.

Commit thy way unto the Lord. Suppose any kind of business affair comes up. It matters not what it is, what the line of your work may be, what you are thinking or doing, what you are desiring to do, or what you are attempting to do, or what you are doing: "*Commit thy way unto the Lord.*"

If you have trouble of any kind or character before you, along the lines of this material world, say to such: *Get thee behind me, satan, for it is written thou shalt love the Lord thy God and Him only shalt thou serve.* Then "*Commit your way unto the Lord,*" let the Lord carry your burdens for you.

The trouble and the only cause of all trouble in this world is the people's unbelief and disobedience. If you have trouble anywhere, "Take it to the Lord in prayer," as was sung to you this morning. "Commit thy way unto the Lord." Do not try to carry it yourself. You live, move and have your being in God Almighty, He

is your Father, He loves you and He loves to give better than you do to receive. He says "Commit thy way unto the Lord."

Stop trying to carry the burdens of life, the necessities of life, the heart-aches of life, and commit thy way unto God Almighty and see the blossoming of the promise.

"Trust also in Him." Not only commit but when you have done so, Trust. A great many people attempt to commit their way unto the Lord, and, after they have obeyed the first part of the text, they try to carry the burden themselves—just buckle down to it, determined to carry that burden themselves, instead of letting God carry it for them. Then, when you tell them that is not the way they should do, they will tell you: "Oh, it is very easy for you to talk, because you have things fixed, but I am sick and poor, and I can not get what you get."

Don't you see how wicked such thoughts are? Nothing but disobedience. What is the result? You reap as you sow. You sow distrust and you reap misery. You must commit your way unto the Lord and trust Him.

What is the promise? "*And He*

shall bring it to pass." That is the thought, that is the promise. You have to do two things in order to obtain the benefit of that promise. You have to commit your way unto the Lord. Say: "Here it is, Lord; take it," and when you say that you have to say it from your heart, trusting God, not worrying about the future and trying to carry the burden yourself. Trust God. He tells you, in another place: "Be still and know that I am God." "Commit thy way unto the Lord and trust Him, and be still and know that God Almighty reigns." God Almighty's power is over all and, when you bring yourself into that condition, you have brought yourself within the line of the promise, which is: "He shall bring it to pass." You can not get anything in any other way. You may pray until your hairs drop out of your head, or, until you wear the caps off your knees, but, if you do not come to God Almighty as a little child, trusting Him, you get nothing. If you come with honesty and with truth in your heart, trusting in God, you will get that for which you ask, because it is the promise, "Whatever ye shall ask in My name, believing, that you shall receive." **HE SHALL BRING IT TO PASS.**

God will lead you, if you will only let Him. How often, in my short experience, when things come up to me that look blue and dark, I throw it behind me; I say: "Get thee behind me, satan, God Almighty leads me and I trust Him." I throw the thought out of my mind and go only

as God leads. And what is the result? Universal harmony comes every time. There never is a failure and never can be a failure, except through my own fault. If there is any failure, it comes because I have not done as I am told.

It is a very easy matter to do this; it is a very easy matter to do it. Here is God, the ruler of the universe, power Supreme, who is Love, who loves you and leads you and protects you, if you will only trust Him, as He says unto you: "Commit thy way unto the Lord."

Everything, whatever you are doing, let God take charge of it; then trust that He will do it, and the promise is that HE WILL BRING IT TO PASS. That is our simple religion. That is all there is of this so-called science that we are talking about. You have to get yourself in line, you have to get yourself right. God is always right, He is always unchangeable, and you have to get yourself right before you can get anything.

These people who are always looking around after their neighbors' affairs, always trying to pick flaws in this and that one's talk, saying: "Well, I do not think he does right," or, "I think she wears a little too fine clothes. I do not think she carries out quite the character of what a Scientist should have; they should be better than anybody else." And wherever they can, they pick flaws and talk about it, exaggerate it and make a mole hill into a mountain. Do you suppose such persons as that ever get anything from God Almighty? Why,

there is no more show for them than if there never was such a thing. They are living among the dead. They do not belong to the living, they belong to the dead.

I received a question from a gentleman this week; he wanted to know what it meant for the dead to bury the dead. It simply means this, that those people that are living in sin, living in iniquity, living with hatred in their hearts, living with a disposition to pick flaws and find fault with others belong to the dead and they are dead. The ones that are alive are the ones who are filled with the love of God Almighty, they are the ones that are alive.

Jesus said to the man, "Follow Me." The man said, "I want to go and first bury my father." But Jesus said: "Let the dead bury the dead, let them bury one another; follow thou Me." Those who live in hatred and malice belong to the dead, and they will stay there for all eternity, until they come of their own free will and grasp hold of this loving God through Jesus Christ, His Son. That is the only avenue of escape and when you come you have to bow the knee to love, love God and love your brother and stop your vile iniquity of trying to destroy the character and the work of others, and look at your own hearts, your own selves; and, when you get yourself right, all is love.

They brought the woman to Jesus. The law was that she should be stoned and killed, but love supreme went out, and He looked up and said: "Let him that is guiltless cast the

first stone." Then He sat down and commenced to write upon the ground, treating that crowd. They were convicted and when He looked up, they were gone. And He looked at the woman and said "None of thy persecutors condemn thee, neither do I, go thy way and sin no more." The mantle of love had been cast over her, she was manumitted from her condition and she went her way and sinned no more.

Love is the only power that God Almighty works through, and, unless you can work through love, you have no part or parcel in this promise. Now mark you, I am not here to tell you that you are all sweet and all nice, when I know that the heart of carnal mind is as rotten as the so-called devil wants it to be. You have to get out of it, you have to clean yourself up and the heart must be pure, and love must dominate your every act. You must love God, love your fellow, stop your dishonesty and trying to cheat. That is what you all have to do. You have to be honest, upright and loving, and then you can come to God and the very earth is yours. I ask: "Isn't it worth it?"

What is the result? "He shall bring everything to pass." That means harmony, Love. "I will give you everything—the world and all that is in it, the universe, make you a king, make you a master, I will manumit you because you KNOW THE TRUTH HAS MADE YOU FREE."

Now, do not worry when you trust God. When you attempt to trust God, of course, you do not trust Him.

These people who are everlastingly worried about something or another, are simply digging their own graves, that is all. Carnal mind has hold of them and it is just simply walloping the earth with them. Worry is doubt, doubt is sin, and sin is death. That is the rule, step by step, until you are among the dead, and there you stay until you get out of it. You will never be lifted by God Almighty. He does not lift you at all. You have to get yourself right, have to come back to Him and ask and, unless you are in the line of asking, seeking and knocking in the spirit and with the understanding, you will never get anything; you can not get it because you are out of the line.

Pray in the spirit and with the understanding and, when you do, you are in the line and you get everything; you are in the receiving line. In other words, you are fulfilling this law that God has laid down. That is to say you have to commit your way unto the Lord, and you have to trust Him and when you do, he will bring it to pass, but, unless you do, you do not get a thing. God does not go out of His way to snatch the brand from the burning, so to speak; not at all. God's laws are unchangeable, and you are responsible for your own conditions and you can not be lifted up until you bring yourself in line. If you do that He BRINGS IT TO PASS.

What a glorious accomplishment it is, what a great reward! You are manumitted from sickness, from poverty, from sorrow and everything else inharmonious; and the sunshine

of perfect love comes down over you and through you and in you, and your life is but one continuous benediction to yourself and all those that are around you. That is the life, that is the influence of the child of God, and it is not hard to do, it is the easiest thing in the world to do, because you get paid for doing right, and you do not get one cent's reward for serving this so-called devil, this carnal mind except that you get lashings, get whippings, get destruction. On the one hand you have all as a reward for doing right; on the other hand you get all that is called nothing, that is, all kinds of evil, and you will be part of it until you get out of it. "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass."

Blessed is the man that trusteth in the Lord, and whose hope the Lord is.

That we should be to the praise of His glory, who first trusted in Christ. In Whom ye also trusted, after that ye heard the Word of Truth, the Gospel of your salvation.

But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead.

Who delivered us from so great a death, and doth deliver: in Whom we trust that He will yet deliver us.

Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called.

And they that know Thy name will put their trust in Thee.

Offer the sacrifices of righteousness, and put your trust in the Lord.

Blessed is that man that maketh the Lord his trust.

Thus saith the Lord! Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."

That is good, sound doctrine.

For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

In other words, you can not trust elsewhere in the sense that you are trusting God. You are commanded to love your brother and your neighbor as you do yourself, to look out for his interest the same as you do your own; and in your life's work, and in your conduct of life, to carry that principle out. But you can not trust in man. Why? Because God Almighty is the only one to trust and, if you trust in Him, He will bring it to pass.

Suppose you want one hundred dollars or five dollars, or any other amount. You go to a friend and want to borrow it. That is not the place to go at all. You might go to a friend and it might not be convenient for him to give to you, or you might have a friend come to you, asking you to lend him some money. You might think he would pay you back but nine times out of ten he would not. That has been my experience. I have lent five dollar bills ever since I was a

man; I would not pretend to say how many of them, but the number I have out and the number that I have received back is as a mountain to a mole hill.

GO TO GOD ALMIGHTY AND TELL HIM WHAT YOU WANT, TRUST HIM AND HE WILL BRING IT TO PASS whatever it is. It does not make any difference what it is, if it is for help to do your work, or anything. You ladies, when around the house, if you think you have more work than you can do, trust God and see how quickly and rapidly everything that troubles you will pass away and the work will be done. There is nothing too small but that God will take notice of it, if you trust Him and get yourself in the line. Once I had a tooth that was hurting me. The tooth was sound but there was supposed to be something the matter with the gum. I thought I was too much of a man to ask God to help me in such a small matter as that, and I let it go on and it kept on hurting me. It occurred to me, as I was going home one evening, that I had a right to ask God to heal that tooth since even the hairs of my head are numbered and not a sparrow falls to the ground without His notice. I did ask Him and the result was it felt as though somebody had simply pulled the pain right out. That was seven or eight years ago, and it has not hurt me since. Take the very minutiae of life to God in prayer. If there is trouble anywhere, or if you want anything, if you want to do a certain line of work, and feel unable to do it, to make a lecture or what-

ever it is, ask God, trust God and He will put the thoughts into your mind and make your tongue speak. Anything you want ask God Almighty for it and trust Him and quit this thinking that God is something away off. God is here, Omnipresent life, Omnipresent wisdom, Omnipresent good,

Omnipresent love, the sweetest and truest. All and in All, for God is all that is.

Therefore, I say in conclusion: *"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass."*

A TREATMENT.

Our Father, we ask Thee to give us all spiritual wisdom and spiritual understanding, so that we can learn of Thee this blessed Truth which makes us Free; so we can appreciate Thy blessed, holy character; so we may love Thee with all our heart, strength and mind. Let Thy love go through us, permeate our every act, thought, and deed, and make us, dear Father, more and more like Thee, more and more Thy image and likeness. Make us giants in the work of sowing seeds of love. Drive every particle of meanness out of our constitutions. Annihilate this thing called carnal mind, and fill us with Thy spirit that we may work for Thee, and in working for Thee, broadcast the Truth which will give the world Freedom.

We do thank Thee for Thy holy Truth, we thank Thee that thou hast brought us into the knowledge of the Truth, that we can look up to Thee, and we know, dear Father, that when we ask Thou hearest us and hearest us always, because we come to Thee, worshipping Thee in spirit and in Truth. Annihilate all malice, all hatred in our consciousness that we may

come to Thee in love, come to Thee in holiness, and then we come to Thee asking, and we will receive.

O! Father, we thank Thee for this Truth. Broadcast it, and let it go over the whole country, and save this blessed people from their sins, save them from their heartaches, bring us all to Thee in an appreciative knowledge that we live, move and have our beings in Thee. Then, O! Father, we will rejoice in that unending heaven known as the beautiful hereafter. Thou wilt be with us, forever and forever. We ask everything in and through the name of our blessed Lord and Savior. Amen.

Persons desiring to call on Bishop Sabin, at his residence, for the purpose of talking of Christian Science, will be welcome between the hours of 10 a. m., and 4 p. m., except Sundays. Those wishing to visit him at any other time, should write or telephone and have an appointment made. Persons from the States or Foreign countries, are welcome at any time.

Bishop Sabin's residence is 1329 M Street, Northwest. Telephone Number, North, 734.

The Judgment.

DR. JOHN D. MILES.

For the Father judgeth no man, but hath committed all judgment unto the Son.—John 5:22.

Jesus in His teachings spake in parables, and in speaking of saint and sinner, used the term "Sheep and Goats," to illustrate His meaning.

Many persons have very indefinite and erroneous ideas as to the judgment day.

The most popular belief is that our Redeemer will come to earth, attended by the Hosts of Heaven and, seated upon a beautiful white throne, will proceed to summon the good and the bad to appear before Him, to be judged.

Our texts sets forth the fact and removes all doubt as to who the judge will be in the final judgment.

In Eden, represented by Adam, man was placed on trial, found guilty of disobedience, and unworthy of life; verdict, "*Dying, thou shalt die.*" —Gen. 2:17.

That trial was the beginning of the judgment, and Jehovah was the Judge; God's laws are fixed and unchangeable, and the verdict of that Highest and just court, has ever since been enforced and notwithstanding we suffer sickness, pain, sorrow, and death, we know that the decision was a righteous one "*for in Adam all die.*"

But God, in His infinite mercy, has provided for us a Divine plan, by which all who believe can be saved. He gave His only begotten Son as a sacrifice, that all who would repent, might escape from "death in Adam to live in Christ."

Serve the Lord with gladness; come before His presence with singing.

Know ye that the Lord, He is God; it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture.

For the Lord is Good; His mercy is everlasting; and His truth endureth to all generations.

From this we are not to think for one moment that God changed from His original plans, formed before He created man, for the Bible tells us in words that can not be misunderstood that God never changes.

Then at the judgment, the guilty can not escape, but will have to pay the penalty. In the first judgment, God demanded perfect obedience of Adam, because He had created him perfect and Adam's sin was simply an act of disobedience to God's word. (Law), and this transgression on the part of Adam brought suffering and death upon all mankind.

To save and redeem man, Christ, so loved the world that He gave Him-

self as a sacrifice and suffered death for all mankind. For this act of love for our redemption, God has exalted Christ to the Divine nature, (Acts 5: 31), and in the judgment our own dear and blessed Redeemer is to sit in judgment. For the Father judgeth no man, but hath committed all judgment unto the Son.

God, through Christ, did provide a plan, whereby all can be saved, if we will accept Christ as our Redeemer; being free agents, it is left to each of us to accept or reject, be he saint or sinner—"Goat or Sheep; to choose the good or evil, and we must not let any apparent security in our condition lead us into forgetfulness of the fact that Christ redeemed man with His own precious blood, and died upon the cross for all mankind, and thus conquered the last enemy and opened the way for all true followers of the Lord Jesus Christ, who are earnestly seeking God's kingdom, to truthfully say: "O, death, where is thy sting; O, grave, where is thy victory?"

To escape from death in Adam to eternal bliss in Christ we must become as little children and live the Christ life. We must know that we are God's children, created in the image and likeness of God, and that we live, move, and have our being in God; that God is spirit, therefore, we are Spiritual and not material beings, that Christ, the Son of God, is our brother and we are heirs, joint heirs of the Almighty, Omnipotent, Omnipresent God of Love.

ESOTEROE.

The bee finds its food in the honey-cell,

The shell holds the moan of the sea.
The crushed rose sends its fragrance forth,

In sweetness o'er meadow and lea;
The darkened warp shows the woof of gold,

The storm clouds brighten the sun,
And angels smile though temples grand,

When victories great are won.

The "Kingdom of Heaven" is found within.

The spirit no eye can behold.

The "steps" are hidden away from sin,
That lead to the palace of gold.

The earnest heart finds the narrow path,

Where no sad feet can roam,
And the "gate" so straight leads through the dark

To the grandeur and peace of home.

ABBIE WALKER GOULD.

A more secret, sweet and overpowering beauty appears to man when his heart and mind are open to the sentiment of virtue. Then he is instructed in what is above him. He learns that his being is without bound. That to the good, to the perfect, he is born. low as he now lies in evil and weakness.—Emerson.

There is but one God—Love.

There is but one Law—Love.

There is but one Commandment—Love.

Washington News Letter

PUBLISHED MONTHLY.

1329 M St. Northwest, Washington, D. C., U. S. A.

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Entered at the Post-Office at Washington, D. C., as second-class mail matter.

SUBSCRIPTION RATES:

Single copy, one year.....	\$ 1.00
Eleven copies, one year.....	10.00
United States and Canada.....	1.00
Europe, Asia, South America—in those countries in the Postal Union	1.25
Oriental Asia, with postage additional	1.00

SINGLE COPY RATES:

One copy.....	.10
100 sample copies	8.33

ADVERTISING RATES GIVEN ON APPLICATION.

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Editorial Comments

With this issue, we commence the eleventh volume of the WASHINGTON NEWS LETTER.

* * *

We print several thousand extra copies of this issue. Those who wish sample copies sent to their friends free, should send the names and addresses and send them at once.

* * *

The general work of the church and the propagation of Unchaining the Truth is prospering. The work is going on very satisfactory in all parts of the world. All should aim to help in this cause. Unchain the Truth, let it go out.

If it be true that God does, through man in answer to prayer, heal the sick, as is contended by those who believe in this cause, then it should be a boon for which all should strive. We know it is true, because it is manifested to us by such indisputable evidence that none who are conversant can disbelieve.

* * *

Our readers should remember that God has no favorites—that is to say, He does not love one of His children any better than He does the other. If He heals the sick for one, He will heal the sick for others, if you seek, ask, and knock. But, without prayer, intelligent prayer, prayer in the spirit and with the understanding, you can not expect to succeed. Prayer given in doubt is worthless. The prayer given in the spirit and with the understanding is sure to be answered, it matters not who it is that offers the prayer.

* * *

No Science can be learned without study. If you would understand this Science, you must study. If you would understand God's Truth you must study. No Science can be obtained without hard work. This Science is no different from others. The way to obtain it is to study. Give your time and attention to the work and ask God for Wisdom and Spiritual Understanding and He will bless you in all of your undertakings. But, without sincerity, industry, and consecration to the work, you will not succeed.

Beginning with the morning service on October 1st, I will commence a series of twelve teaching lessons, free to all those who wish to attend and who desire to learn how to heal the sick. This will be the only free course of lectures during the year, and is an opportunity for all those who wish to learn this Science. In order to be effective, persons desiring to learn should be careful to attend all of the lectures commencing with the first.

* * *

On Monday evening, October 16th, I will commence teaching the first private class for the year. This class will close in thirty calendar days from the time of commencement, four lectures being given each week. There will be no lessons on Wednesday, Saturday and Sunday nights. This teaching course is intended especially for those who wish to go out as healers and teachers, and if the knowledge gained in one class is not sufficient to make them perfect, students can continue to attend subsequent classes without additional fee. In that way persons can attend the class at any time. The fee for this teaching has been reduced to \$50.00 and must be paid at the commencement of the class.

Board can be had from \$8 to \$10 a

week, but nothing very satisfactory for less than \$10. Persons desiring to take this course should write, as soon as they make up their minds, and arrangements will be made for board by O. C. Sabin, Jr., Business Manager of the News Letter, if he is written to for help.

I wish to impress upon all the necessity of working more strenuously the coming year than they have during the past for the advancement of the Truth. Let us all work—each one of us do our part.

* * *

A new book, named EVANGELICAL CHRISTIAN SCIENCE INSTRUCTOR, will soon be issued from the press ready for distribution. Those who have donated assistance for the publication will be entitled to the value of their donation in books at wholesale prices and can send us the names and we will send to the persons they desire or else we will send them the books in bulk. No donation of this kind is received for less than \$5 on these terms. The donations have not been made as freely as we supposed they would be, and it is purely a matter of neglect on the part of our friends. Every person receiving this paper should at once send us a small donation from \$5 up, to help in the publication of this new book.

Olin C. Sabin

BISHOP.



MRS. MARY C. SABIN.

Prospective

MRS. MARY C. SABIN.

As the eagle, sitting upon the mountain's peak, looks at the world below, so the true Scientist from the lofty position of an illuminated mind, views mankind and the world in which we move. We have the power and the ability to measure carnal mind, to see its nothingness, its shallowness, its worthlessness, and to understand the train of misery which follows in its wake. Those who follow the teachings of carnal mind are constantly suffering from sickness, from poverty, from sorrow, and the infinity of trouble which is incident to those who walk in those paths. Our heart goes out to all such in sympathy and we have the desire and yearning to cast them the life line, so that those who look may live, as did the children of Israel in the wilderness. Here is the Truth of God Almighty, given to the world by His Son and all we have to do is to look and live. Oh! how often we sympathize with the sayings of our blessed Lord, as He looked over the world and saw it filled with dying people, dying for the lack of the Knowledge which make them Free, when He exclaimed: *"The harvest is ripe but the laborers are few."* It is so with the world to-day, the harvest is ripe but the laborers

are so few. More and more are being made, but wider and deeper is the necessity.

During the forthcoming year, let us each make a resolve to do more than we have in the past, and bring more and more into the Knowledge of the Truth, that we scatter more and more of our writings and our periodicals, thus preaching the Gospel everywhere to everybody to the end that all may come into the Knowledge of this Truth. Let us make it our individual effort to do this work. If we depend on somebody else doing it, it is not only wrong in principle, but is destructive to our own selves, for as we sow we will reap. If we depend on others to do this work, the time will come, by and by, when others will reap the harvest and we will have none to reap because we have sown no seed.

When we come to Realize the Truth that God, the Father, stands with open arms to receive us, to bless us, to protect us and to supply us in every conceivable way, and that all He asks of us is to seek, ask, and knock, do our part, do the right because it is right, and the good because it is good, it seems to me that

we should be filled with rejoicing that such an opportunity is afforded us. To me, the presence of God, His promises, and His blessings that are showered upon us are all there is to life—life is all. Let us sow the seeds of

righteousness, sow the Knowledge of the Truth, give out our words of encouragement, sow seeds of kindness and build up along the lines which our Savior has taught and ours will be the joy forever and aye.

A TREATMENT.

We thank Thee, our Father and our God, that we have the realization of the Truth that Thou art with us and that we live, move, and have our being in Thee and that Thou leadest us and control us and take care of us from the morning until the night and from the night until the morning, wherever we go; and under whatever circumstances we are in, whatever may be our environment, we trust Thee, from the bottom of our hearts, and Thou dost not leave us, but, on the contrary, every blessing comes to us, every goodness is ours and every care is taken off us and no harm can come to us. And Thou dost continue to bless us and keep us perfect, perfect in love, perfect in happiness, perfect in health, perfect in harmony, and Thou, dear Father, dost destroy all want and keep the wolf from the door of every believer. There is in Thee no want, no sickness, no unhappiness, no sorrow; but all is sunshine, all is contentment; peace, righteousness, holiness, come down from Thee, O, beneficent Father.

O! God, we thank Thee for these things. We love Thee, and we love Thee, and our love goes out to all the world, to all of our brothers and sis-

ters, and to all the suffering that are going down this road of mortal mind over this chasm of death, of want, of sorrow, of misery. O! God, we throw them the lifeline, and may they take hold of it and come into the Truth and fold and know Thy protection.

We ask all in the name and through the name of Jesus Christ. Be with each one of us in our places of abode, let nothing but love, happiness, joy, and peace be with us, and let every heart be refreshed with the knowledge that we are Thy children, that we are sons and daughters of the King, and that nothing but good is ours, that nothing but good can come to us. Cover our hearthstones with love, and our surroundings with harmony, our bodies with health and our minds with happiness.

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

Are you serving Love? Then you are serving God.

Are you obeying Love? Then you are obeying the Law.

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

STILL, STILL WITH THEE.

HARRIET BEECHER STOWE.

[Harriet Elizabeth Beecher Stowe: Litchfield, Conn., June 14, 1811; Hartford, Conn., July 1, 1896. While the fame of Mrs. Stowe will always rest on her first novel, "Uncle Tom's Cabin," she is the author of three hymns which have passed into general use. "Resting in God," as this one was first called, made its appearance in 1855 in the Plymouth Collection, a hymnal prepared by her celebrated brother, Henry Ward Beecher, for use in his services. While perhaps hardly ranking among the foremost hymns, it is found to-day in all the great collections. It is especially suited to smaller gatherings and to family devotions.]

Still, still with Thee, when purple
morning breaketh,
When the bird waketh, and the
shadows flee;
Fairer than morning, lovelier than
than the daylight;
Dawns the sweet consciousness, I
am with Thee.

Alone with Thee, amid the mystic
shadows,
The solemn hush of nature newly
born;
Alone with Thee, in breathless adora-
tion,
In the calm dew and freshness of
the morn.

When sinks the soul, subdued by toil,
to slumber,

Its closing eye looks up to Thee in
prayer;
Sweet the repose, beneath Thy wings
o'ershadowing,
But sweeter still to wake and find
Thee there.

So shall it be at last in that bright
morning,
When the soul waketh and life's
shadows flee;
O, in that hour, and fairer than day's
dawning,
Shall rise the glorious thought, I
am with Thee!

THE TWO ROOMS.

"Where does the clerk of the weather
store
The days that are sunny and fair?"
"In your soul is room with a shining
door,
And all of those days are there."
"And where does the clerk of the
weather keep
The days that are dreary and blue?"
"In a second room in your soul they
sleep,
And you have the keys of the two."
"And why are my days so often, I
pray,
Filled full of the clouds and
gloom?"
"Because you forgot at the break of
day
And opened the dreary room."
—From *St. Nicholas*.



MR. ALONZO B. EATON,
ASSOCIATE EDITOR.

Power

ALONZO B. EATON.

In second Samuel, 22nd chapter, 33rd verse, you will find the key thought of this article: "*God is my strength and power; and He maketh my way perfect.*"

Power is defined in the encyclopedia in different ways. Absolute power, animal power, commanding power, connate power, inanimate power, motive power, occult power, physical power and other kinds, but I feel that the word can be simplified, and so I have arbitrarily divided the word for myself into three degrees. First, power that can be measured by the physical man; second, the intermediate power, a power unexplained but having origin in the intellect of man; third, Divine power.

The first degree, physical power, is of the world, worldly. It is the power which can be measured and expressed as horsepower, amperes, square inch pressure, etc. It is the merely muscular power—in other words, strength, force, physical energy.

In Romans, we have this kind of power defined as follows: "*Hath not the potter power over the clay, of the same lump to make one vessel into honour, and another into dishonour.*"

This first or lower degree of power can well be compared with the first or lower state of mind, mortal or carnal mind. It stands in the same relation to true power as does mortal mind to the true mind. It is a man-

controlled, man-governed power, and is temporal in results.

We are all so familiar with the word as used in this sense, that there is no need of discussing this first part any farther.

The second part of power is that displayed by the intellectual faculties. Bryce defines this portion of power as follows: "Power means nothing more than the extent to which a man can make his individual will prevail against the wills of other men, so as to control them." I think this is a very good definition for my second degree.

This intermediate part of power is not capable of measurement except by its results. It is the power that the hypnotists, the suggestionists, mind and faith curists and people of that class utilize. It can well be compared with the second stage of the division of mind, that of the sub-Conscious. It is far superior to the lower and far inferior to the upper.

Many people have gone through this world who seemingly were possessed of power to the fullest degree, but who were simply in this intermediate stage. An example is the late Colonel Ingersoll. He was recognized as a master mind, a man of broad intellectuality, but his whole life was clouded and he died a disappointed man, all because of his inability to rise above this state which I have

called the sub-Conscious power. He was in the enjoyment of the highest type of earthly intellectuality, but there was a chasm wide and deep, of his own digging, between him and true power—the power which comes from God Almighty.

To this division of power belongs all the evil of this world, for evil is intellectual power gone wrong. Malicious mental malpractice, malicious animal magnetism have all the force and power of reality as long as the victim's own plane is bounded by the intellect, but they vanish and are nothing when the true power, the power of God, of Truth, is brought into contact with them.

This second stage of power is what Jesus encountered when He came into His own country, Matthew says: *"And He did not many mighty works there, because of their un-belief."* Mark, however, tells hows Jesus did overcome this unbelief and apply the Truth in the 5th verse of the 6th chapter: *"And He could there do no mighty work, save that He laid His hands upon a few sick folk, and healed them."*

You see by this, that sub-Conscious power is very great but that it will be annihilated by the third part, the Divine Power.

The third section of power as I have divided the word, is Divine power. In Romans we find it given as follows: *"There is no power but of God; the powers that be are ordained of God."* This third degree is comparable to the third or highest state of mind—the super-Conscious—for it is the power which has for a found-

ation, the eternal Truth.

It is the only real power. It is the power which causes the planets to revolve, and which has caused them to do so since the never beginning, and will continue to do so till the never ending. It is the power which caused life to be, and which will perpetuate it to the everlasting.

It is the power which lies beneath all natural laws; and natural law is the foundation of all. It is God's Power.

Its foundation is Truth and Truth is the only thing upon which a permanent structure can be reared. Anything which does not rest upon the firm base of Truth is unreal; for though it may apparently survive for a while, there comes a time when it disappears, and the place which knew it once never knows it more.

Truth is eternal, and anything based upon it stands forever and can never be anything but Truthful and Eternal.

You now understand the divisions of prayer, which of course, are arbitrary, there in reality being but one real power as there is only one mind; we will omit further discussion of the first two parts, and confine ourselves to the third, the higher plane of power, the acme; the Alpha and Omega, the beginning and the end of all power. What it is, where it is and how we can obtain it.

Now, what and where is this power? It is God, and is where ever God is. God being omnipresent, this power is everywhere. It surrounds us and we can in no wise be without its boundary.

Of course, we may not realize its proximity; we may not utilize it, but it is here, there, and everywhere; we live in it, move in it, and have our being in it. As in the case of the physical power as represented by Niagara Falls, which they are now harnessing to generate electricity; the power has always been there, but man has not availed himself of it until now. The power was not put in the steam when Watt discovered how the force was to be applied to man's use. It was always there. Man has simply overlooked its possibilities.

This power is where God is, and God is everywhere, and God being everywhere, we must be in it and it in us.

What is it? It is what God is.

It is omnipotent, all powerful power. Nothing can ever approximate it for it is the power which moves, not only this world but the endless universe. Without this power all would be chaos; there would be confusion, inharmony in all the various phases of this earth's multifold phenomena. Without this God Power, no higher civilization is possible. If this power were withdrawn, man would sink at once to the level of the lower animals, being governed by instinct alone. With it, man has power to improve himself and can also improve the lower forms of life.

Did you ever pause and ponder over the fact that of all known forms of life—the animal, vegetable and mineral kingdoms—man is the only form of life which has power to improve his own condition? Man has, all through this power of God, raised

himself from a being living in caves, naked; then to wearing skins of animals, to the high state of civilization we now enjoy. No one must delude himself with the belief that the apex of man's power is yet, for it is not. Man has not as yet availed himself of the full power by which God has surrounded him.

The spiritual realization is but in its early stages. Creation is to-day, and increased power is being created this minute, this day, this age. In the same degree that man becomes receptive more power is given. More receptivity, more power.

Now, how is man to get this higher power? We go to the Scriptures and find out what we are, and then to what we are entitled, and how we are to obtain our rights. We find, there, that man was made in the image and likeness of God, and was given dominion over everything. That law has never been rescinded. You and I have dominion, but we wield our Godly power, and we enjoy that dominion, only when we conform every act of our lives to the highest light we have. Now, in order to conform to God's law we must ask, seek, and knock; this means we must be desirous of being one with Christ in God, for we become receptive only by living up to the highest of our standard—our highest ideal.

We must study God's word and develop ourselves, and pray without ceasing, live the life, and then the change, the growth into better things, into the serenity of spirit that brings power will come; for the law of harmony which governs all things in life

is absolute and the promise of Jesus Christ that we shall do greater things than did He; have larger power; this promise has never been abrogated. It is only that we do not see and understand. We do not listen to the inner voice, which never fails to speak when we ask, in prayer, that we have not this All-Power.

As we grow in consciousness of the Allness of Spirit, we grow in knowledge and wisdom, and knowledge and wisdom are all powerful to overcome disease, poverty and all discordant conditions. You see that knowledge and understanding give you large power.

Again, we must love God and love our brother. There is no power greater than love; it is the Christian's weapon of offense and defense; his shield and buckler; so if we would have full power, we must love fully. Not those who love you, but your neighbor as yourself. The only truly powerful, are those who follow the command to its fullest extent. The command is: *"Love God with all your heart, soul, strength and mind and your neighbor as yourself."*

We have power also when we love. Love has another power; the power to make all around us happy; to bring joy and sunshine into the lives of all we come in contact with. What a great power that is, and how often do we let it remain unused and be as naught, even as the unchained waterfall. Always remember that unused power is wasted.

So, in order to obtain this power, we go to God, our means of commu-

nication with God being the prayer of realization. We realize that we are as God made us: *"And God said let us make man in our image and after our likeness; and let them have dominion."*—Genesis, 1-26. We realize this, and then we fulfill the Scriptures as interpreted by John, 14-14: *"If ye shall ask anything in My name I shall do it."* This asking in Jesus' name and understanding the **first** quotation will give to all the **power** so often called supernatural.

When we go to God in prayer, asking, seeking, and knocking in the name of Jesus Christ, what do we gain? Now, this is bringing the question right down to each of you. There is an old story, the moral of which is: "It makes a big difference whose ox is gored." So I think it well to give you these ideas, although it is apparently selfish for one to ask: "Well, what do I get?" Still it is not in this case. If you were to ask and work only for yourself laying up goods and keeping others from the enjoyment of them, that would be selfishness, but in this case you have done right to ask, "What do I get?" for we are promised all, and all is ours. The position we take is not depriving any one of the least iota. All can take all they wish, and plenty remains, for God's supply is inexhaustible. Thus, you see that your brother can not rob you, nor you him, for after each of you have taken all you can get from God, the same amount remains. So now you ask, "Well, what do I get; how much power is God going to give me?"

As a foundation He will give you power over the worst enemy man has, and that is fear, this devil which causes more anguish, more wrecked lives than all other so-called devils put together; which is behind almost all of the aches, diseases and wickedness of this world. He gives you power over that. Fear is banished when you have the power of God in you.

And do you fully realize the result of fear being annihilated? Why that means that the results it brings, no longer are, and that they, sickness, sin and death, are known no more.

Again, "What do you get?" You get the power to deliver your brother from all inharmony, from sickness, want, sorrow, everything inharmonious. Isn't it a grand, good thing to have power to know that your loved ones in the uttermost parts of the world are protected by God's power, through your prayers to Him?

You get power to know the right from the so-called wrong. You are able to discern the true line, and to follow it when you are guided by the power of God.

You have power over the elements. Jesus tells us: "*These works shall thou do,*" and you recall the episode of His rebuking the wind and of His walking on the waters.

I now give some Scriptural passages referring to the power you will obtain by knocking, seeking and asking:

And my speech and my preaching was not with enticing words of man's

wisdom, but in demonstration of the Spirit and Power.

Have I not commanded thee. Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.

And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me.

But 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; and they shall walk and not faint.

God is my strength and power; and he maketh my way perfect.

He giveth power to the faint; and to them that have no might, He increaseth strength.

Be strong and of good courage, fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee; He will not fail nor forsake.

That your faith should not stand in the wisdom of men, but in the power of God.

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.

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 he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

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:

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God.

LIFE MORE ABUNDANT.

Spiritual Truth in Modern Application, by Henry Wood. Fine cloth, gilt top, 313 pages, 12mo, price \$1.20 net. \$1.30 postpaid. Lothrop, Lee & Shepard Company, Boston.

This is a new work by Henry Wood, the well-known writer upon religious, philosophical and psychological topics. There are many able expounders of the Higher Thought and their books already make up a great body of most inspiring and idealistic literature. But the equipment of Mr. Wood, as shown by his previous eight books, is remarkably broad and comprehensive.

The New Thought and its relations and confirmations stretch out in all directions. To trace and ably present them requires a thorough knowledge of philosophy, psychology, evolution, idealism, and practical theology, and Mr. Wood has scholarly attainments in all these directions. His two works of fiction, "Victor Serenus" and "Edward Burton," have also been highly commended and had a wide circulation. His "Ideal Suggestion," "God's Image in Man," "New Thought Simplified," "Studies in the Thought World," and "Symphony of Life," are treasured in thousands of homes all over the English speaking world. All of these have passed through various reprints and some

have been translated into other languages. This new work, which is quite unlike any previous one, relates ancient truth and wisdom to modern life and development in a manner at once unique and inspiring. Able readers of the advance sheets find nothing dry in this book, its pages being alive with sparkling and practical spiritual philosophy. The husk of Biblical literalism and formalism is penetrated and hidden treasures brought to light.

The titles of a few of its eighteen chapters are: "The Bible and Nature," "The Maraculous and the Supernatural," "Faith and the Unseen," "The Future Life," "Salvation," "The Forward March," etc.

No sheaves so golden come to any reaper,

As fill his hands who is his brother's keeper;

No poet's crown nor warrior's victories won,

Bring such peace as virtuous action done.

W. S. YOUNG.

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.

MYSTERY OF TREE GROWTH.

WHENCE AND HOW IT COMES NO MAN
CAN TELL.

One of the most wonderful among the many incomprehensible mysteries of earth is tree growth. Everything connected with life and growth, animal and vegetable, is a mystery, for that matter, for all human knowledge fails to penetrate the hidden operations of nature, or to tell the why and the how of life. We see two plants growing side by side, fed from the same sources below and above ground, so far as we can determine, yet one produces a beautiful rose and the other an ill-smelling and ugly opposite. One tree produces a delicious peach and another a sour crab, yet so far as we can see the same elements sustain both. We see and realize the difference, but fail to understand it.

But there are some things about tree growth, aside from leaves, flowers, as fruit, that are as deep a mystery as is anything connected with animal life. An acorn, for example, is planted in the earth and in due time it sends down roots and sends up a tiny sprout. If not interfered with it continues to grow, and in the course of many years becomes a tree. During this time the roots have been attracting moisture and food from the earth and the trunk and limbs have been obtaining something from the air. Each year a new layer of wood is added, and so it continues until a great giant of the forest is the result.

The material for all this wood has been obtained somehow and from some source, but how it is done is the mystery. It may be one of many great trees growing almost against each other, and each has managed to absorb many cords of wood from some hidden recess of nature which man can not fathom. We can search the earth and the air with all our powers and with all the instruments and appliances at our command, but we will fail to detect the true germs.

Nor is this all of the greatest mystery. Two trees grow up side by side, fed from the same source, yet the wood of one is the soft yellow poplar and the other hard white hickory; one may be beautiful bird's-eye or curled maple and the other pitch pine or oak. There is another mystery that man can not penetrate. Somewhere or somehow the alchemy or chemistry or machinery of nature carries on its tireless and ceaseless work, and the result is before us. That is all man knows, and probably all he will ever know, on the subject. All nature is a mystery, and the growth of trees is not the least.

ANNIVERSARY

OF THE WASHINGTON NEWS LETTER.

May peace and plenty crown each
coming year,
And in life's cup no bitter drops
appear;
No sorrow's cloud obscure life's set-
ting sun,
But Hope's bright bow bespan life's
journey run.



MR. OLIVER C. SABIN, JR.,
BUSINESS MANAGER.

A New Volume

With this number of the *News Letter*, we commence a new volume. The last year has been one of continuous prosperity, but not large. The growth has been steady and conservative, but permanent, and we find that we are selling more magazines and more books to different places in our own country and in foreign countries than we have ever. The demand shows a steady increase which is very gratifying. We have found, also, that clubbing our publications with themselves and the *News Letter*, thus enabling the purchasers to have them at less price by taking them all, has been received very satisfactorily by our students everywhere and enables them to have the whole course at a very reasonable rate, and they have taken advantage of the offer very largely.

In the sale of our publications, we charge such a reasonable price that there is no great deal of money in it, yet sufficient money comes in so that we have abundance to pay our bills and pay our printers and the paper bills, etc. God gives us always an abundant supply for our necessities. I wish to impress upon our friends everywhere the necessity of their helping us to push this work. Last month, we asked for subscriptions to help publish a forthcoming book, but very few have responded, each one waiting for the other. Now, this is not the way to succeed in this or any other work. Each one must

help, if we would advance this cause of Truth. If this was simply a commercial enterprise, in which each one was working for himself for the purpose of making money, it would be a different thing, but it is nothing of that character. It is an endeavor to broadcast the Truth, send it out throughout all the world and in order to do this money is necessary. If a person does not believe in this thought, and does not wish to help his fellows, of course, he ought not to send any money, and we do not want any such money as that; but, if people do believe in it, and have a desire to do good, each one should do his part. The larger work they do, the more will be their success.

We will continue the club rates of our publications as herein published.

Fraternally yours,

OLIVER C. SABIN, JR.

Business Manager.

SCIENCE OF LIFE HYMNS.

Compiled by H. T. Glover, Victoria Square, Adelaide, Australia. Price not given. A volume of 90 New Thought Hymns.

Come, friends of Science, sing with me.

*In praise of Truth so rich and free,
And spread its fame from pole to pole.
The Truth that makes the helpless whole.*

THE KINGDOM OF HEAVEN.

WINFIELD S. WHITMAN.

That the Kingdom of Heaven is a condition and not a place can easily be proven by the Holy Scriptures. The idea that heaven is a place must have originated with Theology; it is not in the Bible. The Kingdom of Heaven, my dear brothers and sisters, is on earth, it is here now.

I will take for my text the ninth verse of the tenth chapter of Luke. It reads: "*And heal the sick that are therein and say unto them, The Kingdom of God is come nigh unto you.*" That was the command to the seventy that Jesus sent out. We believe that Jesus is with us for He has said "*And lo, I am with you even to the end of the world.*" We believe that His commandments are as binding to-day as they ever were. So we, of the Evangelical Christian Science Church are healing the sick and saying unto them "*The Kingdom of God is come nigh unto you.*" That Jesus did not intend that we should die to go to heaven is very clear, for in Matt. 4-17, we read: "*From that time Jesus began to preach and to say, Repent: for the Kingdom of Heaven is at hand.*" That last verse ought to be enough to convince anyone that the Kingdom of Heaven is on earth and not up in the sky. Jesus preached it; He told the seventy to preach it and when He sent out His twelve apostles, He said: "*And as ye go preach, saying, The Kingdom of Heaven is at hand.*" Here are a few of His sayings about the Kingdom and they will, I am sure, set-

tle the fact that He meant for us to have heaven on earth.

But if I cast out devils by the Spirit of God, then the Kingdom of God is come nigh unto you.

Now, after that, John was put in prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God.

And saying, The time is fulfilled, the kingdom of God is at hand: repent ye, and believe the Gospel.

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.

But woe unto you, Scribes and Pharisees, hypocrites. for ye shut up the Kingdom of Heaven against men: for ye neither go in yourself, neither suffer ye them that are entering to go in.

How would that sound, and what would you think of it if it read: Woe unto you Scribes and Pharisees, Hypocrites! for ye neither die yourself nor suffer anyone else to die? That wouldn't be so bad, would it? if it was necessary to die to get to heaven?

And one of the Scribes came and having heard them reasoning together and perceiving that he had answered them well asked him Which is the first commandment of all?

And Jesus answered him, The first of all commandments is, Hear, O! Israel; the Lord our God is the Lord.

And thou shalt love the Lord thy

God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: This is the first commandment.

And the second is like unto it, namely this, Thou shall love thy neighbor as thyself. There is none other commandments greater than these.

And the Scribe said unto Him, Well, Master, Thou has said the truth, for there is one God and there is none other but Him.

And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all the whole burnt offerings and sacrifices.

And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the Kingdom of God.

There is nothing to show that it is needful to die; on the other hand to me it is proof that it is not intended for us to die. Death is an enemy, not a friend; never in the Bible is it spoken of as a friend. Jesus came preaching the Kingdom of God and He healed the sick and raised the dead while doing so, and it was so important that you do the same while preaching that, in the tenth chapter of Matthew, we find Him giving this command to His followers: *"And as ye go preach, Saying, The Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead."*

One is of as much importance as the other; if you take the one you must take the other, including the preaching that the Kingdom of Heav-

en is at hand and not after death. Now, I would like to ask you if you think that the Kingdom of Heaven has ever been moved. If not, it must still be here, at hand, close by.

I am sure that you will agree with me in saying that the Kingdom of Heaven comes through an understanding of the teachings of Christ and not through death; then it is clear what He meant when He told the Scribe that he was not far from the Kingdom of God. He was not far from an understanding that would give him that much sought for kingdom.

According to our old teachings, "The wages of sin is death and if you have to die to go to heaven, heaven must be the effect of sin. Sin the cause and heaven the effect. That is not good; and I would rather believe as Jesus taught that "the Kingdom of God has come nigh unto you. The angel told Joseph, *"And she shall bring forth a son, and thou shall call His name Jesus, for He shall save His people from their sins."* Not from hell, from their sins. Now, if the wages of sin is death, Jesus came to save us from death, to give us life: *I came that ye might have life and that ye might have it more abundantly.*

Life, health, happiness, plenty, love, truth, wisdom, understanding, success and prosperity, make up a heaven on earth, and the only way to get into this heaven is through the teachings of Jesus Christ. *"Seek ye first the kingdom of God and its righteousness and all these things shall be added unto you. I am the way, the truth and the life, no man cometh unto the*

Father but by Me. I am the vine, ye are the branches: He that abideth in Me and I in him, the same bringeth forth much fruit. For without Me ye can do nothing.

But, with Him, you can do all things through Christ who strengtheneth you. Christ came preaching the Kingdom of God on earth and He healed the sick, He raised the dead, He said we could do the same. He not only said that we *could*, but that we *would*. *Verily, verily, I say unto you, the works that I do shall ye do, and greater works than these shall ye do, for I go unto the Father.* It was an understood fact that these works were to be done. And in doing so you bring some one nearer to the Kingdom of God. If death had been necessary, or a good thing, why did Jesus say, Raise the dead, and do it Himself? If, when we die we go to heaven, why does He want us brought back on this earth? If heaven is another place than this earth why do we try so hard to keep from going there?

Every time we heal a patient we bring the Kingdom of Heaven nigh unto him, we do not take him from it, for the Kingdom of Heaven cometh not with observation. We are living in the Kingdom daily but we do not know it; if we do open our eyes to it, and then expect it.

If I were in need of food and money was necessary to have in order to buy it and some one should say to me in the other room you will find a thousand dollars, if I did not go and get that money I could starve to death for the want of food; but, if I had gone in and got it, I could have had food and

lived. And so it is with the Kingdom of Heaven, it is here; it always has been and will always be. Whether you will accept it or not will make no difference to the Kingdom. It will be here just the same. You can have it and be happy or you can live in hopes of having it in the sweet by and bye. The man who declares that you have got to die to be happy and then holds on to life as long as the doctors say he can, is like the Scribes and Pharisees; they neither enter in themselves nor let them that are entering go in.

The first thing that is necessary to do in order to enter the Kingdom of God is to learn how to love. Jesus said that, *Ye shall love the Lord thy God with all thy heart, with all thy mind and with all thy strength. This is the first and great commandment. John said, He that loveth not knoweth not God, for God is love.*

We have known and believe the love that God hath to us. God is love, he that dwelleth in love dwelleth in God and God in him.

Next we must love our neighbor as ourself. Again we have John on this subject:

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.

I like John on love. Here is something that he said:

There is no fear in love: for love casteth out fear: because fear hath torment. He that feareth is not made

perfect in love. We love him because he first loved us.

In the kingdom of Heaven there is no fear, no hatred, no anger, no sorrow, no death, no poverty, no worry, no disease, no evil, no sin, no time, no space. All is good in the Kingdom of Heaven.

The Jews expected Jesus to establish a kingdom on earth, and He did; and now the Jews and Gentiles are looking for that Kingdom, when in truth it is here and has been here all the time.

Verily, verily, I say unto you, If a man keep My sayings, he shall never see death. I don't think that Jesus meant He that keepeth My sayings will be kept out of heaven. But He did mean just what He said; if we keep His sayings and love, we will not be kept out, but will be put in.

You have heard the expression that life was not worth living. The way some of us used to live, it was not. Our new way is worth living just as long as we can; and we can live just as long as we want to, and live happy and good at that, for Christ has said it. Do you want to live for ever on earth and in heaven? For heaven is on earth. If you do, learn to love, learn to follow Christ, for, as Paul said: *There is no name under the heavens whereby a man can be saved except that of Christ Jesus.*

Christ was born a Jew, of the tribe of Judah, of the lineage of David. Hence He is called the Son of David. As such, He inherited, or would be supposed to inherit, all the peculiarities of the Jewish character. And yet we find in Him none of the distin-

guishing characteristics of a Jew. Not a trace of the Jewish prejudice, or narrowness can be discovered in all His words and actions. Though trained in all the peculiar and exclusive ideas of the Jewish faith, His mind is not fettered or even tinged by them. Unlike any of His countrymen it outreached the narrow boundaries of religion and embraced all men and all classes in love and sympathy. Brought up in forms and rituals, and taught to regard all other nations as heathens, beyond the pale of God's fatherly mercy, He is found sitting and teaching women the sublime doctrine of the spirituality of God, and the equality of all men as the children of God. His birth and education were in the east; but there is nothing peculiarly Oriental in His ideas or instructions. Like the sunlight, which takes a coloring from the atmosphere through which it shines, but is itself pure and without earthly stain, so His doctrine is clothed in the rich figurative style of parable. But the truth within it is purely Divine and heavenly. He spoke the language of Judea, but He spoke to the hearts of men in all nations and in all ages.

Verily, I say unto you If a man keep My sayings He shall never see death. And again:

The time is fulfilled, the Kingdom of God is at hand; repent ye and believe the Gospel.

Don't you think, my friends, it is about time that we believe the Gospel? About time that we preached. *And as ye preach, saying the Kingdom of God is at hand?* Don't you

think it is about time that we took Him at His word and "*Heal the sick, cleanse the lepers, raise the dead?*" Can we do it? Yes; we can, for He said so. And, when we do, we will have taken another step toward the Kingdom of God, and have brought it nearer to some one else. Do you wonder at His sayings: "*Heal the sick that are therein, and say unto them The Kingdom of God has come nigh unto you.*"

The idea of heaven and hell after death must have been invented by men who were unable to understand the plain teachings of Jesus. That there is, somewhere, a burning hell that we must all go to if we are not good, is the worst thing that has ever happened to the Christian world. It is on a par with the idea that God chasteneth whom He loves. I do not believe that, either. A good Christian will live in fear and dread all his life, not only for himself, but that his son or daughter who went astray and died without being converted has gone to hell, and there must spend the rest of eternity, boiling around on burning sulphur, like a cork in boiling water. I have always had a better opinion of God than that. Imagine, if you can, a baby being born into this world, without any say about it, just had to be born, and then it must spend the space of sixty or seventy years on earth; after that comes death, then, if he has been real good, just as good as it is possible to be, he goes to heaven and there spends his time for evermore, playing on golden harps, singing and dancing, and watching his friends, who have not been brought

up as Christians, go to hell; it may be one of his family, that makes no difference.

If, on the other hand, he has not been good he, himself, goes to this place and has to suffer. The man has no show on earth whatever; he is between two fires, fearing God and fighting the devil. God is always trying him and the devil is always tempting him. I tell you you don't have much show to go to heaven—none at all, as I can see, in such a case.

The word hell in both the old and new testaments means grave, or covered. In the old testament, the word Sheol is translated hell; sheol means the grave. In the new testament, the word hades, meaning grave, is also translated hell. Another word geh-en-na is sometimes used in the new testament, and translated hell. Geh-en-na was a valley; it lay just outside the city of Jerusalem and there were located the sewer and garbage burner of that city. Fires were kept burning all the time to burn up trash, but not people. So hell after death, like heaven after death, becomes a myth, and not a reality. Christ never taught it and He is the one that we are following. Jesus said: "*Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.*"

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you."

Did Christ expect you to be more merciful than God? He did if there is a hell of fire and brimstone.

We believe that God is Love, and

that every one of us creates our own heaven and hell on earth. And we further believe that our world at a time is enough for any one. That, instead of looking for a future home, we can make this one better for ourselves and everyone else, and that is what we are doing, and we know that God is blessing us in it.

"As a man soweth that shall he also reap." As we sow heaven, we reap heaven. As we sow Love we reap Love; if we sow hell we reap hell. Can a man be full of love for God and his brother, if he is sick and full of pains? Not very well, if he is real sick; and if he is sick enough, he is in hell. They say that God burns up those that do not do His will, that they will burn for ever and ever. But if I should put a cat in the fire for ten minutes they would put me in jail. I am expected to have more Love than God. God never burned any one up and He never will. But God will give you all the happiness you can want if you will just get in the way of it—it is here.

Our Father—Your Father, my Father.

Which art in Heaven—In happiness and love.

Hallowed be Thy name—Blessed be Thy name, for Thou art all.

Thy Kingdom come—Thy Kingdom be made manifest, and may we find it.

Thy will be done—For Thy will is heaven on earth, Health and Happiness, Peace and Love, with life everlasting.

On earth as it is in Heaven—For Thy will is done in Heaven, that is what makes Heaven.

Give us this day our daily bread—
All that we need is bread to us.

And forgive us our debts, as we forgive our debtors—For we do forgive our debtors.

And lead us not into temptation—
Lead us not into the thought that there is anything but God and Good.

But deliver us from evil—Deliver us from the evil that we can find pleasure, peace or rest any place but through Thee.

For thine is the Kingdom—For thine is the only kingdom; that all else is temporary; thine is from everlasting to everlasting.

And the power—There is no other power, Thou art all.

And the glory—All glory is Thine.

Forever and ever—

Amen.

OUR DAILY MOTTO—JUST.

Just to be tender, just to be true,
Just to be glad the whole day through
Just to be merciful, just to be mild.
Just to be trustful as a child.

Just to be gentle, kind and sweet:
Just to be helpful with willing feet.
Just to be cheery, when thing goes
wrong,
Just to drive sadness away with song.

Whether the hour is dark or bright.
Just to be loyal to God and right.
Just to believe that God knows best.
Just in His promises ever to rest:
Just to let Love be our daily key—
This is God's will for you and me.

A CHRISTOLOGY CURE.

BISHOP OLIVER C. SABIN,

MY DEAR BROTHER:

In September, 1902, *I fell down stairs and injured the end of the spine*. I suffered with it for three years so badly I could not ride in a car or carriage without being sick a-bed for days afterward, and I dreaded sitting down on account of the agony I suffered in getting up again. I was, in fact, invalided. I was just beginning to feel something like myself again, when I *slipped on a narrow stairway and fell on my back in the same way again* this Spring in March, and the doctor said I had injured the *kidneys*, as well, and I was very sick. Very, very often I could not leave my room and when I found I could only look forward to another three years of suffering and very likely *a paralytic stroke*, for after this fall I had such a pain in the *spine at the junction of the head* that my people were alarmed about it. I had read your book "Christology," in the winter and so I commenced the vibration treatment, and nearly every day I used it as nearly at a given hour as I could and God has healed me.

I can not tell you how happy I am. During August I took *a trolley ride to Rockaway* and never felt a pain—a four hours ride. The next day I ironed from half past nine until six, and was only tired as any one would be. Last Spring I would have been in bed a week, after either day. I only trouble you with these details to let you know what I have been cured of.

The druggist we have dealt with for the past five years won't believe but that I have been taking some treatment from some doctor in New York City, for he has remarked on my improved appearance, as many others have; but my health and happiness are due to God alone, through your advice and "Christology." I can not tell you my gratitude and Joy.

(Signed) Ellen C. H—.

CURED BY CHRISTIAN SCIENCE
MADE PLAIN.

BISHOP OLIVER C. SABIN,

Washington, D. C.

DEAR SIR:—I couldn't begin to tell you of the good that I have derived from that little book, "Christian Science Made Plain." I cured myself of a severe sore throat, and one week ago to-day, I was standing on top of a child's high chair, trying to reach a window shade, to pull it down when the chair tipped over with me, and I had a terrible fall and, in falling, I fell on my left hand and the joints of the second and third fingers were all swollen and so stiff that I couldn't shut my hand, within five minutes after I had the fall. I am a stenographer and would have to go to work in the morning. I didn't know what I would do. Before going to bed that night the thought came to me that, if I had such faith as the people had who were healing others, I might cure my hand. Then I began to treat it according to your instruction in the little book, and I could immediately open and shut my hand, and went to my work in the morning, and operat-

ed the typewriter just the same as before, with only a little feeling of soreness—not worth speaking of. That seemed wonderful to me, as I had never paid much attention to the healing part of this teaching. The part that I paid the most attention to was in trying to get the realization, although I am what to material mind would be termed a poor, sickly human being, working mostly on ambition.

The book seemed almost to inspire me. When I received it and read a few words, I felt almost like a new person. Something seemed to tell me one day to loan it to a young lady employed with me, although I didn't like to part with it. She, her mother and brother all wanted to read it at the same time, but finally I decided to let the brother read it, as he is quite religiously inclined. He is employed by a railway office, and had been trying for one year and a half to have his salary advanced, which they flatly refused to do. He had read your little book but three days and used some of the prayers given therein, when they advanced his salary to \$75 per month.

Yours in Love,

(Signed,) E—— W——.

Chicago, Ill.

WHAT STUDY WILL DO.

Bloomfield, Ia., Sept. 6, '05.

BISHOP OLIVER C. SABIN,

DEAR BROTHER.

Your books are becoming dear companions in our home, and I study them faithfully; to me they are an inexhaustible gold mine from which,

at any time, priceless treasures may be drawn; they are an education in themselves, an education fitting one for the highest and best service; they are replete with meaning and in connection with the treasures of Spiritual Truth which they have unlocked, they express to me the whole of life.

About four years ago I bought "Science and Health," by Mrs. Eddy, read and re-read it several times, read several of her books and have taken her journal, but was never satisfied. This spring I heard of you and your book "Divine Healing," and sent for it, became so interested that I sent for your books; that is offer No. 6, given in NEWS LETTER; had never heard of your Science and when I received your books and caught the rays of light from the inspired pages, I can truly say your Science is the greatest blessing that has ever been brought to me.

I have been delicate all my life; have had better health since I commenced studying your books than ever before.

Yours faithfully, in Truth and Love,

(Signed), L—— S——.

A VOICE FROM ENGLAND.

BISHOP OLIVER C. SABIN,

DEAR BROTHER:

It is now twelve months since I first wrote any thing about Christian Science although I have been reading and studying it deeply about three and a-half years and certainly would not part with what little knowledge I have gained for all this world contains, simply because what I have

gained is forever and lasting for eternal life; while what knowledge is gained on the material plane must pass out and be gone forever. It is the spiritual life that is lasting and not the material. People make the five senses all so real and will not believe anything only what they see with their eyes or can grasp with their fingers; all is so go-ahead that they can not spare one hour per day with the Divine power who gives us all, and everything that we desire, if we only ask believing, we shall receive that for which we ask and it comes safe enough.

What we can do by Denials is something (to the material mind) wonderful, but then we have Christ's promise for all and He will never fail us. He said All that He did we should do, even greater things, because He went unto the Father as our Advocate. Whenever such a thing comes to me as a cold I simply deny it and I think no more about it and it goes—where I do not know.

My daughter used often to come and say: "Mother, you have a bad cold;" (when to the material mind I was full of it), and could scarcely see for my eyes running. I would simply say: "No; I have not. You may have it if you like, or any one else; I won't have it." Once or twice she took it and I was free. Now, when my daughter says: "Mother, you have a cold;" she also says, "Don't pass it on to me, for I don't want it."

Only this year my youngest daughter had an invitation to a party and she was very excited about it and wished everything in readiness for the

same. Well, the very night before the party she was full up with cold. Eyes, nose, and throat; she could scarcely speak when she went to bed. She was sleeping with me at the time and was very anxious to go to the party the next day and certainly could not have gone in the state she was then. She said: "Treat it, mother, treat it." I said: "My dear, it is quite time you did a little for yourself now; you are old enough; (being nearly fourteen); and God will hear you and answer what ever you like to ask; besides." I said, "You know how He has answered before in ever so many different ways." What my daughter said I do not know; but I know I treated for a full two hours or more that night, and in the morning all traces of the cold had gone and she went to the party right enough in a thin silk dress and thoroughly enjoyed herself and no fresh cold either. It had passed away.

I could go on and relate endless little demonstrations which I think a very great deal about and each one gives me more and more faith. I may say that I have worn three black satin bags out and am using the fourth, with carrying the leaflets and other literature in, and either leaving them at the different railway stations or giving them to people in the tram cars and shops that I go into. I scarcely ever go out without my bag and have given hundreds away. I tell them, when I ask: "Do they mind having one or two?" that they are well worth reading, but I do not ask them to believe; only read and judge for themselves, and to kindly pass them on to

others; that, having received so much benefit myself, I feel anxious for every one to know about it, so that they also may receive benefits; because it is for ALL, if we will only give ourselves and be led by the Almighty Power. I have received consolation and if I can, others will do also: because the Promise is for ALL, and not one or two picked out; if they will only study and think less about worldly affairs and certainly less about grabbing for money, they simply make a god of money and when they get it they are not happy. Why? Because they find they want something else that can not possibly be bought with pounds, shillings and pence and that is Love; which is of God and from God, and can not be bought; it is only gained by looking higher and above the things of this world and not for any selfish motive.

We are told to be in the world, but not of it; but it certainly does need a very great deal of moral courage to do as we are told, namely To come out from amongst them and be ye separate, for one can not serve two masters.

I had a very long conversation with three gentlemen about Christian Science and one of them said: "Oh, Christian Scientists are always looked down upon." They had one or two at their place of business and the others were always making fun of them. I simply said, "Well, Thank God, I belong to the lot who are always looked down upon and I would not part with what little knowledge I have gained for all the money and diamonds the world possesses."

We had a long chat until nearly ten o'clock. I had a rush for my train and must say they were all deeply interested and were sorry I was going. They wanted to hear more and more. I left them some literature; they promised to read it, so it had evidently made them think and deeply, too; because the next time I saw them, our conversation was on Science.

All I want to do is to make people think for themselves; because, no one else can do it for them, and to be led entirely by the Inner man, which is God, and not from the outer side, which is all material.

At one station in Manchester, there are a number of inquiries about me, as to what I am like, where I come from, etc. One lady left her card with the attendant and wished very much to have mine in return, which I am pleased to say I sent her and arranged for her to come and see me. We had a very long chat on Science. She had some friends, who were Scientists and they had been trying to explain the great Truths to her all one Saturday and Sunday, but she said she could not grasp it all, as anything which did not give pre-eminence to our Lord and Savior Jesus Christ, she did not think right. So she did not feel particularly drawn toward it until one day, waiting at the station, she happened to come across some of the literature I had left and she was delighted with it and was never without it by her side ever since. That is why the lady wrote me and wished to know more and more about the great Truths. She came to my house about half past three o'clock and stayed un-

til half past eight, talking all about Science. She was delighted and sorry to go. She said she could have stayed all night she felt so deeply interested and felt she wanted to know more and more. I advised her to write to our Brother, Bishop O. C. Sabin, and he would be only too pleased to tell her anything she may wish to know. I am longing for the time to come, when I can come over to America and have a long talk on the subject. With all good wishes for the spread of the NEWS LETTER in the coming year, with love to Mrs. Sabin and all your co-workers, I am

Yours, in Love and Truth,
(Signed), M. J. G.

Cheadle Hulme,
Sept. 7, 1905. England.

WE WERE BORN

Into the world to be happy. It is the normal condition of man and one which should be indulged in more. Those who constantly allow themselves to be held under the power of certain fobia are committing mental suicide.

We may cultivate the habit of happiness quite as readily as that of depression and discontent, and have a possession that is valuable to ourselves and others. That man is weak who allows his "habit of thought" to make him unhappy. We can crowd out the bad and crowd in the good.

When "love, and hence freedom from fear," becomes our motto, we shall have all that can be, and it will be good and not evil. Harmony is the most favorable condition to

growth, and growth is necessary to life. A healthy mind lifts all to the highest ideals, and is that from which all accomplishments evolve. The easiest methods in life are always the most effective and vice versa. A propensity to fear and sorrow is a real poverty, while riches are born of hope and joy.

THE NEW YORK MAGAZINE OF MYSTERIES.

We wish to call attention to this magazine as one of the best on our list of exchanges. Its sources of information are broad, its selections are good and its wide spread circulation is evidence of real merit and real worth. We, at times, take great pleasure in quoting from it. In our September number, we published a poem "My Garden," written by Alma Reese and the Prayer of Prosperity, by Lamara Paine, from that magazine and expect hereafter from time to time to publish from it. Those wishing sample copies should write to Mr. Wm. J. Thompson, Secretary and General Manager, New York Magazine of Mysteries, 22 N. Williams St., New York, N. Y. The price of the magazine is \$1.00 per year, 48 cents extra to foreign countries.

Never say that you are in poverty. You are Spirit, and spirit has boundless supply. What you say and think about yourself, you will express in the body. One that is constantly growing, spiritually, is always happy.

CHURCH TREASURES.

One of the most costly treasures of the Catholic Church, apart from the wealth of the Papal establishment, is a reliquary in the Cathedral at Rheims which is worth \$40,000. One of the Paris churches possesses the chasuble and stole of Thomas a-Becket, for which the father of the present Duke of Norfolk is said to have offered \$800,000. The offer was promptly refused, for the Church guards its treasures jealously.

There have been few instances of the sale of treasure, but on one occasion the incumbent of the Church of Montpezat sold a collection of antiquities for \$400 and rejoiced at his shrewdness until he learned that the purchaser had resold the collection for \$7,000.

NO REST FOR JOHN.

A farm laborer was working in a field by the roadside one cold day, when a clergyman came along the road and stopped to speak to him.

"Plenty of work for you this weather, John?" he called out.

"Ah!" said John, "I don't know when I don't have to work, no matter what weather comes."

"That's hard, John," said the clergyman; "but wait 'till you get to the place of rest, then you will have no work to do."

"Humph!" grumbled John, "you needn't tell me! They'll find a job for John never fear! It will be: 'Now, John, polish up the sun!' 'John you might hang out the stars!' 'John,

be quick, now, and light up the moon!' No, no, parson, there ain't no place of rest for John."—*Ram's Horn.*

OLD MOTHER NATURE, M. D.

From the Saturday Evening Post.

After careful study the New York health department announces that the most efficient remedy in cases of "spotted fever" is fresh air. It is curious to note the slow, steady progress of the medical profession toward reluctant belief in natural remedies. There is some ground for hope that our doctors may some day approach the system of the Chinese practitioners. In China, as you may recall, the doctor is paid as long as his client is well; when the client becomes a patient the pay stops and is not resumed until he is well again.

Doctors ought to be preventers, not curers; advocates of fresh air and simple diet and regular sleep and exercise, not of drugs and incantations.

HOW A WOUND HEALS.

If you have run a pin into your thumb or received a bayonet thrust at Port Arthur, precisely the same thing takes place. A myriad of these tiny "first aid" cells (the "phagocytes") from the surrounding blood vessels and lymphatic glands at once come hurrying to the rescue. They begin to clean up whatever wreck there has been made in the skin and muscular tissue. They eagerly absorb into themselves or cluster opposingly about all foreign matter that has been introduced into the wound. Then

they proceed to pile themselves tier upon tier around it like so many little sandbags about a broken bastion. Later they gradually join together and solidify into the layer of new skin which appears beneath the sloughed-off scab. They are at once workmen and repairing material.

Commencing on the first Sunday in October, there will be a series of twelve lectures teaching Christian Science, How the Sick Are Healed, and All Inharmonies Banished, delivered by Bishop Oliver C. Sabin,

at the Evangelical Christian Science Church, 1007 G St. N. W. These lectures are free, and all are invited to attend.

It is advisable that all who are interested in this Science, or in the advancement of mankind, should devote this one hour each Sunday morning to these lectures throughout the twelve Sundays and be freed themselves and learn to free others.

This will be the only course of free lectures teaching How to heal the Sick, which will be delivered during the church year 1905-'06. All interested should attend.

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| Jy—Oct—Jan—Apr. | |

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.

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News Letter, one year \$1.00
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With the January number the 64-page magazine UNITY, devoted to Practical Christianity, began a

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New and helpful features are being planned for the magazine during the coming year. *The Nautilus* is already styled by many people as the foremost publication of its kind in the world.

Do not miss this feast of good things for 1905. Send 50 cents now and the magazine will be sent you until the end of 1905. This will give you 13 numbers for only 50 cents, providing your subscription is received this month.

Or, send 10 cents, for a 4 months trial subscription. Surely you can not afford to let these liberal offers pass.

Address all orders for *The Nautilus* to the editor and publisher, *Elizabeth Towne*, Dept. O, Holyoke, Mass.

Tear off here.

FROM.....

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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.

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WASHINGTON NEWS LETTER



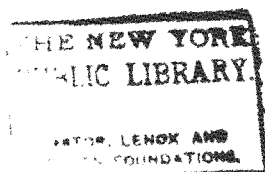
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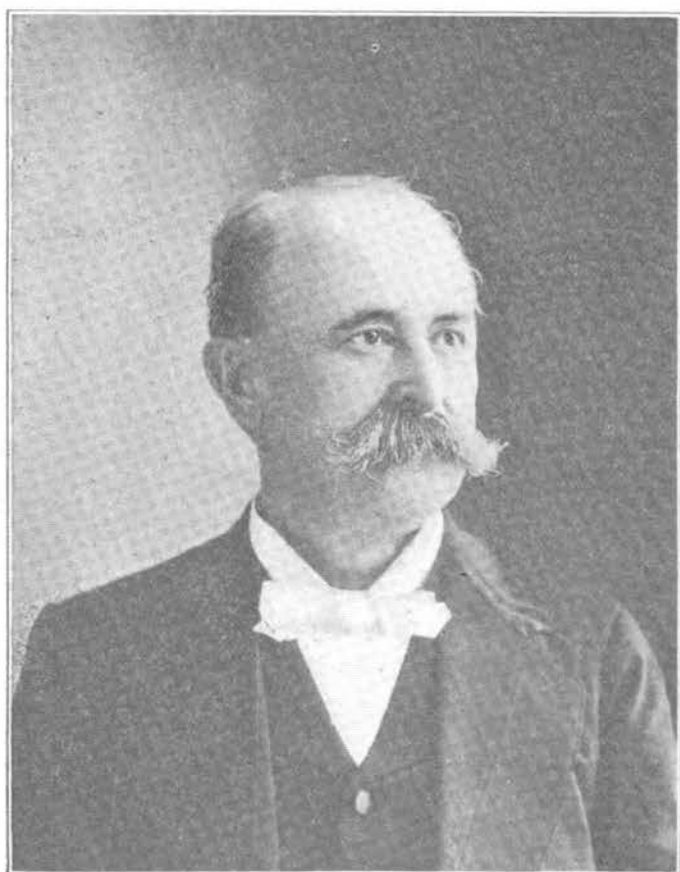
Jesus Christ

The
Way
The
Truth
and the
Life

Our Savior

A MONTHLY MAGAZINE
OF
DIVINE HEALING





BISHOP OLIVER C. SABIN.

Washington News Letter

Vol. XI.

Washington, D. C., November, 1905.

No. 2

Lecture—The Parents' Responsibilities

BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
May 21, 1905.

A celebrated divine once said, "If you give me the children to teach, I will control the religion of the empire." In view of this truth of the great adaptability of youth to assimilate, take on and appropriate the surroundings and environments, we have a very great responsibility in the proper teaching of the children. Our country is fast going to the devil,—if there was a devil to go to,—in some respects; and I know of no one thing that is as monstrous and disastrous in its results as is the conduct of the parents of our children and those who refuse to have children, carrying out what our President term "race suicide."

There is a responsibility upon all persons who belong to the state, to raise their children properly. The old Spartans, who were so renowned in ancient history for their bravery, their truthfulness and absolute fidelity to the state, were raised by the state. The children were taken from the

mother, at a certain age, and the state, fed them, clothed them and was both father and mother to the children. The habits of virtue, of truthfulness, of bravery, of manhood and womanhood were taught them and the world never saw a more intrepid class of people than were the children of that republic.

The great Confucius, who controls probably to-day more of the religious thought of the people of the earth than any one person that ever lived, who has worshipers in China, Japan, Siam, India, and many of those far oriental countries, taught three great cardinal principles: First to be absolutely loyal to the state,—the king; second, to be absolutely honest in your dealings with mankind, and third and last, to obey your parents and respect old age. He was deified, after his death, and his religion was adopted as the religion of the Chinese empire; and as I say, hundreds of millions of people, to-day, are worshipping in the

doctrines taught by Confucius. There is no thought of a future state, religion, as we term it, in the whole of his teaching. These three cardinal principles embrace all he taught.

Jesus Christ came teaching another doctrine, which involves not only these same principles that Confucius taught, but is broader. Our Savior taught the broadest religion in all the world; there never was anything like it before or since. He based his whole superstructure upon one word, that is love—love God with all your mind, might and strength, and love your brother as yourself. That comprises the whole dogma of the religion taught by Jesus Christ. Everything that is added thereto, is supplementary and anything that is taken from it is error.

The people in raising their children, must remember that the little one is as absorbent as to what he sees, as much so as is a sponge to take water. If he sees the parents or those around him doing that which is wrong, the first thing you know, he will be doing wrong in the same way.

I know of a little boy whose father used to swear like a pirate, and before the baby was out of his short clothes, he swore like a pirate, too. Different surroundings were given the child and he became a model of love, sweetness and of gentleness, and the thought of a bad word never even escapes his mind, let alone his lips. The environments were changed, the teachings were changed. A lady told me, not long ago, who has a little girl baby less than three years ago, that

the baby had heard some boys on the street, somewhere, say something that was not right, and so one day she called her mother this thing, told her mother she was this kind of a fool. Of course the mother did not scold the child, and did not pretend to notice it for the time being, but later on, an opportunity offered and she gave the little one a lesson.

You must be careful of your environments. The woman who raises her child upon the street at night, associating with boys of similar age and all kinds of teaching, is injuring her boy very much. It is the mother, it is the mother's teaching that forms the bedrock of the child's character.

Never was this more wonderfully illustrated to me than it was at one time more than thirty years ago. I was in what was then termed the Far West. The Indians were all through the country, and, of course, this semi-barbarous man that keeps along on the edge of the Indians, he was there as well. No doubt some of those men were,—I know, in fact,—very highly educated, and had every evidence of being reared in society and intelligence, but for some mishap, some misstep, somewhere, for some cause, they had drifted from civilization and were found in that far away western country. It was soon after the continental railroads went across and the train got to the little place where I stopped about midnight. I had to walk a mile before I got to the hotel; I had somebody with me to show me the way, and carried my valise.

We got to the hotel, and surround-

ing the fire,—it was quite cold,—there were a number of men sitting, smoking and telling stories. I went in, took off my coat, had on a blue shirt, unstrapped my revolvers and threw the coat and the valise and revolvers on the counter, to the clerk of the hotel, and told him to take care of them. That at once showed these people that I was not gunning for them. I sat down and commenced to talk to these men, and it was not long before the only saloon in the community closed up. I presume it was one o'clock at night, or half past, and here came in the rest of that riff-raff gang from the saloon. They filled the little room. Here I was, a stranger. Some of them commenced to talk to me, and I said to myself, "We will see how far these people have forgotten the teachings of their mothers." I gradually brought up the subject of religion, how we were taught in our childhood, and I pictured the scene of the little child, at its mother's knee, with his little face held up towards her face and her eyes beaming down into his, and how he was taught to say the little prayer, "Now I lay me down to sleep." I repeated that prayer, and, before I got through, nearly every one in that room was shedding tears, and some of them were crying out loud—actually crying, because it brought them back to the time when the mothers' leading strings were over them, the time when they were receiving this God-blessed love, which will save them yet. It broke their hearts literally, to think of those times.

I say it to all the world, that the

boy never lived, who had a good mother, who was not, sooner or later, through the teachings of that mother brought back to the fields of rectitude, honor, virtue, manliness and perfection. He may become wild, he may be led off and off, but, if he has had a good mother, who taught him the right principle in his childhood, he can no more get rid of it than he can get rid of the sunshine. It is God Almighty's manner of teaching and controlling.

You take the father who spends his time in drink, comes home at night cursing and swearing before his little ones, such a person is a monster; he is a monster and there should be places for the confinement of such people instead of allowing them to go among their children and curse their little lives. I tell you that God requires, from the hands of every one, a life of virtue, of honesty, of uprightness, and we have to set that example to our children, if we expect to be blessed by God Almighty. You can not shun it, you can not dodge it, and if I were permitted to uncover the foul fault that is cursing this country under the name of matrimony, how I could ring the changes and show that nine-tenths of all crime, of all sickness, of all wickedness is because of the iniquity of the fathers and the mothers. May God Almighty bless this nation and let them see the truth.

Take the people in cities and in the country, as well, who were raised as thieves, or the children of thieves, and the same thing will develop out of them. Take for instance, the inhabi-

tants say in one portion of Georgia, and some of the same characters in Virginia, who came from the lower strata of England, during the early days before the Revolution. The cavalier—you all know,—who are familiar with history,—was at the time when the feudal lord would have a small army of his own, and for the protection of the country he would agree to give the king so many soldiers. Each one of these great lords would have around him a family of cavaliers. The soldiers never worked, did not intend to work; that was not their business. Their business was to kill, and, if necessary, to steal, not clandestinely, but to take it under the power of the sword, which amounted to the same thing. Feudalism went down under the brightness of the intelligence, which was spread by the printing press. How to get rid of these cavaliers was a great difficulty, with these great lords of England. The kings of England gave tracts of land to these cavaliers in America, and they would get as many cavaliers together as they could to take the land. These fellows had no wives, and there were no women here for them, so they scraped the slums of England and the prisons, and got as many women as they could bring. They brought them over here and sold them for a hundred pounds of tobacco or whatever they could get for them. Now that class of people did not make the First Families of Virginia, mind you, but the first families of Virginia were in contradistinction to that class of people. That is why we have the

first families. In Georgia they called these outcasts crackers.

I have in mind one of those people now. He was a good man, upright, but he could not look you in the eye. He looked as though he was always ready to run. He descended from a thief who had been hounded, it was bred in him and it will take generations before this look of guilt can be brought out. The environments of a child make his character, there is no use to talk to the contrary, because there is as much in the breeding of a man and woman, from a physical and intellectual standpoint, as there is in the improvement of the various kinds of stock. The Georgia cracker, *per se*, is no more to be compared with the bright, intelligent, high-minded Virginian, who has been free for generations, than would one of the cockle-burred plug horses to the Kentucky race, not at all. They do not belong in the same grade, and yet they are here and we have to teach them and we have to bring them up.

On the other hand, look what our children have to encounter. This horde of low graded immigration going on all the time. I think it was but two weeks last Saturday, in the city of New York alone, that there were over 10,000 landed in one day. Do you know that the half million or more of people that come to this country every year come in direct competition to the American boys and American girls, and that it is as much more difficult for a boy to start in life to-day than it was when I was a boy, as night is darker than day? When I was a boy,

it was nothing to make money. You just got rich and had all the money you wanted. Everything came your way, but take the boy of to-day, what chance has he got? The trades Union puts bars up on the one hand, the government opens the sluices of immigration to everything that comes to our shores almost, and our boys are ground between the upper and nether millstone, until it is a question whether America will long be an American nation or whether it will be so cosmopolitan in its inhabitants that we will hardly know ourselves.

The great saving clause and the only saving is in God Almighty's Truth, which we give and teach to our children. Oh! let me appeal to the mothers to take this God Truth, preach it to your little ones, put it into their hearts and make it the very principle of their lives. Let them become demonstrators of the truth and I tell you, if you do, it makes no difference whether the sluice gates of immigration are open, or what the environments may be, God Almighty will lead your little ones and lead them along the paths of peace, of virtue, of happiness and contentment, and make them great men and great women.

I will close my remarks by reading a few quotations from the Bible along this thought:

But the mercy of the Lord is from

The man who succeeds must always in mind or imagination live, move, think and act as if he had gained that success, or he never will gain it.—*Prentice Mulford.*

everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

To such as keep his covenant, and to those that remember his commandments to do them.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Thou shalt not bow down thyself to them, nor serve them for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

And shewing mercy unto thousands of them that love me, and keep my commandments.

For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.

Fathers, provoke not your children to anger, lest they be discouraged.

Train up a child in the way he should bear witness unto the truth. not depart from it.

Speak gently! 'Tis a little thing,

Dropped in the heart's deep well,
The good, the joy that it may bring
Eternity shall tell.

—*Langford.*

Lecture—All That is Good.

BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning,

June 11, 1905.

The subject, this morning, is perhaps the most difficult of any for those who do not understand this Truth and how to comprehend it. It comes with difficulty—this comprehension of the thought that all that is is good.

Everything in the universe is governed by fixed laws, unchangeable principle. Perfect realization is the only thing which accomplishes anything. When our Savior was told of the five loaves and the few fishes, in the basket, He realized that all that was was His and by His command He multiplied those fishes and loaves until the multitude was fed. When He was asked for money to pay taxes, the realization that all that was was His enabled Him to tell the disciple to go out, catch a fish, and open the mouth of the first fish he caught and take therefrom a piece of money and pay the taxes for Him and the disciple. It is the perfect realization of the perfection of good and the nothingness of evil that enable us to speak the word and heal the sick.

Of course we, who are old in this thought and have this realization, understand why these things are true but to talk it to a person who does not understand it seems the perfection of nonsense.

There was a member of Congress, who lives in Virginia, who had gotten

hold of one of my books and read it. He read it about half through and then he laid it down. I met him, afterward on a street car. He came over and sat down by my side and said: "Colonel, I have been reading your book, 'Christology,' and I was very much pleased with it, until I came to that part where you state that pain is unreal. Now," he said, "I know that pain is real and so I laid your book down. I know when I have a pain and I know it well."

That is what I used to think, too. I used to have a stomach pain caused by what was called gastralgia, very severe, and very lasting in its effects. My healer told me that when that pain came on, I should deny it, saying: "You are unreal and untrue, there is nothing in you."

I said to her, "There is only one objection to that. I do not profess, by any means, to be religious above other people, but one thing my mother taught her boys to do and that was to tell the truth; we are poor liars. We may not be religious, and do not hold ourselves to be examples, but we have been taught to tell the truth, and, if I should say that that pain was not there, it seems to me that I would be telling something that was not true."

Said she: "You do not understand me at all. You do not understand me

at all and that is why you talk that way. but, for my sake, when that pain comes up again, just simply deny it, and see if the result does not prove that I am right."

Well, the next time the pain came on—it had come on, on and off for about ten years, and I had even laid down a position where I was receiving \$12,500 a year to go off and die because of that pain; it had been hanging on but I did not die—when the next attack came on, I commenced to say to that pain, "You are unreal, you are a liar; there is nothing in you and you do not hurt and you can not hurt."

Then the pain seemed to say, "I can't hurt, eh? Well, I will show you," and it seemed as though it made a regular circle-like grinding and it ground and ground, but I kept saying, "You are a liar, you can not hurt me and you do not hurt, and there is no hurt in you," and that pain commenced to die out and went away without any morphine. I may have had to do that once or twice, subsequently, before I was entirely well.

I used to be troubled with a set of severe corns on my feet. My right little toe commenced to hurt—you who understand what corns are will know. The belief commenced to hurt so I said "You are a liar, you can not hurt," and it seemed to say: "I can not hurt, eh? Well, I will show you," and it just seemed as though somebody had taken a gimlet and was boring down and down right through my toe. But that pain left and the corns were killed by the realization of the Allness of Good.

Now, remember, I am talking to those who do not understand one

word of this, and I want to make my illustrations so plain that they can not help seeing through it. I know it is difficult. In our philosophies at school we were taught to believe that matter was indestructible, that you could not destroy an atom or a particle of it. That is true; for what we see before us would be matter. If you take one ounce or one speck from this world, to the extent of its weight, to that extent would it throw the whole world into a jumble. Suppose this world could be blotted out, (we were taught to believe that the world would be burned up), what would be the result? This world holds one world in this direction on the north, another on the south, another on the east and another on the west, in proper positions, by what we term the law of gravitation and attraction, and you could not take this world out unless you set the rest of them into a jumble. I tell you there never was a time, since the never beginning, when there was one particle less of this world than there is in it to-day, and there never will be a time in the never-ending when there will be one speck less of this world than there is to-day; and to assert anything to the contrary is to annihilate every principle of God Almighty's law. But of course that can not be as long as the stone thrown into the air will come back to the earth, or the water seeks its level, or the magnet draws. So long as that, must conditions be exactly as they are; they can be no different. But there is no such thing as matter; the word "matter" is a misnomer. All that is is Good. All that is is Spirit and spiritual manifestation.

The human body looks real, but

each time you draw a breath, every minute of your existence, every second of your existence your body is going on and the new one is coming to you. Every breath is an inhalation of eternal life and every exhalation is a passing on, and the bodies that you have to-day, in a year's time, will have passed on, and "in the beginning" creation will have given us other bodies.

That is the benefit of this science and of the understanding of the Allness of good. A person who is filled with disease, so-called, and yet holds to the thought of the allness of good, and the result is that, when this old body is being cast away with its so-called diseases, here comes in the healthy creation. You are building it, you are building up the new.

I suggested that thought to a lady in Massachussetts. She said that it was the most unscientific remark that she had ever heard in her life, that you could build up anything. I do not think so; I think this body is the temple which God has given us to live in. It belongs to us and it is our duty to protect it, take care of it in all reasonable ways. I do not mean that you have to go through life dodging the fear of malaria, fear of fever or disease, fear of hunger or poverty or accident. We do not believe in those things because we have the realization of the allness of good which supplies everything and fills everything and gives us everything, but our bodies must be taken care of. You must keep your hair combed, you must wash your face and you must have on a clean suit of clothes and you must look respectable and nice and the prettier you are and the nicer you are

the more perfect you are in God Almighty's kingdom. Look at His creation everywhere. Go into the fields, go into the woods and go into the mountains, and, wherever you find one of God's treasures known as a flower, how supremely beautiful it looks! Wherever you go, even beyond the Rocky Mountains, beyond the bounds of civilization, there you will find his beautiful treasures and there is a beauty beyond description.

So it is with every one of God's creations, so it will be with every one of His children. It may be that in this universal thought of universal death many of you will pass on, before you come to the Realization of the Allness and Perfection of Good; and your bodies, in the hereafter, will be like the body Jesus had after His resurrection. It will be perfect, it will be beautiful, it will be flawless. That will be the body which we will have for all eternity, but it is better far to realize the allness and perfection of Good now. Destroy all thought of the necessity of evil called death or any other evil, say: "Get behind me, satan;" live in the knowledge and the understanding and the strength of the realization of the allness of good and that God Almighty's life is your life and that it is in you and it is in you forever and for aye, then you will not have to die.

They say, "Well, nobody has tried it yet," but you must remember that this Truth is not very old. In the days of our Savior, He was governed by the same law, His disciples were governed by the same law, yet Jesus had to die to redeem us from the necessity of dying.

I do not know how we are going to

make a person die who has the perfect realization of the perfection of Good, who lives in the consciousness of eternal and perfect health, who lives in the consciousness and uprightness. It is not hard to do that; it is much easier to do good than to lead this devil-life, and it is a great deal easier to do right. It is much easier to do right. It is much easier to live the right kind of a life than it is to go out and drink whiskey and get drunk. I have tried it all and I tell you this is the easiest life I ever lived in my life. I never lived so easy as I have since I have been doing right. I do right and I know I do right and I know I have the realization of it and I know I am not a hypocrite or a Pharisee or anything else, when I say it. It is my privilege, it is your privilege to know you do good because you love to do it and you love God beyond everything. God is the sweetest thing in all the universe, there is nothing like Him. He is the truest friend you ever had or can have. He loves you beyond the power of human thought to conceive. He loves you better than you can love anything; His love is superior to yours as the infinite is superior to the finite, so to speak. He takes you by the hand and leads you along this pathway, strewing your path with flowers, loading your table with the luxuries of life, making your surroundings elegant; and everything that God Almighty gives you is all perfection, it all comes from Him.

To me it is a pleasure to love God. He is the sweetest thing to me in all the world. He is all, He is everything and He is Good. Now, the right life is not a hard life to live. When you say the second commandment and love

your brother as yourself, the one is twin to the other. If you love God, the other follows as the water follows its downward course to the sea.

Now, let us consider this question right here and see how many can be made to understand it. We will say here is a person who has what is called fever. The thermometer registers 105 or 106—goes away up high; you feel the pulse and it beats so fast that you can hardly count it. The tongue is parched and everything looks bad. Now the man who does not understand it says to me, "Do you say that is nothing, that there is no evil, that there is no fever?"

Well, now let us illustrate that point. Her comes a boy with a telegram telling me that one of my truest friends has been drowned at the sea shore, by his yacht being capsized. The effect of that information is, first, to strike my mind, come down through my body, and almost instantly, it makes me, to all appearances, as weak as if I had been struck with a club. Now, that looks real, but, it is not real, I am supposing this to be a falsehood, but, falsehood as it is, it has all the force and effect of reality so long as I believe it. But here comes another telegram stating that the first was a mistake, that some one else's yacht capsized, and that my friend is all right. What is the result. My mind is relieved at once and I recuperate. The last telegram is true, it annihilates the first. The first was unreal because it was a lie. It asserted something that was false; never had been true, yet it had all the force and effect of truth so long as it was believed.

Take this fever. It looks real, it

looks as though it were true and, as long as you believed it, it was true and if you had continued to believe in it, it would be so true that it would pass this so-called body out of this material plan and it would go over; in the language of the world, it would kill the one who had it. But, the true message comes and annihilates the false. The true message is something that you do not understand unless you have this Realization, how to heal it. This is the true message: "We Realize that God is All, that God is Good, that this person who has fever in belief, is His child, His image and likeness, a spiritual being living in the universal spirit, free as God is free, perfect as God is perfect, and this manifestation of fever that comes before us is but a lie, is false and untrue. Nothing can exist but God and God manifest, which is all Good."

Now, what is the result of that thought? It annihilates the lie called fever, and the first thing you notice, the fever, so-called, has all left and the manifestation comes up of perfect health and life, and a perfectly normal condition.

Now, there is the proof that our message is true, because it annihilates the evil.

People do not become converted to this religion as they do to ordinary religions. I do not know when I was more amused than I was a short time ago, when I heard a lady, talking—as she ought to have known better. She said to a young lady: "We won't try to convert you unless you want to be converted." You do not convert people to this religion. You never heard of anybody's being converted to mathematics or philosophy. You

do not get these things by being converted, if we understand conversion. The best idea I can form of conversion is what I heard from an old negro preacher in Missouri. He was very loud and very noisy and he said: "Lord, come right down through the shingles." That is my idea of the word conversion—the Lord coming in some unnatural way.

That is not conversion, that is nothing but animal magnetism. You obtain the knowledge of this religion by study, and, after you get it, you fill up, you feel contented, you feel serene; you feel strong in the consciousness of your powers, and everything around you is harmonious. That is the result of the knowledge of the Truth which Jesus Christ says will make you Free. It is the knowledge of the Truth that makes you Free, it is not this thing called conversion. If anybody will study this science honestly, with the desire only to know the Truth, ask God for wisdom and spiritual understanding, go to work in a sincere manner, be honest with himself, work on and study he will come into the Truth where he can speak the word to the error called fever, or anything else, and destroy it. Then he will know he is right, because he proves the proposition.

No theory is worth anything if you can not prove it. A so-called truth that is not susceptible of demonstration is not worth anything. It is not truth. All Truth is susceptible of perfect demonstration, and all error is subject to perfect destruction by presenting the Truth to it or confronting it with the Truth.

Here is a lie. Confront it with the Truth and the truth stands. Where is

the lie? It did not go anywhere; it was not anything, and it never was; but its nothingness is manifested and that is the end of it. Take the fire in the grate. The fire is burning, and the wood is being burned. It looks real but look at it in an hour's time and neither the wood nor the fire is there, showing that all has passed away, all is unreal and gone on.

We were telegraphed to treat a lady who had poisoned herself accidentally with arsenic. The doctors said there was no hope. We treated in the theory that there was no body there to poison, that all that was was spirit and spiritual manifestation and could not be poisoned. At the end of three hours she was convalescent; she recovered, was healed by the realization of the Allness and perfection of Good. All these so-called errors will vanish, their nothingness will be demonstrated. The examples of this which could be given are infinite in number. Error is either destroyed by itself or by the truth; it can not live, it is unreal.

There is much in this thought that is very difficult for the uninitiated to understand, as I said in my opening remarks, but, if you will study, give this science prayerful consideration, as you would any other, and go on with it, you will come to where you realize the Allness of Good and then nothing but good can be permanent with you. All of these so-called evils are but a passing panorama that pass out and the place that knows them knows them no more forever.

I read from the Bible:

And God saw everything that he had made, and, behold, it was very good.

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

Bless the Lord, O my soul, and forget not all his benefits:

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;

Praise ye the Lord. O give thanks unto the Lord; for he is good, for his mercy endureth forever.

He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord.

Thou art good, and doest good: teach me thy statutes.

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 is good to all: and his tender mercies are over all his works.

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.

“Love, which is sunlight of Peace,
Age by age to increase,
Till Anger and Hate are dead,
And Sorrow and Death shall cease.
‘Peace on Earth and Good will!’
Souls that are gentle and still
Hear the first music of this
Far-off, infinite bliss!”

Lecture--Truth

BISHOP OLIVER C. SABIN.

Delivered at Popham Beach, Maine, Sunday Evening, July 23, 1905.

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

During all the ages, since the earliest history of man, we have known that this same question has been ringing down the annals of all life and of all peoples,—WHAT IS TRUTH?

If we go back to the earliest history of men, we find them, striving to know what is TRUTH. The mother, who for centuries and centuries long before the Christian era was casting her child into the mouths of the crocodiles in the river Ganges, did it in the belief that she was following the dictates of TRUTH. The poor heathen who throws himself before the monstrous car of Jaggernaut and is ground to pieces, does it with the understanding that he is following the dictates of Truth. Hundreds of millions of people that are held under a system of slavery and ecclesiastical bigotry in India, the most absolute slavery the world ever knew, bowing down to the dictates of man-made laws, do so with the understanding, in their consciousness, that they are

following the command of TRUTH. The Indian who worships God under the canopy of heaven, sacrificing, maybe, his all to the Holy Spirit above, does so, with the understanding that he is following the TRUTH.

In all ages and all conditions of society, everywhere, the world is crying for the knowledge of what is TRUTH. When Jesus Christ was brought before Pilate, in His last trial, He stood there, the WAY, the TRUTH and the LIFE, but through ignorance. Pilate would not listen to his wife, who came to him ringing her hands with agony, warning him that she had seen this holy man in a dream and warning Pilate to have nothing to do towards condemning him, yet Pilate, against the begging and pleading of his wife, washed his hands, which signified that he did not condemn from his own consciousness. When Pilate talked with Jesus, he talked of TRUTH, He asked him, What is TRUTH? and from that day to this, the world at large have been reiterating, re-echoing the question, What is TRUTH? Our Savior has not left us in the dark in regard to this question. If you follow His sayings and the writings of the apostles, closely, you will find that He has given an answer to almost every question that can be asked, and to this great question He has given us a per-

fect answer, a perfect interpretation, how we can know the truth, as was read in your presence to-night.

In the eighth chapter of John, thirty-second verse, He says, *You*

all know the truth and the truth shall make you free. He tells us in various ways how to interpret the Scriptures. As we sow we reap. You know the tree by the fruit. A good tree bringeth forth good fruit, and a bad tree bringeth forth bad fruit. You know the tree by the fruit. You shall know the truth by its effect and the effect of truth is freedom. Any thought, any religion, any philosophy, or any system of logic which may be conceived of, which brings not forth freedom as one of its results is not the truth. Take the Christian who is bowed down with sorrow, who is bowed down with fear, who is bowed down with woe, who is bowed down with the fear of coming catastrophe, who is bowed down by poverty. Such an one has not the truth and he knows not the truth because he is in slavery.

There is no need to try to mince matters at all, there is no need to have a person come here with a varnished outside and say that I am this, or I am that, unless you have the evidence that our Savior says you shall have. He told them, *Take my gospel, carry it to all the world and preach it and these signs shall follow those who believe.* You shall take up deadly serpents and they shall not hurt you, you shall drink poison and it can not hurt you, you shall lay hands on the sick, etc. Those are the signs that should follow, those are

the signs that show that they were believers and in all the Bible there is no place else where the signs of the believer are given. What is the use of any person standing up and claiming that he does believe when he does not, because he has not the signs. He may think he believes and may believe as best he can, but I tell you, you have to know the truth and when you do the signs will follow you as our Savior promised. He who believes your preaching shall have certain signs that follow; you shall know the Truth, and the Truth shall make you free.

Take a person who is bowed down with the thought of poverty, for instance, worrying about catastrophes yet to come; fearing for the time, sometime, somewhere, when God Almighty's blessings will be taken from him and he will come to want. That man or woman is not in a condition of freedom. He is the most abject slave in the world, and he does not know the Truth and the Truth is not in him. What is the thought he should know? He should know that God Almighty is his Father. He should know he is the son of God. He should know that he is God's heir. He should know that God, through Jesus Christ, his Son, has promised and that He will care for him more than for the birds and more than the lilies, that He will give him every, thing, if he well only trust.

We are told that whatever you ask in my name, believing, you shall receive. We are told to commit our ways unto the Lord, trust in Him and

He will bring it to pass. But, if we pray fearing, what is the result? St. James tells us, no such prayers are heard. If a person is laboring in ignorance, bowing down to fear such an one, has no part or parcel of the Truth, because, if he had the Truth, the Truth would make him free. Suppose here is a mountain of so-called sorrow coming forth to engulf you, what should you do? Turn it over to God Almighty and let them carry the burden, trusting for perfect freedom, in perfect liberty, and you have freedom. You know the truth and the truth makes you free.

Another thought I want to dwell upon, and it may be that some of my hearers and readers may take objection to what I am going to say, however, I will say it just the same. There is a class of religionists, and I will say that I was raised in that church myself, who believe, and they do believe it now, that God Almighty, somewhere, under some conditions or circumstances, created or allowed to be created a personage that was called the devil. Milton, in his *Paradise Lost*, pictures a rebellion in heaven. I think now the preachers generally are assuming the devil to be a rebellious angel. They could not say that God created him because everything that God created was good and they could not say that the devil was good without endorsing the devil, consequently they take up Milton's idea that he was created good and then rebelled. In order to have the devil carry on his work and get the most of the human family, which we were taught he is

going to get, there should be some place to put them and they called that place hell. In our religion, we do not believe in any such thing as a devil or any such place as hell.

I was once speaking to a minister in Washington upon this subject, saying that there was nothing in the devil idea at all. He asked me how I expected to fill my church. He said he could not go with it if there was no devil in it, that there was nothing in it for him.

Now we do not believe that the knowledge of the so-called Truth of that kind of a religion has a tendency to make man free. If it holds you in church, and holds you down with the fear of the devil and fear of hell and future punishment, I say you are not free, consequently we know it is not the truth, because the truth makes you free. But no system of logic or system of philosophy or any rule of God Almighty ever came down to the children of man, upon which we can hang the basis of this thought, of everlasting punishment. There is not a person within the hearing of my voice or in this great state that would be mean enough to put his child in the fire and burn him for one instant, yet we are told by these ultra-religionists that God Almighty did for all eternity, foreordain that certain classes of persons should be burned, put into a hell and burned forever and forever.

Then in another verse they tell you, God is love. In interpreting the Bible and in interpreting all books and philosophies, you have to interpret them

along lines of truth. If God is love, He has the attributes of love and the attributes of love must be and are love. Love would never consign anybody to punishment for all eternity, and I say to you now, and I say it to all who read that every crime, that was ever committed, that for every sin that ever was committed or even promulgated, in all the world such sin or such crime had its basis in this doctrine of everlasting punishment. The belief of such a God is the cause of all sin, is the cause of all sorrow, because the very estimate that a person or a nation of people places upon their God, shows the class of people that they are, and the higher they estimate the Father of all, the more perfect such people are. Take the nations that are bowing down to wooden images and stone images, who see God only in the material, and see what class of people they are. As you bring a people up more and more, into the knowledge of the truth that Jesus Christ taught, those nations that believe in Christ and follow as He taught, are the greatest people, and are the leaders of the world. Take England and America as examples, they are the most pronounced religionists of to-day, holding God as love and this doctrine taught of eternal punishment is being consigned to the back seats.

These nations are the greatest in the world. The Presbyterian Church, during this summer, had their synod in Indiana and discussed this subject very minutely. I do not know what the result of their discussion was, but

there is no question that they either did, or will soon eliminate this doctrine of eternal damnation that they have held for all of these years into the back ground, and yet John Calvin, the founder of the Calvinistic and Presbyterian Church stood by and saw Servetus burned to death, because he would not consent in his consciousness that God did create infants from all eternity to burn forever.

That is the way religion was taught two or three centuries ago. The nations are becoming more enlightened, the old idioms and beliefs of heathenism are passing away, barbarism is being destroyed and as they are enlightened in the truth, they rise higher and higher and will so continue until by-and-by, all will know the truth that makes them free. All will know that God is love, will know that God, not only is love, but He loves man better than he can love his human children. God's love is infinite, beautiful, perfect, and as we advance upward along this standard of good, God's love engulfs us and lifts us up, makes us more Godlike, more perfect, more happy and more free, because we believe the truth and that makes us free. There are very few who have arrived at that state of perfection; very few that yet can cast all idioms and ignorance of by gone ages away, but we are growing.

All of us are growing, and by and by we will look the storm in the eye and bid the lightning cease and they will obey. God Almighty's power is given to us and as we grow strong and vigorous, and understand who

we are and what we are, then we are beginning to know the truth, which makes us free. God gave you, when you were created, power and dominion over all the world, He gave you power and dominion over everything on the earth, in the earth, in the seas, in the heavens and it is yours to command as Jesus Christ taught. You can command the storm and it will obey. That has been done time and again. You can command the waves and they will become calm. You can command anything that belongs within your domain, and it will obey, because you know the truth. The truth frees you. It frees you from the fear of catastrophe, and fears of every kind and character, it builds you up with the knowledge and perfect understanding of God Almighty's work.

This religion of ours is the simplest in all the world, we take the promises that God Almighty has given us through His Son, Jesus Christ, and we believe in them, we practice them and they are demonstrated to be true by the results. Jesus said, *If you do not believe me, believe me for the very work's sake.* He was met by those who did not understand the truth. They were laboring and bowed down by heathenism, much more than we are, yet we find them all along the road, careless in a world that is carrying them over the vortex of death, suffering with poverty, sorrow sin, all because they do not come within this knowledge of the truth. It is as simple as a b c. Trust God Almighty for everything; know that God supplies you with everything you ask, seek and

knock. Jesus said, *Whatsoever you shall ask in my name, believing, you shall receive.* We believe that he told the truth and we practice that belief. You can ask what you will in accordance with his promise and the answer will come. You do not have to take anybody's word for it you are the child of the king,—of THE KING, mind you. The promises of our Savior are to you, to me and is to all. God makes no specialty, He loves each one of His children exactly alike. If you want to know that these things are true, ask in the name of Jesus Christ, BELIEVING, and see the result.

Practice, study. You then will not make fun of everybody that attempts to teach you something; you now sneer along in your ignorance and think that you know all, and that all the world knows nothing. You can not do anything in that way. That is not the way to learn. We throw you the lifeline and it is for you to accept. Your blood is upon your own head, and whether you accept or whether you do not, is nothing to us. God Almighty's work is for us to do, and we preach the gospel, throw out the lifeline and let him or her seize it, or let it alone. We love you whether you do or whether you do not; it makes no difference to us. We throw out the vibrations of truth and, if you know the truth or will learn the truth, it will give you freedom.

The way you can always tell what truth is, how the great question can be solved to you is whether it gives you freedom and power. It will be no longer an enigma, but the great

freedom that will come over you, will lift you up and instead of being bowed down as I was with disease, when I first heard of this Truth, suffering with fear, with trouble, with sorrow, and with every kind of conceivable ailment, both mentally and physically. In the knowledge of this Truth, you will stand up, as I do today free. My hope and trust is in God Almighty, not a wave of trouble across my breast; without a fear, or doubt, looking right to God Almighty for everything, trusting for everything. I am free, and ALL WHO WILL, CAN BE FREE.

In every conceivable position in life, you must trust God Almighty in the little things as well as the big, in all conditions and under all circumstances, if you are out in your yacht with a storm, hold the thought I am the son of the KING, I am the Son of God, and command the wind to depart and see how easily it will go down. I have done that time and again and it will happen for every one who trusts God and asks. "Tender-handed grasp the nettle and it stings you for your pains, but grasp it like a man of mettle and it soft as silk remains."

There is no room in God's kingdom for cowards, for people that are afraid. You must know who you are, and what you are, and then you must trust God and command. Then you are a giant. The person that goes back on himself is of no earthly account, none in the world. The person who says, "I can not do that, you may do it, but I can not." Such an

one is no good on earth to himself or anybody else. It is the one who believes in himself, it is the man or woman who stands up for his or her rights, who knows what his rights are, that has the pluck and the nerve to command them.

You are told to ask, seek and knock. You ask through the objective mind, you seek through the subjective mind, and you command through the divine mind. Knock and it will be opened unto you. To him who asketh, seeketh and knocketh, it shall be opened and he shall be free because he knows the truth.

It is a very great mistake that the people at large think of our science when they think we are confined to any one kind of an idea, that God confines His blessings simply along the line of healing the sick. It is nice to have a healthy body, it is a beautiful thing to have perfect harmony, strong muscles, vigorous health. That is nice and God intends you should have them. When you know the truth, you can never be sick. Yet it is just as important that you should have nice, comfortable homes, that your home should be supplied with the necessities of life, that your children should be nurtured and sustained and taken care of, and instead of depending upon your various kinds of human auxiliaries to bring about these things you go to God Almighty direct, trust Him and he will bring it to pass. Nothing can harm you, all must be harmonious, and you will be freed from sickness, freed from sorrow, from anxiety, not only for the

present, but for the future, if you trust God, ask, seek and knock. You should go forward along this pathway of sunshine singing and rejoicing in perfect happiness, and perfect contentment, and rest in the love of God, and all these things are yours. All these things are given to you, in the knowledge of the truth, but, if you do not know the truth the reverse is yours, the responsibility all belongs to you. You get the Truth and all these blessings will come to you, because you reap as you sow. The very kind of crop you sow you will always gather in. If you sow deeds of kindness and love, God Almighty gives you the crop along the same line; but, if you sow mean, dishonest, scoundrelly, wicked and cruel seeds, you will reap as you sow and the very things that you sow you will reap in your own bodies. Do not think because there is no hell or devil to destroy you that you are going to get rid of any sin you ever commit. Every sin has its own punishment and, unless you repent, sin will take you down to death. The time may come somewhere in the vast future, and I believe it will, when in all cases, God Almighty's truth will pierce through wickedness, and all will confess that Jesus Christ is the son of the living God, and through Him you will be forgiven, but when that time may be God alone knows. The only way and only proper way to be forgiven of your sins is to understand the truth here to-day and practice it, carry it out in your daily life.

There is an idea existent, that there is no good comes to us in this world, substantially all being passed over to the next to be enjoyed in the sweet by-and-by. The ministers preach more about what you are going to get in heaven, a great deal, than what you should have on earth. They talk about heaven as some future state, and tell how you are going to have a good time there in the future, if you do just as they instruct you. I used to picture this heaven in my mind as a great city with a golden wall around it, with God sitting upon a throne, Peter somewhere near keeping the books. When a person came to the gate, his name was passed into headquarters, the books were examined and if Peter found out that the applicant had given more loaves of bread to the beggars, than he has stolen horses, or words to that effect, then he could go into what they call heaven. But, if on the contrary, they found he had stolen more horses than he has given loaves to the beggars, he was put into a place they called hell.

I used to picture that hell as having great long chutes, such as they have in our western mines, and every once in awhile along down this chute, where the fellow is sent, somebody would come out and put on a shovel of brimstone and this poor fellow would keep falling like that for all eternity,—burning in brimstone forever.

They asked our Savior when and where, this kingdom of heaven was, and he told them that it did not come by observation, that you could not

say. Lo, here it is, or lo, there it is, but that it is within you. You are as much in heaven or hell to-day as you ever will be anywhere. You are located in accordance with your own conduct. If you deserve to be in hell, you are in it now. If you deserve to be in heaven you are in it now. As you sow you will receive your fruit. You get your crop everywhere. If you sow a good deed, you will reap the benefit of it, and the fellow that pinches and is stingy and grasps for the almighty dollar, always grasping in this world, is poverty stricken, because his kind are poverty stricken. He has learned to be a grasper.

I was reading the history of one of the greatest and richest men in the

world, not long ago, and while it is true that he is giving great gifts, yet when he gets right down to his every day life, he is a grasper, according to the history I read of him and the results I found were all he cared for, the end justified the means. That is not right, and he is reaping his fruit in misery, and with all his wealth, he has not a happy moment.

And so it will be with everybody along the entire line, you will reap as you sow. God Almighty's blessings stand forth and God's hands are reached out, so to speak, and all we have to do is to simply grasp, and He will take hold of them and He will lead you along the path that you should go.

MOTHER WHO LAUGHS.

There are many conscientious fathers and mothers who make themselves and their children miserable by taking youthful foibles too seriously.

It is an innate propensity of a child possessed of average good health and spirits to make older people laugh with him; not at him, but at things that seem amusing to his own sense.

And the mother who has the blithe and ready humor to enter into his fun becomes his loved companion.

He heeds her rebukes and bends to her correction without ill feeling, where sternness would arouse his pride and ire, for he is assured that she is ready to share all his innocent pranks, and that her disapproval has

no foundation in impatience or injustice.

And when the day arrives when childish things are put away, and the grown men and women look backward to their early homes, with what a throb of pleasure they say, when things happen, "Mother would appreciate this; she had the quickest sense of humor of any woman you ever saw!" And underneath these light words is the thought, "How happy, that dear mother made us all, and how I love her!"—*Woman's Life*.

"Keep pushing; 'tis wiser than sitting aside and sighing and watching and waiting the tide. In life's earnest battle they only prevail who daily march onward and never say fail."

Lecture—Personal Reminiscence or How I Became a Scientist.

BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
July 18, 1905.

This morning I want to talk to this audience, and to those who may read what I say, in such a way that my words will have a tendency to make others study this Truth.

If I were to go to a tribe of wild Indians and with them discuss mathematics, and tell them that I could figure to the second when an eclipse would come over the moon, or the sun, I might talk to them forever and they would not understand one word of what I was talking about. It would be an impossibility to their minds to understand. Those who are advanced thinkers and advanced students in all of the sciences of life will always be met by the objections of ignorance. Before liberality in thought was as fixed as it is now the religious class would burn the advanced thinkers, crucify them, punish them with death and punish them in various and cruel ways, but always under the name of religion. In my broad reading, I do not remember of any suppression of truth that has ever been conducted largely by mankind, that has not been done in the name of religion. When Galileo tried to demonstrate and to teach this doctrine of the rotundity of the earth he was met by the church, tried, and condemned and imprisoned

and he only saved his life by retracting the assertion that the world did move upon its axis. This treatment of Galileo was by the high authority of the greatest church in existence.

Had I time, I could occupy the entire hour in giving different illustrations where science has always been held back by ignorance. If I had met with the synod or convention, which has recently been in session in Indiana, of the great Presbyterian church, and had gone there and talked to those ministers and told them that God does through man in the name of Jesus Christ heal the sick, now as He did in the days of Jesus Christ, not one of those ministers would have believed me. They could not believe me. Now I will show you why.

I was very intimate, for a great many years, with one of the finest Bible students that I ever knew, Dr. James H. Brooks, of St. Louis, an eminent Presbyterian divine, a generous, godly, broad-minded man, one who would no more think of doing a wrong than he would think of putting his hand in the furnace and burning it up. I transacted a great many thousands dollars' worth of business for his wife. In one instance, I remember where Dr. Brooks went out of

his way to give some special instructions which involved the loss of some \$1600 to his wife, the only remark that he made was this: "I would very much sooner lose it than to be the man who has robbed me." Yet, if I had talked to Dr. Brooks and tried to teach him that God does heal the sick—he being a man to whom you could quote Scripture and he could tell you just what verse, what chapter and in what part of the Bible it belonged—he would have thought it absurd that I, an ordinary lawyer, should come to him who was so finished a Bible scholar trying to teach him that God did through man, heal the sick. He would not believe it, for he would say, "If there were anything in it, I would have had it."

When our Savior came into the world to teach His Gospel, he did not go to the lawyers and the philosophers and priests and those high in learning. If He had done so they would have met Him as the Truth is being met to-day, as it was some twenty years ago, with derision, with scorn, but He went to the lowly ones, those that were "on the ground floor" so to speak, of human existence, and told them of this beautiful love. He preached the Gospel of love to the poor, something which had never been done before. He told them that all prophecy and all law were combined in the universal command, "Love God and love your brother." They accepted this, as far as they could in their limited intelligences, and he taught them for three years and, before His ascension, He told them to go and

wait and that He would send the Comforter.

When the Day of Pentecost was come, this Comforter did come and filled their hearts with the love of God Almighty, filled their minds with the wisdom from on high. In other words, they received what you can receive, what we all do receive that come into this Truth—the baptism of the Holy Spirit, the new birth. Having this we can see how God does through man heal the sick. The only regret that we have in our consciousness is that we did not know it all our lives; that we did not know how impossible it was for one of God's children to be sick, which is the realization of the beautiful Truth.

Eight years ago a young gentleman was working for the corporation of which I was president. He had been our general agent when I was connected with Senator Stewart, of Nevada, in the newspaper business. He had been our general agent located in the city of Philadelphia. After we sold out and left that venture, the young man went out of this city. I met him one day in a street car. He looked as though he had just passed through a severe spell of sickness and he said that he had been ill. I told him when he got well to come around to the office and I would give him work.

In the course of a few weeks, he came and went into the employ of our new corporation. I heard him talking to the men here and there in the offices of some religion that he had. Religion to me was a closed book. I

neither discussed it nor read about it; neither talked about it nor thought of it. I had closed the book and had been to church but once in ten years. I could not see my way clear to follow in the leading of the churches because the fruit of the tree often did not suit me.

This young man that I mentioned came to me one day and commenced to talk about his religion. I spoke to him kindly, saying, "You will see by the papers and letters on my desk that I am very much behind in my work. Now if you have a religion that does you any good, stick to it, but please do not bother me this morning." All he could do was to leave the room.

In the course of a few weeks after that, one Saturday afternoon—after our clerks had all left and I, as usual, was pushed in my work, was working after hours—I closed up my desk about three o'clock, sent my stenographer away and got ready to leave the office. I looked around and there was this young friend sitting in a chair with his feet out of the window; it was a warm May afternoon. I lit a cigar and sat down by his side. He said to me, "Colonel, did you ever see my arm?" I said, "No; what is the matter with it?" He rolled up the sleeve on his left arm and wherever a hypodermic needle could go in that arm, a scar was there. He said his other arm was just like this and that both of his thighs were so, too.

My father having been a physician, of course I understood what had caused this trouble. I said to him, "How did you get rid of this?" He

said, "Christian Science did it for me."

So far as I know that was the first time I had ever heard the word. If I had heard it before, I would have marked it down with the fortune-tellers, the palmists, the spiritualists, the people that move tables, and all that kind of business. Not one of them had any part or parcel in my systematic mind—not a particle. They were all classed with me alike. But here was something that I knew from my experience,—the vicious morphine habit—which had been cured and I could see, by the scars that it had been a case of much seriousness. I asked the young man how they cured him, and he said that they claimed God did it. There came to me again a question which I remember asking my father when I was perhaps sixteen or seventeen years old. It was why God did not heal the sick now as He did in the days of our Savior and the Apostles. His reply was that God healed the sick through the Savior to prove that the ministry of the Savior was right; taking his authority for his statement, no doubt, from what our Savior said: "*If you do not believe me, believe me for the very works' sake.*" Of course, I had to be satisfied with that answer, as best I could, and yet I was not satisfied and never was. Now here came up this proposition, a set of people who were healing the sick, or claiming to heal the sick, in the name of God through man.

I was soon attracted. I was dis-eased, at that time, from the crown of

my head to the soles of my feet. I had a very well developed case of paralysis coming on, and that disease had been the death of my family for generations on the side of my mother, and it seemed I was marked to go the same road. I had other difficulties, among which was a cough of over four years' standing, a depressed chest, an emaciated body, a stomach that refused to do its functions, so much completely that I had gone for months, six weeks at a time, without one mouthful of food except liquid.

I was interested, and the next day I went to that church, and the next Wednesday evening I went and heard them tell how God healed the sick. I did not believe it yet, not a word of it, and still I did not think that they were telling lies. I believed there was some system whereby they were deceived and I determined, after a few weeks' study, to go to the bottom of that system and find out what it was. So I commenced my study.

I want to say to you all, this, that nobody has ever come to the knowledge of this truth except by study. This is not something that comes by conversion, as we understand conversion, but it is something that comes from actual knowledge. What kind of nonsense would it be if I should tell you about this one or that one being converted to the science of mathematics or the science of philosophy, or to any of the other sciences? You are not converted to any science. Science is fixed law and the only way that you can understand it is by its study.

Jesus Christ taught His disciples for three years and yet he would not allow them to go out until after He went to the Father and returned to them the Spirit from on high, the gift of the new birth. They were not fitted even after the three years' teaching, being with Him all the time, to go out and go to work.

It is so with this science to-day. You are not fitted until you have studied, until you have mastered it so to speak. Of course, you will never master it, because it is nothing but a continuation of study, on and on forever. If I throw a pebble into the ocean, there is a little circle, and the wave goes out and goes out. That circle never stops, and that vibration never ceases until it has reached the further shore, be that one thousand or ten thousand miles. It is so with every thought and every word that is thrown into the vibrations. Every word is recorded, every thought that is thrown into the vibrations is recorded in God's book of life, and in the endless forever these thoughts can be read and can be known; they are recorded forever and forever in the never ceasing vibrations.

When you think a vile thought against your brother, or some vicious thought of any kind or character against any one, do not imagine,—if you have thrown the thought into the vibration,—that it will ever die, for it never will. It goes on and on forever, and is recorded forever, and, unless you repent and come back with the love of God Almighty in your consciousness, some day, sooner or later,

the thought will be brought up and that record will be read and you will have to reap the crop of the sowing.

So with this science, it is study forever and forever. There is no such thing as stopping, all goes onward, onward. All that God created moves forward. The worlds in their orbits circling and turning all have their fixed laws or fixed rules. Forever and forever it is an onward course. The river as it goes on to the ocean, the oceans in their ceaseless, constant currents, are forever in motion. In the heart of the granite rock there are vibrations of motion and this motion carries it out and brings all under the universal law, "*Dust thou art and to dust thou shalt return.*"

There is one thing that is real and forever, and that is the spiritual existence, God Almighty and His creation. The integer, the unit in the human family and in the great family of God, love, lives forever and forever, but the bodies wear out as our clothes. "In the beginning creation" is ever going on, and as you exhaust your breath, a portion of your body is going, and what seems to be real in the body to-day twelve months from now will have passed away and the new body is yours. We have a new body, and it is being renewed all the time, and, when you come into this Truth and the realization of the allness of good,—that is when you find man's body being rejuvenated, made over.

Take a man such as I was, eight years ago, bowed down with disease, ready for the grave, as the world says,

and see me now. Eight years later, I am in perfection of perfect youth, perfect health and perfect strength, and physically, a stronger man than I was thirty years ago. It is, "in the beginning," creation which is giving me a new world and a new body, and the old things have passed away, and are passing away. The hairs will come to your bald heads that are bare, your strength will be renewed, the roses of youth again will blush upon your cheeks, all through the knowledge of the Truth which Jesus Christ says makes you free.

If I had time to-day to go into this subject more elaborately, I could give you illustrations of healing that have been done by this Truth in every part of the world, and that are being done all the time,—not last year alone, or the year before, but last month, last week, yesterday and to-day. The work is going on everywhere among those who understand this blessed thought and it is within the power of all who hear me, if they will come to the understanding that they can work, that they must study this science as they would any other. Instead of being ignorant, as the poor Indians I mention, they will, by and by, understand this truth and can figure the eclipse and then they will understand why it is done and why it is true. Then you will rejoice, then you will have this happiness which you hear so much of among people who are in this belief.

All I can do is to tell people to study. Take hold of this Truth and prove it for yourself. If all the world had

told me that God could heal the sick, and was healing the sick, I could not have believed it. I would have believed that they thought they were telling the truth, but I could not have believed their words.

Therefore, when people come to me, and say, "I cannot believe your story, I cannot believe your doctrine," I have a great big cloak of charity which I throw over all such people, and what enables me to do so, is that I have to look back but a few short years to the time when I was as ignorant as any can be, and covered by bigotry, so much that I could not believe. People cannot force themselves to believe, but can do this, and all can do this: You can study and learn whether it is true, or whether it is false.

After I had studied some six months, I became so thoroughly spiritualized in my thoughts and the love of God had got my heart so strong, and I had become so determined to understand this thought that I worked almost day and night, striving and praying and crying unto God Almighty to give me this spiritual understanding. My faith became so strong that by the spoken word and the prayer of faith, the healing was done and done instantly, and done as well, I think, as I ever saw it at any other time, but yet I did not have this realization, the baptism of the Holy Spirit of which I have been talking.

But three months later it came, it and came to me just as I was closing my study about two o'clock in the morning. It came down over me and I

saw it just as plain as I see any face before me now. My first impression was, "Oh, how simple, how sweet!" I laughed aloud to myself, thinking how wonderful it was that I had not known of it all my life, it was so simple. The second thought was one of rejoicing, because I knew then, as I have known ever since, that there was a Truth, because I could destroy error upon one hand and on the other could go along down the straight and narrow path as easy as you can walk in the sunshine. I did not have to be told this was the Truth or that was the truth. I knew the truth.

If you have this realization you know what the truth is, because the truth is as plain as the noonday sky, and you can realize that there is no such thing as disease; no such thing as being out of harmony because God Almighty's Truth is everywhere. You have the discriminating power to know the truth from error. You know it because the fruit of the tree indicates it, and we can say, as our Savior said, "*If you do not believe us, believe us for the very works' sake.*"

We send the healing thought to the furthest confines of South Africa, and diseases are cured. So with Japan, Australia, Europe, every city in the union, every hamlet in the country, the village in which you live; it makes no difference where, for there is no distance with God, Omnipresent love, Omnipresent good. There is no such thing as time or distance, all is now and here, and all is perfect.

That is the perfect truth which makes you free. It gives you the reali-

zation that you are God Almighty's perfect child, it gives you the realization that you live eternally in the love of God Almighty. That love means something, it means the power of Omnipotence. It takes you by the hand and leads you along the pathway of life, giving you health, giving you happiness, shielding you, guarding you from every error and every danger, from every pitfall and evil thought, giving you the cornucopia of plenty forever.

I tell you, my friends, that such love as that, such a religion as this is worth something.

It is something more than simply a mouthing, or a shouting over something that you do not know what. It is a reality, a living reality, before you, and you see in Jesus Christ the Son of God Almighty, a brother who leads you and directs you and brings you along the pathway up to God where you will live and reign forever and forever. It shows you the error of evil and the Omnipotence of good.

In conclusion I read from the Bible:

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, and I will heal your backslidings.

And the Lord hearkened to Hekiah, and healed the people.

The Spirit of the Lord is upon Me, because He hath anointed 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, 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.

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 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.

But unto you that fear My name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall.

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.

OMNIPRESENCE OF GOOD.

Go onto the mount of infinite consciousness, and know that Good is All, that absolute and unqualified unity is Truth; then mentally forgive yourself for having had ill-will against persons, things, or conditions. Give up all antipathy, dislike and resistance, and let your true light shine, and the true love of your nature flow out and embrace every living creature, and every living thing. If you have been inclined to be critical, and to feel unkindly, check that disposition by speaking kindly and lovingly, in the silence, to all you have formally criticised. Do not indulge harsh words with any one or against any thing. Let nothing rule in your heart but the Love, which is God and which binds all together as one harmonious family. *He who loveth, knoweth God.* The Omnipresence of goodness should be regarded as a positive presence, ever present, and expressing itself in us unto all good results. It is essential that we acknowledge this All Powerful Presence as the All Powerful Actor who is producing perfectly good results.

If you have felt melancholy, sing, and speak to all with whom you have dealings in a cheerful tone.

If you remember that anyone has aught against you, be reconciled to him in absolute unity, by knowing the absolute Oneness of Life, Substance,

Intelligence, and Power; that in his essential nature he is just as you are. Affirm that "I do not believe in limitations; I do not believe in false environment; the only environment there is is the Omnipresence of Good."
—*Harmony.*

PLUTARCH ON WHAT A GOOD ACT DOES.

Nothing can produce so great a serenity of life as a mind free from guilt and kept untainted, not only from actions but purposes that are wicked. By this means the soul will be not only unpolluted, but not disturbed; the fountain will run clear and unsullied, and the streams that flow from it will be just and honest deeds, ecstasies of satisfaction, a brisk energy of spirit, which makes a man an enthusiast in his joy, and a tenacious memory, sweeter than hope. For as shrubs which are cut down with the morning dew upon them do for a long time retain their fragrancy, so the good actions of a wise man perfume his mind, and leave a rich scent behind them. So that joy is, as it were, watered with these essences, and owes its flourishing to them.

Nothing can bring you peace but yourself.

Nothing can bring you peace but the triumph of principle.

Lecture--The Evangelical Christian Science Church, Its Necessities, Its Work.

BY BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning.

September 3, 1905.

Eight years ago last Spring, I first heard of the name of Christian Science, so far as I have any recollection. It was brought to my notice in a way that appealed to my curiosity and I had sufficient interest to investigate. I commenced an investigation and continued that investigation assiduously for nine months, when, through the answer to my prayers and God's love, I received what we term The New Birth, or the Realization of the Truth which Makes you Free. I commenced to write Christian Science without any premeditation or planning on my part, but it seemed as though I was transferred from my other labors and put into this, my life's work, and since that I have not done anything else.

I found, as we all see the world today, broadcast throughout the entire universe, the great family of man bowing down to the belief in matter, the belief that there is life, truth, substance, intelligence, sensation and causation in matter; that matter is the opposite of spirit and that the whole universe is divided into two conditions, two substances, the moral

as well as the physical. I found that the belief in death was a factor to equal the belief of life, that evil was equal to good, that they both had their places and were both God-created.

These beliefs as their natural consequences, are leading the world down to death. Look upon every hand and you can see our brothers and our sisters bowing down to the fear of sickness, the fear of death, the fear of evil, the fear of want and the fear of everything that is inharmonious and undesirable. The Truth, which Christ said we should know and that it would make us free, is not there. The Christian world is bowing down to these evils and there is no such thing as freedom, there is no such thing as trusting God Almighty and taking His promises literally as they were given to us except here and there a few isolated cases.

I found a few who were teaching the universality of good, the universality of spirit, the universality of love, but they were hedged around and about, so that but few could take advantage of the truth as they gave it

forth. You remember, when the Disciples of John came to Jesus and asked Him, Art thou He that we are expecting or must we look for another? that Jesus replied in substance, *Go and tell John what you do see and hear, the sick are healed, the blind are made to see, the deaf to hear, the dead are raised, and last, He told them, the poor have the gospel preached unto them.*

Before the coming of Jesus Christ, in all the world's history, never, so far as my reading has shown me, anywhere on the face of the earth, had the poor had the gospel preached unto them. Jesus gave it forth and that was one of the signs that He was the One that was expected, the principal and culminating reason, "And the poor have the gospel preached unto them."

Here was a Truth that came under my consideration. The first that we have any knowledge of this thought that all is spirit and all is God which was enunciated, since the renaissance of religion by Bishop Berkeley, of Cloyne, Ireland. It was he who enunciated the beautiful words in the beautiful poem about this country, when he was here in 1726, as I remember, "Westward the star of empire takes its way." It is the same thought that is enunciated in the great painting upon the west side of the Hall of Representatives as you come down from the National Capital at the House end. Berkeley's book was published first in 1710. He there plainly sets forth the doctrine, upon which the foundation of all this God

healing is based. Mrs. Eddy, in her book, that upon the thought of the allness of spirit, the allness of good, the nothingness of evil and the nothingness of matter, says that all of this philosophy is based upon the thought that heals. A healer who is thoroughly versed in his work can sit down and concentrate his mind upon the one thought of the allness of good, perfectly hold his mind on that thought, as it were in a vise one hour, then let the sick pass by him close, and fifty per cent. of those that pass by him will be healed of their complaints, that they may have, because they pass through the auro or through the atmosphere impregnated with the thought that all is good and when error comes in contact with the Truth it destroys the error.

When the waters of truth are placed upon the fires of evil, the fires of evil are destroyed. So when error is combatted with the truth, the error is destroyed and whenever the thought of evil comes within the consecrated thought of the allness of good, evil is destroyed and it cannot be any other way.

Desirous of throwing this Truth to the world, and desirous of consecrating my life and my all to God Almighty, I came out on the sixth day of this month, six years ago, UNCHAINING THE TRUTH, and, for the first time in all the world since the days of Jesus Christ, the plan of God healing was given to the world, free. Since that time, our church has been work-

(Continued on page 101.)

Washington News Letter

PUBLISHED MONTHLY.

1329 M St. Northwest, Washington, D. C.,
U. S. A.

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*Entered at the Post-Office at Washington,
D. C., as second-class mail matter.*

SUBSCRIPTION RATES:

Single copy, one year.....	\$ 1.00
Eleven copies, one year.....	10.00
United States and Canada.....	1.00
Europe, Asia, South America—in those countries in the Postal Union	1.26
Oriental Asia, with postage addi- tional	1.00

SINGLE COPY RATES:

One copy10
100 sample copies	8.33

ADVERTISING RATES GIVEN ON APPLICATION.

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Unchain the Truth

Students who wish to enter the private class, teaching how to heal, can enter at any time. When a student takes one course, he is entitled to go through any subsequent class free of charge. Those who wished to enter this class, commencing on October 16, and failed to come, can come at any time and go on during the next monthly teaching.

The new book, "THE EVANGELICAL CHRISTIAN SCIENCE INSTRUCTOR," will be ready for delivery by the time this article reaches the notice of the reader. The book will have nearly three

hundred pages, will be bound in cloth and mechanically will be similar to Christology. This book covers points heretofore never taught, in any of our other courses. Seven chapters are given to the answering of such questions as were asked by the students at Popham Beach, upon the various topics which appealed to their mind as needing further illustration. In this way, the whole field of investigation and study is substantially covered. This Book embraces the entire course of teaching as given at Popham Beach, Maine, during the month of July, together with formulas for treatments and much other valuable information. Price \$1.00. Those of our friends who sent money to assist in the publication of the book will be entitled to the full amount of their subscription at wholesale prices. Persons who have advanced money, desiring to send these books to persons anywhere, as they will send the names of the person to whom they wish the books sent, and will send eight cents for postage for each name, we will send the books until their appropriation is exhausted.

The work during the past month has been more than usually active. Besides delivering teaching lessons, in the church, the different societies belonging to the church are all active. The membership is exhibiting wonder-

ful interest in the propagation of the Truth. Those contemplating organizing churches, at other places, should send in the names of their membership and organize their societies as rapidly as possible and get themselves into shape where they can scatter the literature of the church.

For information regarding any of

the books, send letters to O. C. Sabin, Jr., Business Manager. For information regarding the organization of churches, write to the Secretary of the church, P. A. Beckman. All communications to be published in the News Letter, send directly to the Managing Editor, GEN. A. B. EATON.

Olin C. Sabin

BISHOP

PERSONAL MENTION.

During the past month, we received a very pleasant call from Mr. William E. Towne, and his accomplished wife, Mrs. Elizabeth Towne, of Holyoke, Mass., who were returning from their visit to the Portland Exhibition, stopping in Washington for a few days viewing the sights.

Mr. Towne is perhaps the most extensive bookseller in the New Thought. His orders for books are received from every part of the world, not only the writings of the editor of the News Letter, but all standard works on the subject.

Mrs. Towne is an authoress of very broad ideas, and her books are received with much approval in all parts of the world. She is also the editress of *Nautilus*.

Persons who wish more extensive information on the lines of the New Thought publications could do no bet-

ter than to write to Mr. Towne or Mrs. Towne for their further information. They will take great pleasure in sending the necessary data. Address them at Holyoke, Mass.

We sometimes complain that time flies too quickly; but never mind; let time fly as quickly as it chooses; there is plenty more left. Take things as you find them, and proceed to make them better. See all sides and make everything come up to your ideal. When you find a weakness, do not let it go until you have made it as perfect as your ideal.

Vigilance in watching opportunity; tact and daring in seizing opportunity; force and persistence in crowding opportunity to its utmost possible achievement, these are the martial virtues which command success.—*Austin Phelps.*



MRS. MARY C. SABIN.

God Leads Me

MRS. MARY C. SABIN.

The life of the true Evangelical Christian Scientist is one of perpetual and perfect trust. The thought that God leads me in every vicissitude of life, controlling our affairs, morally, physically and mentally, carried into practice, is the most beautiful thing in all the world. God is love; therefore, love leads us, love controls our life, guides our life, protects us and love supplies us. We must take these thoughts into practical consideration and carry them out in our daily life. Then we will have everything our heart can wish. God sustains us and protects us in everything. In our earlier teachings, God was a different personage in our minds, to our thought of what He is to-day. Then He was a distinct person, away off, somewhere over us, and if we wished to pray to Him, we prayed to Him in our thought, as being away from us, petitioning to Him that He might give to us that which we needed. We thought that if we were good, He would bless us, if we were naughty he would punish us and the rules were comparatively so straight that it seemed impossible for one to live the life which would receive the plaudit, *Well done, thou good and faithful servant*. In

the thought that we now have, God is Omnipresent. Life, Love, Good, ever ready to supply us and more willing to give, even than we are to receive. What his personality is, we do not know, but we know enough to realize that he is our blessed Father and that He loves us and that He watches over us and cares for us and protects us; God does keep us and help us in every avenue of life. He helps us in our work, and we must ask him, always, when we are working, for His help, whatever the work may be, whether it be literary, whether it be the ordinary affairs of life, or whether it be business transactions. Let God control and lead and direct and all will be well.

It is much easier for one to live the perfect life, with our present understanding of God, than it was under the old thought. In this, we know that God blesses us so long as we walk in the line of His commandments, so long as we walk in the good, in the sunshine of His love; in other words, we are certain to receive the harvest which we sow. The reaping will be like the sowing; therefore we can readily understand that we can not afford to do wrong, even if we so desired, and the desire to do wrong is en-

tirely abandoned the minute we realize the allness of God. It is so much more pleasant, so much better, and makes us so much happier to follow in the footsteps of our Savior, and do as He taught us to do, than it is to follow after the vagaries of carnal mind. In the one instance, the crop is happiness, perfection and entire harmony, and in the other, misery, sin, sickness

and death. The reward of one is the allness of God, the regard of the other is the abundance of evil. It does not take one long to make up his mind which to serve, in which of these he will trust. I hope and believe that my readers will realize this Truth as I do and those who do will find that the harvest is happiness, contentment, love, joy and peace.

GOD'S RESTING-PLACES.

Life is not all toil. God gives us many quiet resting-places in our pilgrim way. Night is one of these, when, after the day's toil, struggle and exhaustion, we are led aside, and the curtains are drawn to shut out the noise, and He giveth His beloved sleep, in sleep giving the wonderful blessings of renewal. The Sabbath is another of these quiet resting-places. God would have us drop our worldly tasks, and have a day for the freshing of both body and soul. . . . Friendship's trysts are also quiet resting-places, where heart may commune with heart, where Jesus comes, too, unseen, and gives His blessing. All ordinances of Christian worship—seasons of prayer and devotion, hours of communion with God—are quiet resting-places. Far more than we are apt to realize do we need these silent times in our busy life, needing them all the more the busier the life may be.—*J. R. Miller.*

THE ERROR.

I sought for God afar, afar!

I cast my gaze on high

I reached my Soul to some vague star,
Nor knew that He was nigh!

I strove to learn where heaven might
be;

To many a sage I spake!

I puzzled sore, nor knew that I
Myself my heaven must make.

"I hold that it's wrong to keep everything bottled up inside you. Yer feelin's is like ras'berry vinegar; if you're skeered to use 'em an' keep on savin' 'em, first thing you know the 've done 'vaporated.'—*Mrs. Wiggs.*

Fear not, little flock. It is the Father's good pleasure to give you the kingdom.

The best thing, often, to do with a grievance is to bury it. Because if you do not, it is very apt to bury you.
—*Mary Frazer.*

(Continued from page 95.)

ing on. For the first few years, we did not try to organize churches. Our only hope and only desire, and only effort was to throw the truth out to all the world, to let the other churches have it; let the people have it, broadcast the truth and let the truth do its work, but we have found that that was not perhaps the most effective way. We found the better way was, and it is, I believe, the more successful, to organize church societies here and there and everywhere, and around these nuclei let the truth be taught.

You can not blame the people in the churches or the ministry, for not believing our doctrine. Go, for instance, to the brightest ministers there are in this city,—and we have as bright ones here as there are in the world,—talk to them about God-healing. They will not believe you. Why? Because they can not do it themselves. These old ministers will tell you that they have been studying God's word all their lives, and that they went through theological colleges, and they will say, "Haven't I been preaching the gospel? Don't I love Jesus Christ? Don't I love God? It is absurd to think that this God-healing is true, because, if it was true, I would have it; and could heal the sick; but as it is, I can not do it, and I do not believe that anybody else can."

One of the most noted ministers in this city told me "I would not believe that God healed the sick if I should see it done with my own eyes." This is for the reason that they can not do it themselves.

You can prove this God-healing by testimony so strong that it would convince all the world. I have a case in my mind where a certain person was operated on once, was operated on twice. The doctors are living and could give the testimony. The hospital records show forth every thing. But the disease came back worse than it was before, the doctors had pronounced death unless there was another surgical operation and even then recovery problematic. This person came and was healed by Christian Science in twenty-four hours. Such is the evidence that can be proven by hundreds of witnesses, and yet the Christian ministry and the Christian people will not believe the testimony. Their ministers can not do it, and they have nothing to do with it. For that reason some of them give you the same answer that was given to Jesus Christ, that it is through Beelzebub that these works are done. Taking the circumstances under full consideration, submitting all to God Almighty, He led us and He leads us into the propagation of this truth.

To-day the Evangelical Christian Science Church and its disciples, students, healers and workers are in every clime on the face of the earth, they are as far away as South Africa. The people there got up a little book, in their "pigeon Dutch" or whatever you call it, and sent it forth. Others are traveling and preaching. In Australia the same work is going on. Several are doing nothing in the world but traveling, preaching, healing the sick and so it is all over the

world, more or less. Workers are coming, vigorous men and women, both, are doing a mighty work for God Almighty.

You remember, when the religion of Jesus Christ was first being propagated, it was not the rich, it was not the lawyers, it was not the priests, it was not the big people that followed Him; not at all, they had no use for any such nonsense. Where did Jesus go to find His followers? He went where we have to go; he went where everybody has to go, who has a new thought to exploit for the benefit of the world. He went to the lower strata, he went down to the seashore, took fishermen, telling them to lay down their nets and follow Him and that He would make them fishers of men. They become his students, followed Him around, as was the custom at that time for students to follow their teachers. They stayed with Him three years and on the day of Pentecost, the Holy Spirit came down upon them. That day the disciples scattered and the Truth went forth all over the world. Yet they did not take up the big ones of society, they did not take up the educated ones, they did not take the priests or the lawyers or the bankers. Almost all of the early followers of Jesus Christ were slaves, or those who were associated with slaves. If we go back as far as the days of Nero, we find almost all of the persons that were in Rome who believed in Christ, were slaves or people who belonged to the lower strata of life, and it was only by gradual and persistent work in season and out,

through persecution and affliction that the church gradually won its spurs. But in the days of Constantine, he acknowledged it as the church of the empire, and thereafter it went on and after that it became the dominant religion of the world and has been so substantially all the time since.

We must not be discouraged, when we think that we do not convert everybody we talk to. The world is full of men and women who are dying for the lack of this truth, noble men and women, and my heart goes out in sorrow and pain and anguish when I hear of such men passing away as we have lost out of our official life in Washington this year. But what can we do? If you cast them this thought, unsolicited, they will spurn you as Jesus was spurned by those in authority. He said, throw not your pearls before swine, for they will turn and rend you. They do not believe this Truth, and can not accept it at once: it is too good to be true, they think. One of my friends, in high official life, here in Washington, a man who knew me and respected me years ago, and who respects me yet, sent for me about three months ago to talk over our religion. I went to his hotel and talked to him about this science for a couple of hours and when I had finished, he said, "Well, Colonel, there is this much about it. I believe that you believe what you say is true." That is all the reward he could give me, yet I had known that man thirty or forty years and he had known me. They can not believe it, it is a matter

that must come by study. You can not jump into the thought; you can not force your mind to believe anything except it is made to believe by facts, and, therefore, for these friends of ours who do not believe you must not have anything in your heart but love. Hold the thought that God Almighty does illuminate their minds and, sooner or later, your prayer will be answered.

The great doctrine that Jesus taught was love, the philosophy of love. That is the bed rock upon which we build our church. We believe that God, through man, in the name of Jesus Christ, answers prayer. We believe that He heals the sick, that He destroys poverty and that He overcomes all of the inharmonies of life, absolutely, in answer to prayer. We believe that man was created and given power and dominion, and that that power and that dominion belongs to us, each one of us, and, if we exercise that, in the God-given manner that we should, then it is ours to-day. We believe that all mankind were created upon the dead level, so to speak, that God never gave one of His children any advantage over any other, and it is only for us, the personage, to either succeed or go back. It is within your power and it is within mine to be anything we want to be. It is within your power and it is within mine, to go back, to go to the dogs so to speak, for as we think our own-selves to be that we shall be. It is as we sow our own seed what the harvest shall be, for as sure as the sun shines,

that which a man soweth shall he also reap.

In all of our work and in all of the work of God and Jesus Christ and His mission, there is nothing but Love, nothing but Love. In reading the parable of our Savior, we must go back and study the history and manners and customs of the people among whom he lived to understand the meaning of these parables. Jesus Christ said, if you love your friends you have no credit for that, everybody does that, but He said, *You must love your enemies, and do good to those who despitefully use you.*

He that hateth you, heap coals of fire upon his head. The manners and customs of the people in which He lived, are the same to-day, throughout all Arabia, and southern Persia. It is this, suppose two persons are fighting one another, what they call a feud. Suppose one should kill a friend or a relative. The law as it was given in the law of Moses is that the friends of the dead one have the right to kill the one who murdered unless the latter gets into a city of refuge. Then if the hunted one should get into a city of refuge, or come within the house of the man that wanted to destroy him, the parable is, then he has to love his enemy, and the man instead of trying to kill the one who has come to his house, turns around and treats the enemy as his guest, and does everything in his power to make him comfortable.

Not long ago, I was reading of an incident of a man who was after another man's life and they were very

close on him, but he accidentally got away from them in such a manner as to get into the man's house and asked the woman for a drink of water. She did not know who he was and gave him the drink of water, which he took. Then the man came up and called her out and she told him that he had drank the water, and the man instead of killing him, came back and made him stay as long as he could, which happened to be three or four days, and when he left, he left with the other's blessing. That is as Jesus said it should be. That is the right kind of love. You have to love your enemies and those that would spitefully use you. Jesus Christ carried that doctrine out to its perfect culmination.

Of course I can not go into the details of this, this morning, but, when a person slaps you on one cheek, turn the other.

Hold the thought that God Almighty is your protection, and nobody can strike you. He would drop dead before he could hit you again.

There are very many of our Savior's sayings and doings that are so perfectly scientific that we in this age are gradually beginning to understand. His system was the most perfect system of defense that the world ever saw.

Go against anything that has life in it and commence to antagonize it, and you bring up a fight. Two weeks ago last Saturday, I was down at what they call Virginia Beach, on the Atlantic Ocean in Virginia. A gentleman had a very beautiful mare hitched to one of those traps that turn all

around but can not be upset. He had a great big rope in his hand and was pounding the mare. She stood it for two or three times and then kicked and kicked so dangerously near the top of his head that he thought he had better stop. I went up to him and asked him to let me try a little experiment. He said all right. I went up and I patted the mare on her face, rubbed my hands over her face, holding the thought that God Almighty loved her and that her heart was filled with love and that nothing but love could touch her, and this man could not hurt her or get mad at her, and could not hate her any more; than nothing but love existed and that all else was evil and that evil was nothing, for God was good and God was all. I held that thought perhaps five minutes, and all at once I saw the mare's devil go out, and I patted her a little while and closed my treatment. Then I told the man not to use that rope on her any more, because if he did he would spoil her. I told him that she would never balk again unless he was to blame for it; just let her go on. He said she would never work in double harness, but I told him she would work anywhere he wanted her. He spoke to her kindly and she went right off. That afternoon I was going out fishing and as we were going up the road, here came this fellow in a two-horse rig, the mare being one of the team, and she was working perfectly. That shows you what love does.

Love is the only power that there is. You can conquer anything with love. Cover yourself with love. In your out-

goings and incomings, throw out the vibrations of love and nothing can harm you, because God is love, and you are bringing the cover of God Almighty over you.

Of course, I can not go into this topic fully, but our work is going on, it is traveling, and all over the world little societies are being formed here and there, and they will grow broader and broader, and from the results that we are having now, I hope and expect by the time we talk in regard to this, next year, we will have greater results to tell you of. The work, as compared to the last year, never advanced

half so much as it has during the past year. It is getting broader and broader and if you could read my letters for a few days and see the messages from almost every country on the face of the earth and see the broadcasting of the truth and its mighty work that is being done, and the Truth which is being sent out from this headquarters in Washington, D. C., you would be amazed.

I love you all very dearly and it is a pleasure to see so many of your sweet faces here to-day in the storm, to welcome us in our new church year that we have now commenced.

THE GOSPEL OF YESTERDAY AND THE GOSPEL OF TO-DAY.

The gospel of to-day differs from the gospel of yesterday. Let us point some contrasts.

The gospel of yesterday praised the beauty of submission. To-day's gospel sings the benefits of liberty.

The gospel of yesterday set up a model of the converted man. The gospel of to-day holds up the model of the spiritual and the enlightened natural man.

The gospel of yesterday opened a vision of happiness in another world. The gospel of to-day opens a vision of happiness and progressive spirituality here on earth. This is God's world—all of it.

The intelligent gospel of to-day promises the fulness of that immortality as the natural, God-given inheritance of rational beings—the exten-

sion of rational existence beyond the grave.

These are sharp contrasts.

The title of spiritual philosophy to acceptance is based on its reasonableness.

It makes peace between the two worlds—the temporal and the eternal. J. P. Cooke, in *Philosophical Journal*.

“Down the dark future, through long generations,

The echoing sounds grow fainter and then cease;

And like a bell, with solemn, sweet vibrations,

I hear once more the voice of Christ say, ‘Peace!’”

Three little rules we all should keep

To make life happy and bright—

Smile in the morning; smile at noon;

And keep on smiling at night!

Testimonial Meeting:

Testimonies Delivered Before the Evangelical Christian Science Church.

BISHOP SABIN—I am going to give the experience to-night of family in a western state, by way of a warning to every one of you healers. This family lived in Washington and they went west. The husband, while here, did not believe in this science, but the wife did. He was taken sick with typhoid fever and the doctors gave him up to die, said there was no possible hope, and he requested then that the wife telegraph to Washington for treatment, which was done, and he commenced to improve immediately, and in a very few days, he was substantially out of danger. Of course, the doctors did not know anything about this treatment. The wife was exuberant in her joy that her husband had been saved to her. She thinks a great deal of him, and she talked around about the healing, even wrote letters to friends in Washington about it, and a few days after she commenced to talk and write about it, her husband was sitting up and was able to be around the house, convalescent. He was suddenly stricken down, almost as suddenly as if he had been struck with a club. The doctors were called in immediately and they had another consultation and said, there was hope. Another telegram was sent to Washington and the healers put on the case. They had been discharged from it. The

last attack was a harder pull than the first, but God saved him again. The healers treated against malicious mental malpractice, from start to finish; now the word is that the man's mind and body are all right; his mind in the last attack was off.

You want to understand this, that there is such a thing as evil that stalks abroad in the land. While, of course, we recognize it as being nothing, it is a nothing that has to be recognized and destroyed, or else it has all the power and effect of reality. Take a person who is suffering from sin. That sin will destroy them unless they destroy it, but it will not do to say that there is no such thing as sin and let it go, but you want to understand that sin has no power, and put the love of God Almighty on it and destroy it and then you will be saved. I have lost too many of my workers, I have lost too many hundreds of them to not know what I am talking about. I may have a student to-day, whose heart is running over and filled with love, love for this cause and in twelve or twenty-four hours, thereafter, they are whipped away from me and I never see or hear tell of them any more. There was a gentleman that came from Albuquerque, N. M., to go through one of my classes. After the second night of the class, he stayed

after the class had closed and the students had gone, and talked with me until ten o'clock, said he was very much pleased with the teaching and very much pleased with Washington, and talked then as though he would like to make Washington his home. He got up the next morning at 4 o'clock, and I have never heard of him since. It was malicious thought thrown out by malicious people for the purpose of destroying the work of the Truth that drives them away. It is the duty of every one who wants help to protect themselves with the vibrating treatment. To succeed you must throw the love of God Almighty over, not only yourself, but this whole congregation, and destroy this evil thought. Sometimes it comes into these meetings, and I feel it all over the very instant it comes in. Just the minute an inharmonious thought comes into this hall, I feel it; it strikes me, and I know it instantly, and commence to apply the remedy. Evil has no power unless you give it the power, but it will not do to say, Oh, it is nothing, nothing. That is the way evil wants you to do, lie down and go to sleep on your beat, and see what it will do to you; it will whip the very earth with you and you have to destroy it and destroy it with God Almighty's love, pour the vials of love, the oceans of love on to it and destroy it. Love is the power that conquers all the world.

These meetings are for the purpose of telling about persons, experience in healing the sick, but I generally leave that to others to talk about, because

my life is a constant work in that line of business, and I sometimes have a delicacy in talking about the healing, for fear people will say I am trying to blow my own horn. I am not trying or seeking for anybody's business, that is no part of my work. My work is to scatter the Truth, unchain the Truth, broadcast it as far as I am able to do all over the world, throw to God's children everywhere the lifeline, let them grasp it and let them study and come out bright and shining lights in the kingdom of this good, in the kingdom of God. That is my work. Everyone has their own work to do. I am trying to throw out the truth that saves, the truth that heals, the truth that makes us free, but the healing has to be done and it has to be done everywhere, and until there are more of us, we all have to work. The time will come, and it is coming fast, when everybody will heal the sick. I have no doubt but that we have to-day in the city of Washington, 2,000 students who are healing the sick, from the truths that have gone out from this church. I feel that alone is worth something, and when you come to consider our work all over the world, I feel as though we are doing our duty and God is blessing us in it, and I praise Him and thank Him for it.

Prayer should be consistent with what we desire to realize. We are always praying whether we know it or not. We pray in all our beliefs, words and acts and the result we get is the answer to our prayer.

Testimonial Meeting.

Testimonies Delivered Before the Evangelical Christian Science Church.

Years ago, there was a young lady in England who was engaged to be married to a distinguished cavalier, and he had been called out, professionally, that is as a soldier, and was slain in battle. She was waiting for him, expecting him, looking out of the window for him, when a messenger came, with the sad news that he had been killed. It destroyed her mind, it destroyed her reason, but she lived, and was always the youthful looking woman that she was at nineteen. At the age of seventy, she looked the same girl that she was when she lost her reason, young and beautiful.

It is the mind that makes us grow old. An incident occurred during the French Revolution which you may read of—a person who had been condemned to die, and the students of a medical university, in the interest of science, requested that they might take the criminal and put him to death, wishing to see what could be done by the mind.

They had him in a room, chained to his bed and the document of death was read to him, giving them the privilege of putting him to death. The theory of their discussion was, they were going to put him to death by that means which they believed would cause the least suffering. They discussed it before this man, discussing one kind of

death and another kind, and they finally decided they would bleed him to death. They put a bandage around his arms, and took a piece of steel and scratched a place on his neck and commenced to run a little stream of warm water from the place where the scratch was made and it fell down into a bucket below. He heard, as he supposed, the blood going down. Mind you, they did not hurt him a particle. They would feel his pulse, discuss the fact that he was sinking, etc., and in due course of time, the man died. He had never lost a drop of blood. His mind killed him.

I am led to repeat a story that was told me quite recently, of a case that occurred some years ago in this city of Washington.

A man went to a friend of his and said, "I have decided to commit suicide." The friend, rather than go against him—decided he would humor him, so when this man talked about committing suicide, he told him, yes, he thought it was a good idea, that life was not worth the living, and he told him that if he wanted him to help, he would do so. The fellow was not pleased with that kind of advice, but he concluded to take his medicine. At the appointed time for taking the poison, this friend, instead of putting arsenic in the glass that the man was

to drink, slipped in another kind of white bitter medicine into the water, and gave it to him. The self-destroyer was all right when he took the dose, but soon he felt the contracting feeling, contraction of the stomach and other symptoms belonging to arsenical poisoning, and they got so bad that pretty soon he commenced to howl and said he was sorry that he had killed himself; but just before he was to die, the friend told him that he did not put any arsenic in the glass, and that there was nothing the matter with him. This information healed him at once. It was the mind.

There was a man who had a set of false teeth. This story was in the medical journals and they have vouched for the truth of it. He woke up in the night and his teeth were gone, his lower set. He looked for them in the bed and could not find them, looked on the floor and could not find them. As soon as he learned they could not find his teeth, he commenced to cramp and sent for a doctor. Just before the thought killed him somebody found the teeth between the ticks of the bed. As soon as the old man found out he had not swallowed the teeth, he came to all right. These illustrations are given you to show the potency of mind over the body. We are often confronted with the saying that this healing is nothing but the power of mind over matter. Of course, that is not true, but mind over our bodies has a great deal to do with our well being.

It is always well, in treating your patients, to be positive, know that you can cure them. I think one of the

best healers I ever saw was one of the most positive men I ever knew. He would say, "Yes, indeed, I can heal you." Then he went to work and made his word good. It always goes a long way when you are positive in your assertions. But, of course, his realization and your realization should be perfect. We know, to commence with, there can be nothing the matter, because the patient lives, moves and has his being in God, in perfect life, therefore you live in perfect life, and perfect health and there can not be anything but perfection. That is the realization and that is the realization that heals.

These Wednesday meetings should take more of the nature of telling of incidents of healing, but that is a matter I do not care to talk about. The matter of healings is a matter of hourly experience instead of daily or weekly. They are constantly going on. All I have to say to anybody in regard to this healing is this, that God, through man, does heal the sick and he will heal through you, in the name of Jesus Christ, if you study and pray and seek and knock. It will prove the truth of this religion to you. You do not have to take my word for it, or anybody else's word for it. Universal healing is going on, all over the world, and it is nonsense for me to go into these little details which happen every day, every hour, about the healing, but yet we have to do it more or less. I say to all study, seek, knock and the doors of universal knowledge will be opened unto you.

Testimonial Meeting.

Testimonies Delivered Before the Evangelical Christian Science Church,
Wednesday Evening, September 20, 1905.

BISHOP SABIN.—I want to talk a few minutes to show all how to realize and obtain an answer from God to your prayers.

I met a friend, to-day, who is a scientist, and he ought to be a good one, but he was complaining of poverty. There is no more necessity of being poor than there is of being sick, and there is no more necessity of being sick than there is of committing a crime. To-night I want to see if I can not explain this in a few words to you, so that each one of you can make the realization, whether you are a scientist or not.

Remember, the nearer you keep to the teaching of Jesus Christ the more perfectly you will be in your work. Jesus Christ said this: *Whatsoever you shall ask in My name, believing, you shall receive.* It doesn't mean that you have to look at something away off. It is a reality, and you are right face to face with it; *Whatsoever you shall ask in my name, believing, you shall receive.*

This summer, while we were up in Maine, one evening we were coming in from the ocean. The tide was running up the Kennebec river quite rapidly. There were quite a number of us in the boat and we were having a good time. All at once, I noticed that we had gone nearly a mile beyond

where we should have turned into the bay and have gone to our mooring. There seemed to be no possibility of our going back, because the tide was going up the river, and ours, a sail boat, could not go back without wind. We had to either have wind to go back or to anchor and stay where we were until the tide took us out, or until we got a breeze. I did not say anything to anybody, but went up on the cabin and sat down in front of the mast. Then I treated for wind to take us back. This was my prayer, *Father, thou hast promised us that whatsoever we ask in the name of Jesus Christ, believing, we shall receive.* Now I ask for wind to take us back to our mooring, so I can have my dinner and deliver my lecture to-night. I want the wind now, and I ask it in the name of Jesus Christ, and I ask it, believing; and do Thou, Father, destroy every possible vestige, if any, of unbelief in my mind. I ask this all in the name of Jesus Christ."

After the end of that prayer, I remember, in conjunction, another passage, in which we are commanded to: *Commit our ways unto the Lord and trust in Him and He will bring it to pass.* That does not mean that you are to commit your ways unto the Lord and trust in Him and then go off to one side and watch to see if he is

going to do what He has agreed to do, disbelieving in your heart, like the old lady and the hill, who said that the hill would be there next morning, although she prayed for its removal; but you simply *commit* your ways unto the Lord and *trust*. That is all you have to do.

I committed that question of wind to the Lord, went back and resumed talking with my friends on the boat. It was not more than a minute or two, a very short time, until a wind came right down the river, filling our sails and took us back against that tide to our mooring. There was an immediate answer to prayer.

I want to say this to you, every one of you. These promises were made by our Savior for the purpose of being fulfilled in every conceivable way, and, if you will ask God Almighty, in the name of Jesus Christ, BELIEVING, you will get your answer every time.

The answers are something wonderful. Suppose you are treating a case that is supposed to be fever. Ask God, in the name of Jesus Christ, to destroy it and believe that you are going to get your answer and trust Him. The fever will go away, every time; all you have to do is to do your part and do it right.

It looks to me that this is so simple that everybody ought to be able to do it. You do not have to be a Christian Scientist to understand this, because this is what you have been taught,—if you are a Christian,—all your lives. The trouble in our earlier teachings was that while we knew that all these promises were there, we did not be-

lieve they were real; that is, we assumed that they were not for us now, but were for some future state. When it is promised that we can heal the sick and do even greater works than Jesus Christ did, the Christian world does not believe that promise is for us, because they have not been taught to so believe. Then their ministry cannot heal the sick, and they have been preaching the gospel all their lives. They can not heal the sick, and they do not believe it can be done. They are honest in their belief.

Suppose I had been studying the Bible and preaching the gospel all of my life, serving God to the very best of my ability, honest in my every conviction and that some person would present to me something that I could not do, claiming that he could do it through the gospel. Some of these people that come to me are very inferior, so far as education is concerned. They are something like me. I never studied theology at all. I was educated for and raised a lawyer, and the idea seems absurd that I should attempt to tell a minister what he could do, when he has been studying theology all his life, and his honesty is just as true as the needle is to the pole. He can not do it, and, of course, he would not believe me and he would not believe that anybody else could do that which he could not do.

I tell you, my friends, all we have to do is to study. The trouble with the ministry is they stop with their theological teaching and are bigoted, and they will not try to learn. I believe this—and I believe it is good

practice for all of us,—that we can learn from everything and everybody. This little prattling baby that ran over the floor here to-night, can teach us, we can learn from her. She has perfect trust and perfect faith and has no fear. Nothing stands between her and God Almighty. That it is the little child of God and Jesus said, *Except ye become as one of these you can not enter into the kingdom of heaven.* You have to have perfect belief and trust. If you have that then ask, *whatsoever ye will in the name of Jesus Christ, believing, and you will receive.* Practice this, every one of you.

MRS. ORA E. THORNILEY.—When Bishop Sabin was speaking about trust and believing, it took me back three or four weeks ago. A lady came to this city from Florida. She came here to be treated by Colonel Sabin. Some of you would know her if I should call her name. Colonel Sabin was in Maine, and I was called on to go and see her and treat her. I went there with the idea of treating her and bringing her back to perfect health. I have a letter in my hand, if you will permit me to read it, which shows that believing is receiving. I received this letter this morning.

"Dear Sister, Mrs. Thorniley.—For several days I have felt that I must write you, and tell you how wonderfully I have been blessed. I found upon my return home that the rats and mice had taken possession of the house inside, and weeds and vines outside. I have been trying to bring order out of chaos. If you could see the amount

of work I have done you would be astonished, and I am well. Strength has been given me and I do not think you need to treat me any longer. Only once in a while give me a thought that I may come into such a realization of Truth that I can also heal, or God, through me, will heal and comfort others."

"Oh, these blessed truths! And the little book *CHRISTIAN SCIENCE MADE PLAIN*' is a wonderful book, the best and most helpful to me of anything I have ever taken hold of.

"When the thoughts begin to come, that I can not stay here all alone, so far from any human being, all out of food, no way to notify any one, and do not see where the money is to come from to buy food with, I take that precious book, read and try to demonstrate. I am comforted, courage and patience come to me. I can truly say I am happy even under these circumstances.

"I do thank the dear Father every day for leading me to O. C. Sabin, and through him to you. God does bless you beyond all conception and gives you power, and the amount of cheer and happiness you give to others can not half be told.

"This is a beautiful morning. The waters of the lake, calm and peaceful, reflecting the bright colors of the clouds and the shrubbery along its shores; the cheerful notes of the birds, the humming of myriads of insects, and the balmy touch of the air as it kindly reaches my brow, all speak of the goodness of our God, and because 'He

is my God I shall have all the blessings He gives to His children.'

"When you have time, can you write me a line? I so want to keep in touch with God's children. I know you are busy, but tell me how you are prospering in the good work. I think of you all Wednesday nights and try to gather with you in Spirit."

That lady is with us in Spirit tonight, her condition is the result of believing and trusting. When I first went to see her, she had a most terrific cough. I have but two or three times heard a cough like hers. I had treated her three times when the cough left her entirely. She had a severe case of catarrh of the head. That also left her, and you hear what she says, that she is well. She is an old lady, something like eighty-four. She could scarcely walk, and one day when she came to see me, with great difficulty, she got up the stairs. She is all right now. She says she is all health and all right in every way. Isn't it worth working for such a Truth as this, such a life as this? Isn't it worth working for? And when we can have answers to our prayers by asking, then believing, isn't it worth working for? We can have all health, all life, all strength for the asking. I trust every one in this house will learn this lesson and ask believing and know that they shall receive.

MR. W. S. WHITMAN.—One night this summer, I attended a Baptist prayer-meeting. One of the brothers got up and said there was no doubt that God heard the prayers, but there was great doubt as to whether He an-

swered all the prayers. It went on in that way for half an hour or so, each giving his opinion whether God or not answers prayer directly.

Finally an old lady got up and said she was perfectly happy, and when she wanted anything from God she asked, believing, and she got it. She said that if she lost her glasses, she went to God and God would find them for her. She quoted from the Gospel of John, *If ye abide in me, and my words abide in you, you shall ask what ye will and it shall be done unto you.* She expected an answer to her prayer and she got it. The other fellow did not and he did not get the answers.

I have had some wonderful answers to prayer, so many of them that it is hardly worth while to tell of them now. When I pray I expect an answer and I get it. If I did not I would not pray.

Bishop Sabin was speaking of controlling the elements, and that reminds me of a little incident that occurred this summer. In lower Maryland, one night about eight o'clock, I was reminded that I had to send a telegram next morning. The telegraph office was two miles away. I got up at four o'clock. It was raining very heavily. I went to look for the horse, but the horse had wandered off and there was no harness there or anything else, and I saw a walk of two miles and a half in the rain ahead of me. I stood on the hotel porch and I said, "This rain has got to stop." I treated the storm for about fifteen minutes and went out into it with an umbrella. I had walked but about

half a mile, when the sky broke and the rain stopped. But it soon commenced to rain again. It was warm weather, and I did not have my coat on, was in my shirt sleeves, and I commenced to get mad, I guess, at the thought of getting wet. However, I held the thought that I was not going to get wet, that I could not get wet, and in a few minutes, a man with a horse and wagon came along and said, "Get in here out of the rain." It stopped raining and I did not get wet, and it was a beautiful day.

There was one time where I demonstrated over rain and you can demonstrate over want of money and sickness and everything. It all hangs on this: *If you abide in Me and my words abide in you, you shall ask what you will and it will be done unto you.*

MRS. MARY C. SABIN.—I feel as though it was a duty, which I owe to myself and my fellows, to testify to the great good that Christian Science has done for me and mine. As you all know, I am no speaker, but I believe it is our duty to testify along these lines as best I can.

When I first heard of Christian Science, my bodily health was a wreck. Mentally, I was in a chaotic condition under the influence of what we term carnal mind, and the affairs of this world bothered me; they were a misery to me, and I did not know what happiness was. I looked at everything from the wrong side and saw misery where only happiness should have been.

For a great many years, I had been under the constant care of physicians

with several ailments which were pronounced incurable, some of the character which tended to make one excessively nervous and despondent. I commenced the study of Christian Science about the same time with my husband, or shortly afterwards, and unbeknown to him, or anybody else, I continued for months and months until finally God illuminated my mind, gave me freedom from bodily ailments, and let the sunshine of His love break down through my consciousness. These blessed results grew stronger and stronger, until I became a changed woman, changed in my thoughts, in my conduct, in my feelings, changed towards myself and all the world. But the greatest, most beautiful and loveliest of all, I found in God, my Father, a Blessed Help, a loving Companion, One on whom I could lean and trust every minute of my existence. This, to me, is inexpressible and my joy is perfect, perfect in the love of God.

What Christian Science has done for me, it will do for others. All we have to do is to bring to our work and our study an honest desire to know the Truth, and when we receive that Truth, it comes to us as a blessing direct from God. I thank God that I have the opportunity to thus express to the world my gratitude and my obligations to our lovely heavenly Father.

God is love, and the great Self to which we shall all eventually attain manifests itself in love, in loving.—
Edward Carpenter.

Salvation.

DR. JOHN D. MILES.

Written for News Letter.

For Godly sorrow worketh repentance to salvation, not to be repented of, but the sorrow of the world worketh death. 2 Cor., 7: 10.

Salvation means to be free from misery, sickness, sorrow, in harmony, and death.

How can we avoid these awful calamities? Christ points the way. *Know the Truth and it shall make you free.*

We are told that the Mosaic law was a revelation to the Hebrews of material causes and physical effects, *Whatsoever a man soweth that shall he reap. Gal. 6: 7. To Cain it was revealed, that he had sown the wind, and would reap the whirlwind. Behold Thou hast driven me out this day, and I shall be a vagabond in the earth, and every one that findeth me shall slay me. Gen. 4: 14, 15.*

There is no way to escape from the consequences of wicked thoughts and deeds, except by the revelations of Divine Truth, through which comes the knowledge and forgiveness (sanctification) that annihilate evil with all its satanic tendencies.

When we have committed sin and error and repented (learned the Truth) we should think no more about it. Brooding over past sins can do no good. *Let the dead bury the dead* said Jesus.

We live in the now, "To-day is the day of salvation." Don't worry over the blunders and mistakes of a past life, nor picture dark days and trouble for the future. "Sufficient unto the day is the evil thereof." *Thou shalt forget thy misery, and remember it as the waters that pass away. Job 11:16.*

We can derive no blessings (good) by looking back. *Remember Lot's wife. Luke 17: 32.* We have already received ample compensation for all our good thoughts and deeds of the past. Some may be skeptical and not believe the above. I would ask all such unbelievers, How many beautiful, bright sunshine days have they enjoyed, how many happy moments have they spent with loved ones. How many long years has God (The good) kept vigil over them by day and night and blessed them with joy, peace, health and prosperity?

Remember that if there were no valleys, there would be no mountains. Evil then is the opposite of good.

To be free, is to be good—filled with the love of Christ.

What was it made our Redeemer different from other men. It was the realization and manifestation of the Father (Om.) within Himself, the knowledge of His divine origin, created in the image and likeness of God, the Father. Christ spoke the truth

when He said *I am the Son of God*.

With our hands clasped in the hand of Jesus, our Redeemer, our Divine Sponsor and Surety, let us go to the throne of God, the Father, and receive the blessings that He has in store for His children.

GOLDEN RULES FOR HEALTH, LONG LIFE, JOY AND HAPPINESS.

"Retire to rest early, thinking good thoughts, and having a loving sympathy for all, thus closing the door against all evil while you sleep. Let your first thought on awaking be that you are a divine soul. Seek to act in harmony with your higher and true self, realizing that you are at one with our heavenly Father and with all other divine souls."

"Take a hand-bath over the whole surface of the body every morning, using cold water, followed by a brisk rub; take open-air exercise before breakfast."

"Let your diet be natural, such as nuts, fruits, grains, vegetables, etc., cooking as little as possible. Do not drink while eating, but drink a gill of tepid water by sips an hour after each meal. Let the meals be partaken of punctually if possible at stated hours, so that the stomach may not only have ample time for digestion, but also ample time for rest. Three meals per day are the average for strong, healthy people, but in childhood, sickness or old age four meals are necessary, remembering that we must not live to eat, but eat to live. The rising

generation should be reared on natural foods and they will not look for any other. Healthy recreations, athletic sports of the finer sorts, gymnastic exercises, physical drills, conduce to the health and strength of the body. Walking should be engaged in by all, also deep breathing, limp and rigid exercises, etc."

"The mind must be cultivated in the arts, sciences and the best and purest literature. Music (instrumental and vocal) tends to develop the mind and soul, and brings hearts in unison and harmony. Pleasant and agreeable games, pastimes, etc., of refined character, should find a place in our lives from time to time. Let the young ever remain so, and let the matured and aged mix with the plays and games of the children, for they not only give joy to the little ones, but add to their own health and happiness. Listen to and obey the voice of God in your soul. You are not far from the Kingdom. The Kingdom of Heaven is within you. Seek to destroy disease and the germs of death by cleanliness in dress, habits and pure home life. Do not make your bodies receptive by fear and dread of contagion as you grow in faith, hope and love, controlling the lower forces of nature by your divine will, till God's will shall be done in earth as it is done in heaven, so that at last there shall be universal reign of peace, joy and love. Let us seek to realize the Kingdom of Heaven within, where the Divine One is patiently awaiting revelation. Our joy will then be full; Divine consciousness shall be ours;

we shall see as we are seen, know as we are known. We shall then understand the saying of the Master: 'I and my Father are one.' We shall then go out no more forever."—*C. H. Hassall, in Magazine of Mysteries.*

THY WILL BE DONE.

[Charlotte Elliott (1789-1871), the well-known author of "Just As I Am," was the writer of about 150 other hymns. Her life as an invalid seems to have given a peculiar pathos to almost all her work, but it is certain that, with the possible exception of Frances Ridley Havergal, no other woman has so successfully sung her way into the affections of the people. Strange to say, popular as this hymn is in the English, it is even more so in the French and German translations. It is known to-day in almost every modern tongue and sung in every clime, being an especial favorite with mission converts and with all who are subject to persecution for their religious faith.]

My God, my Father, while I stray
Far from my home, on life's rough
way,
Oh, teach me from my heart to say,
"Thy will be done, Thy will be done!"

What though in lonely grief I sigh
For friends beloved no longer nigh?
Submissive still would I reply,
"Thy will be done, Thy will be done!"

If Thou shouldst call me to resign
What most I prize—it ne'er was mine;

I only yield Thee what was Thine:
"Thy will be done, Thy will be done!"

If but my fainting heart be blest
With Thy sweet Spirit for its guest,
My God to Thee I leave the rest;
"Thy will be done, Thy will be done!"

Renew my will from day to day;
Blend it with Thine, and take away
Whate'er now makes it hard to say,
"Thy will be done, Thy will be done!"

Then when on earth I breathe no
more,
The prayer oft mixed with tears before
I'll sing upon a happier shore:
"Thy will be done, Thy will be done!"

—Charlotte Elliott.

To transcend selfishness is the only road to truly noble attainment, and though at first our resurrection may appear difficult because it involves a breaking away from old ideas and methods, like all really great accomplishments the "lion in the way" is encountered and must be surmounted not far from the entrance gate or threshold. To be born anew, to understand something of the meaning of a raised and regenerate life, it is not necessary to undergo any religious convulsions or to experience spasmodic conversion; though sometimes a climacteric period is reached in the soul's experience when two roads are discernible, and it has become impossible to choose the new path without abandoning the old.—*Colville.*

I CAN, I WILL, I DO.

WINFIELD S. WHITMAN.

If we hold the thought, I can, I will, I do, we will see that we can do things that we once thought to be impossible, we will find ourselves getting stronger all the time, and it will become part of us and of our life. Paul said, *I can do all things through Christ which strengtheneth me*, and so can we if we only put ourselves in the position that Paul was in.

Whenever some little problem comes up to you and you are puzzled over it, let that thought have sway for a moment and see if you are still puzzled. You will probably find that it is no longer a puzzle but is a simple little thing that you always knew. Just the I can will give you untold strength, but never for one instant say or think I can't, for if you think you can't, then you can't for you can only do what you say and think you can. Never limit yourself to anything, call for the best of all things and make yourself just as important as you want to, for, *As a man thinketh so is he*.

God has given you all power and dominion and no one can take it away from you but yourself, and don't you take it away, by any "I can'ts." Always remember that "You will" and "You do" if you will let you, the real being have charge.

If you get up in the morning with what you call a headache, don't say I wish I could stop this, but say, "I CAN." If you have a task that seems

hard or unpleasant don't wish you Do it, but let the "I can" and "I will," have charge again. And don't say I wish I could love my brother, say "I do" love him. It makes all the difference in the world to you what you say and think of yourself, so say and think the very best that you can.

The affirmation "I can, I will, I do," will destroy all worry, if you see in the true light that all things are possible, to them that believe, you will see that there is no use to worry, and you will have conquered one of the worst enemies that there is to-day. We meet every day some one that is full of trouble and worry; everything that you can think of has gone wrong with them, they are sick, and out of money, their landlord is after them, the world has gone back on them all around. They can see nothing ahead of them but trouble, and finally the poorhouse or death or both. You may be sure that those people don't think that they can in fact, they are sure that they can't, nothing comes out as they want it to. I feel sorry for those people. I see them every day, we all do, and if we could just make them realize that the world and the people in it, and everything connected with it, are just what they make it, we could open their eyes to a truth that would change their whole nature.

What a beautiful world God has made and given to man, with absolute dominion and power over it, and how man has abused it. He is constantly complaining about things, and looking for another world when this one

is better than he knows how to use. After we have all the good this world can give it will be time enough to look for the other, but this one has better things in store for us than we have ever used. Let us stop worrying, grumbling and kicking, and thank God for the good that we have and, in this way, open up the way for more to come to us. It will not do any good to thank God for His goodness to us, and then worry about the next month's rent or where we are going to get money enough to live on when we get old, for when we do we doubt God and His goodness.

Thank God for the power and dominion He has given you, and then say, "I can" use it. You can if you will only let yourself. Then come in with your "I will," and it won't take much effort to say with all your heart, "I do." What a difference it will make with your every day life, how much brighter the world will seem to you, and how much better you will be and feel. It is easy, try it.

MY DEAR MR. EATON.—This poem on "Faith" was suggested to me by something you said to me when on your yacht the other day.

Very truly yours,

JESSICA MARVIN.

FAITH.

My little canoe is fragile.

Though it always weathers me through,
I've built it of Faith, this treasure,
And it carries me straight and true.

Whenever the winds play havoc,
I lean on my oar and wait,
With a trust that does not waiver,
So sure am I of my fate.

What if mine eyes are blinded,
And the shore-line seems all sea
From the mist of the breakers,
My cause will harbor me.

If I could be what I would be,
For now, and all eternity,
The best of all there is in me
Would rise to high serenity.
This one poor suppliant to Thee,
A prayer for Thy sweet charity.
Alas! I am what I would be,
Else, why lack satiety.

—*Jessica Marvin.*

HOPE.

Not to-day with all its blessings
Is the heart with love aglow,
But the morrow, with a promise,
And a mystery to know.

—*Jessica Marvin.*

How to Live to be a Hundred.—
"Here, then, are the three deadly symptoms of old age," says Harpers' Bazar: "selfishness, stagnation, intolerance. If we find them in ourselves we may know we are growing old, even if we are on the merry side of thirty. But, happily, we have three defenses which are invulnerable; if we use them we shall die young, if we live to be a hundred. They are: Sympathy, progress, tolerance."

THE TWO GLASSES.

There sat two glasses, filled to the
brim,

On a rich man's table, rim to rim.
One was ruddy and red as blood,
And one was clear as the crystal flood.

Said the Glass of Wine to his paler
brother:

"Let us tell tales of the past to each
other.

I can tell of banquet, and revel, and
mirth,

Where I was king, for I ruled in
might;

For the proudest and grandest souls
on earth

Fell under my touch, as tho' struck
with blight.

From the heads of kings I have torn
the crown;

From the heights of fame I have hurl-
ed men down.

I have blasted many an honored
name;

I have taken virtue and given shame;
I have tempted the youth with a sip,
a taste,

That has made his future a barren
waste.

Far greater than any king am I,
Or than any army beneath the sky.

I have made the arm of the driver fail,
And sent the train from the iron rail.

I have made good ships go down at
sea,

And the shrieks of the lost were sweet
to me.

Fame, strength, wealth, genius, before
me fall;

And my might and power are over all!

Ho, ho, pale brother," said the Wine,

"Can you boast of deeds as great as

mine?"

Said the Water Glass: "I cannot
boast

Of a king dethroned, or a murdered
host,

But I can tell of hearts that were sad
By my crystal drops made bright and
glad;

Of thirsts I have quenched, and brows
I have laved;

Of hands I have cooled, and souls I
have saved,

I have leaped through the valley,
dashed down the mountain,

Slept in the sunshine and dipped from
the fountain.

I have burst my cloud fetters and
dropped from the sky,

And everywhere gladdened the pros-
pect and eye;

I have eased the hot forehead of fever
and pain;

I have made the parched meadows
grow fertile with grain.

I can tell of the powerful wheel of the
mill,

That ground out the flour and turned
at my will.

I can tell of manhood debased by you
That I have uplifted and crowned
anew.

I cheer, I help, I strengthen and aid;

I gladden the heart of man and maid;

I set the wine-chained captive free,

And all are better for knowing me."

These are the tales they told each
other.

The Glass of Wine and his paler
brother,

As they sat together, filled to the brim
On a rich man's table, rim to rim.

—Ella Wheeler Wilcox.

"MAKE YOURSELF AT HOME."

From whence this hospitable phrase?

Straight from God. This was "the word." "To you is given dominion over all things. Make yourselves at home."

Who has done it? Who in all the ages has ever had even a faint realization of his right to occupy the earth? Who ever regarded it as a home to enjoy—as an abiding-place?

It has never been anything to anyone except a stopping place between trains. There was nothing to do after the first train dropped the passengers at the depot of birth but to wait for the final express which would dump them into the grave.

Some brave souls have endeavored to get something out of the inexplicable environment. They have concealed their heartache with smiles in the vain endeavor to cheer up their sick and sorrowing neighbors. But cheer can only be dispensed by the cheerful, and where are they? We have had the cheerful endeavorers, and they have certainly accomplished wonders with their lives, considering that they were simply wandering about the great caravansary station waiting for the unlimited to pull up.

Is it strange that so many of God's children have endeavored to satisfy themselves with husks when they knew nothing of the pure wheat, not to speak of the hidden manna? Is it any wonder that men have grabbed and stolen to be rich, and that women have sold their bodies to lust for the

sake of the so-called home and the baubles and the finery such transactions would bring them?

Money has been the sole desideratum because it was the only thing that would secure a temporary surcease of misery. Money provides the drug or the liquor that temporarily dulls the senses during the period of enforced detention at the depot. Money is the only thing to be depended upon. There is no God but money.

Just as physicians have always doctored symptoms, so has the whole human family worked with effects instead of causes. It found itself possessed of power to suffer. Sickness and poverty inhered "in the plan." To be able to crawl feebly about was all that one could expect in this "vale of tears," this place of waiting, where the wreck or the exit whistle was likely to blow at any moment.

And yet God said: "I have given you dominion over all things; make yourselves at home."

A dim echo of the spoken word must have vibrated down the ages, for this is what men have said to each other in all climes and all languages since ever man has had a history. No word has been dearer or oftener caressed than the word home, and yet its basic meaning is only just dawning upon the earth.

Every human being instinctively feels that he has a right to a home. If he has money enough, he builds himself a house. He carefully insures and furnishes it, gives a "warming" to his friends, and after a little wonders why he is not quite satisfied. It is a

constant outlay of expense, and he fears he may not be able to keep it up. Fear in various forms assails him. He is no happier in this house than in the one he hired. He expected to find a home, but is disappointed. "After all," he says to himself, "there is so little time to enjoy a home. Men work hard to provide for their families the comforts of life, and the first thing one knows something happens. It doesn't pay to try and make a home."

This in a greater or lesser degree is the prevailing feeling, and all because there is not in the human mind any fundamental idea of the truth of possession. What can one expect of waifs, strays and beggars? There are multi-millionaire tramps, hundred-thousand-dollar tramps, and tramps without a cent in their pockets, and as far as observation goes the latter are quite as happy as the others. They, of course, do not think so. The fellow who has got the money they envy and sometimes steal from, exactly as those higher up steal from towns, cities and governments.

The nabob in his palace says to his guest: "Make yourself at home." The dirty tramp who has found a hayloft says to his pal: "Make yourself at home." They have no conception that this was the welcome of the Infinite to the race—the nabob no more than the other. They are equally ignorant and equally unhappy because equally insecure. They have no continuing city. Haylofts may be far apart, and the palace menaced by the bellowing of a Wall Street bull.

These builded and bric-a-braced

houses will never know the feeling of home until their occupants understand their relation to the universal home. Then symmetry will be sanctified and art glorified. Now we say, "*Ars est longa, vita est brevisitas.*" Then effects will not transcend causes. Things will not outlast the man. The marble statue, the work of man's brain and hand, will not possess more elements of immortality than the one who created it. Art and life will be consciously one, for art *is* life.

Do try and make yourselves at home in God's great mansion, which was willed to you from the beginning. We are all proprietors. There is health, happiness and abundance right here and now for every inhabitant of the planet. There is nothing omitted from this royal bill of fare, nothing necessary to their attainment but a realization of Infinite justice.

To him who overcometh shall be given—what? The security of a home. What is to be overcome? Our doubt of Omnipotent Love.

No pen can describe the joy that comes from a glimmer of this truth. It is first seen in flashes; then it grows more steady, and we find our homesickness giving place to contentment, which grows more permanent as we become more aware of the Almighty love which guides and guards us.

Do make yourself at home.—*Eleanor Kirk, in Magazine of Mysteries.*

If we 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.

JERUSALEM THE GOLDEN.

[Almost nothing is known of Bernard, save that he was a monk at the old abbey of Cluny, France, in the twelfth century, and that he wrote a poem entitled "De Contemptu Mundi," in which there occur the stanzas from which this hymn and several others were translated. Dr. John M. Neale (London, June 24, 1818—East Grinstead, August 6, 1866), as the translator deserves much of the credit for the great popularity of this hymn. The vigor and freedom of his version may be judged by comparison with the first lines of the Latin original:

"Urbs Syon aurea, patria lactea, cive decora,
 "Omne cor obrius, omnibus obstruis, et cor et ora.
 "Nescio, nescio quae jubilatio lux tibi qualis,
 "Quam socialia gaudia, gloria quam specialis."]

Jerusalem, the golden,
 With milk and honey blest!
 Beneath thy contemplation
 Sink heart and voice oppressed;
 I know not, O, I know not
 What joys await me there;
 What radiancy of glory,
 What bliss beyond compare.

They stand, those halls of Zion,
 All jubilant with song,
 And bright with many an angel,
 And all the martyr throng;
 The Prince is ever in them,
 The daylight is serene;

The pastures of the blessed
 Are decked in glorious sheen.

There is the throne of David;
 And there from care released,
 The song of them that triumph,
 The shout of them that feast;
 And they, who with their leader
 Have conquered in the fight,
 Forever and forever
 Are clad in robes of white.

O sweet and blessed country,
 Shall I e'er see thy face?
 O, sweet and blessed country,
 Shall I e'er win thy grace?
 Exult, O, dust and ashes,
 The Lord shall be thy part;
 His only, His forever
 Thou shalt be and thou art.

Love, which is the door through which God enters into the heart of man and man into God, is eternal. And as the door in this poor temporal life was but a little gate that did not always stand open, but was often shut by a strong gust of wind, in heaven the poor little gate will become a mighty portal, standing open night and day.—*Tholuck*.

Repose in Rest, O soul of mine,
 As a rose within the bud,
 Unfolding e'er Thy love sublime,
 Eternally in God.

"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."

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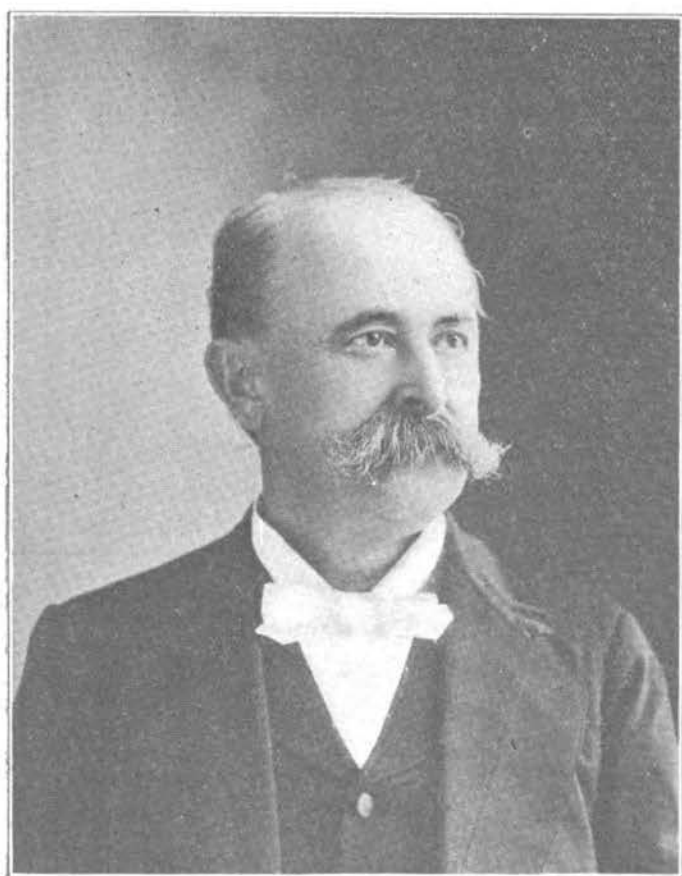
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Bishop Oliver C. Sabin.

Washington News Letter

Vol. XI.

Washington, D. C., December, 1905.

No. 3.

Teaching Lecture No. 1.

BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
October 1, 1905.

I am not here to say anything new. This Science is termed New Thought, and almost every other conceivable kind of name along those lines, but there is nothing new about it and, the more rigidly we adhere to the letter and the spirit of the teachings of Jesus Christ, the more perfect we are in our demonstrations.

In the commencement of this study, you come here for the purpose of learning; you come to learn what I know, what I have to teach you. You do not come here with a bundle of prejudices in your mind and to every other word I say, to say in your consciousness: "That is not true;" because, if that is the kind of mind you bring with you, you are losing time and you will learn nothing, absolutely, and it will not do you a particle of good.

Unless you become as a little child you can not enter into the kingdom of heaven. That means that you have to come with perfect faith, perfect trust, and perfect fairness, in your

consciousness. In other words, you, as students, must bring to the study of this subject, honesty, for, and with, yourselves. Now, it is not to see me that you come here, and not that I may see you. While it is pleasant to look at one another, we, each of us, could live for all eternity and not see each other and be perfectly happy, but it is for the purpose of doing one another good that we are here and my only object in teaching these lessons is to do my fellow good, and to throw him the lifeline. If he is equal to the emergency and will grasp, he will be saved. Otherwise, I have done my duty and his blood will be upon his own head.

God works through entirely scientific principles, everywhere. Take the universe, as we see it rolled out upon the scroll of the vaulted blue. The worlds and their systems all work in perfect unison, perfect exactitude, each bearing the exact relation to the other that they ever did. There never was a time and there

never could have been a time when there was a star less or a star more, or a pound less in the universe than there is to-day. All must and does work in absolute and perfect harmony because, otherwise, all would be in a jangle, so to speak, and there would be a hitch there and a hitch here, until, finally, there would be no harmony. The idea that the world is going to be burnt up and destroyed, annihilated, that we were taught when we were children, is simply nonsense. There is nothing in that. There never will be an ounce or a scruple less in this earth and its environments than there is to-day; never. The substance is always and must be the same.

So, in the study of this philosophy, this philosophy teaching God's intercourse with man, is as fixed as the stars in the firmament. The same power that enabled Elisha to lie down upon the child's face and breathe into his nostrils the breath of life and call on God Almighty to return the spirit, was the same that Jesus Christ used, the same that we use; and the same principle will be used forever and for aye. There was a time when this philosophy did not exist in its fullness and in its perfection and the only reason that man has been debarred from its use and its benefits is because of his own ignorance and his own laches.

I tell you that this science destroys poverty, destroys sickness, destroys sorrow, destroys fear and every conceivable kind of inharmony, and you can learn it and prove it by your own acts; in other words, that God Almighty holds out his hand and all you have to do is to clasp and let Him

lead you, and you walk in the sunshine of His love. You would think, if that was true, that all the people of the world would be clambering after it, rushing for it, seeking it by day and by night, and never be satisfied until they had the whole of it: but, my friends, they do not do it. There is not a member of this audience, who has ordinary intelligence, but that if he will do as I tell him and bring to this study a conscientious, honest endeavor, can, by the end of the twelfth week, be a demonstrator along these lines and prove the truthfulness of everything I say by his works. You do not have to take my word for it, or anybody else's, for it will prove itself.

Jesus said: "If you do not believe Me, believe Me for the very works' sake" yet we are met by the same objections that He met. When He came preaching His philosophy, He did not go to the lawyers, the preachers and the priests, the philosophers and the learned. They would have none of it, but, He, perforce, went along the shores of the sea of Galilee, there picked up His workmen and said to them, Follow Me, and I will make you fishers of men. He took them and taught them three years, and, after His ascension, He required them to wait until the gift of the Holy Spirit should come down to them and they should be perfect. It is so with you, it is so with us. We can not learn anything without study; one can not get this religion without study, and it is a religion, if there is any such thing as religion; it is a philosophy, it is a principle. Like gravitation and any other of the principles of God Almighty, it is fixed and perfect and

you have to learn it by study. You can not get it in any other way.

The thought that we were taught in our childhood, that conversion was a matter of instantaneousness, is not true. It is true that the Apostles received the gift of the Holy Spirit on the Day of Pentecost, but Jesus had taught them for three years. It is true that Paul was stricken on his way to Damascus and yet he was sent to Arabia and there remained three years, studying his lessons.

You can not learn this philosophy, as the old colored preacher said by the Lord coming down through the roof. This does not come that way, at all. This is a religion that means something. Jesus said, you shall know the Truth, and the Truth shall make you free.

Now, with these remarks, I am coming down to the subject in hand, this subject of Divine Philosophy. It may be divided into three general heads: first GOD.—Who is God? What is God and what are His relations to us? Second, MAN.—Who is man? What are his rights and what are his relations to God? Third, The language of communication between God the FATHER and MAN, the CHILD.

Now this is very simple, and so far as God has given us the information it is very easy for us to learn.

The first branch of this subject, What is God, who is God, what are His relations to man? we will now discuss. Our ideas, as we have been taught in childhood, come first into our comprehension when we think of God. I always pictured Him as sitting on a big throne—a very large personage, as tall as a large oak tree, very big. And St. Peter was stand-

ing by the side of a wall looking at books of entry, and when there would be an application for admission into heaven, the name was sent into St. Peter who would open the books and look the name up. If this applicant for entry into heaven had done more good than he had done evil and the preponderance of the testimony was in his favor, he was admitted, but if not, he was refused and then a black angel took charge of him and dumped him into hell. He was thrown into a pit and was always kept falling. At intervals there would be a fellow throwing brimstone into that pit, hell, as into a mine. At each level the brimstone would be thrown in and the poor victim kept falling and falling forever and burning all the time. That was my idea of God and heaven and hell. It is true that I thought it was pretty hard that a man should be put in that pit, where the worm dieth not and the fire is not quenched and burn forever. I can remember when I was a boy, a lot of us boys got some mules on the prairies of Illinois and rode six miles to steal a fellow's watermelons. This man had, as we thought, been mean and shot at a boy. I thought it would be pretty hard on me when I got to thinking about it to go to hell forever for that job. It was Saturday night when we stole the melons, and the next day when I went to church, and heard the preacher preach a good hell and brimstone sermon, I thought it would be pretty hard on me if I had to burn forever.

Now God is no such personage as that. God, in the first place, is love: all love. I say to you, as a lawyer, that all the sins a person could

commit during the seventy years he will live on this earth, would not justify a punishment in hell forever. It would be over-punishment. There should be sometime, somewhere, when the poor fellow could get out of hell. When we endeavor to take God as love, and picture the condition of that man in hell, burning forever after life, we can see that such a story can not be true. There is not a person in this audience, or in this city, who is monster enough to burn one of his children, or one of his fellows, in that way. God is love and God is Omnipresent. Omnipresent means present everywhere. God is in this room; he fills every niche in it, He fills every space of the entire universe. You travel to the east, to the west, to the north, and to the south forever, with the velocity of light and you come to no end either way, and yet infinite wisdom, infinite love fills all space, is omnipresent, center every where, circumference nowhere. Therefore, love controls everything, you live in it, as the sponge lives in the water and the water is in the sponge. You live, move and have your being in God. He is in you and you in Him, He saturates you, and where love is all, there can be no hate.

We are told, in the Bible, that the fear of the Lord is the beginning of wisdom. I think Solomon said that: Can you love anybody and fear him at the same time? Can you call white black and tell the truth? Can you make the truth a lie? Can you pull a black streak from the sunbeam? If you can do any of these, then you can love and fear at the same time. There is no Truth in it. Whatever Solomon meant by it, it is not for us

to discuss here, but the ordinary conception of the term, The fear of the Lord is the beginning of wisdom, does not mean that you fear God at all. The love of God is the beginning of wisdom. As you love Him and as you follow in the footsteps He has told you to follow, He blesses you as He did the children of Israel, from the time that He blest Abraham until finally the dispersion of the nation for its wickedness. They were told what their punishment would be if they did not obey God, but on the contrary if they did obey, they would be blest. Read the whole history of his intercourse with the Jewish nation, and you will find the words of Moses carried out to the very letter. Moses' last address to them before his death, was a wonderful address. It is a wonder to me that a people could have been so blind and wicked as that nation was.

Infinite love covers all and you live in it. Now, mark you, love covers you, God is love, and you are His children and you live in Infinite love.

God is more than love. God is Life, wherever God is Life is. Then when they say, Is there life in the stars? ask this question: Is God there? If God is there, Life is there. Life is everywhere that God is and God is everywhere. Therefore, as Life is manifested to us, from the very lowest manifestation, to the systems of worlds in their motion, we know all is God.

The little plant that is bursting through the earth, throwing up its leaves to heaven, has life. There is life in it and that Life is God. Everywhere it bursts forth and throws out its flowers and its perfume to the sun-

shine. That is life and life is God. Take a little plant that is perishing for water and breathe over it this thought: "Your life is from God Almighty; you live, move and have your being in God, therefore, you can not perish for the want of water, because there is no death to life, for life is deathless, and your life is everything and you are perfect and you drink from God Almighty's heavenly fountain. I ask all this in the name of Jesus Christ." Look at that plant an hour afterwards and it will look as though you had given it water.

Jesus Christ, while He was traveling, saw a fig tree which had no figs on it, He spoke the word and the tree was blasted.

Remember, in the outstart, that whatever Jesus Christ did, you can do, and we do it universally, as He did. He told us, when He was here, that the works He did we could do and even greater because He went to the Father. It is the same principle that caused the children of Israel to be healed when they looked at the brazen serpent, the same principle that washed the leprosy from Naman, the Assyrian general. It is God Almighty working through man. When man is obedient to God's law, and wherever this life exists, there is God, you are filled with God, you are filled with Life. It does not mean that God has life, but God is Life, and all Life is GOD.

I will relate an incident which occurred down here at 512 Tenth street, in the second block from here, where I had my office for a number of years. I was sitting looking out the front window one evening when a little dog that was playing around the office ran

out into the street and got his foot under this Gospel wagon that you all know of, in this city, hauled by three or four horses. It mashed the little foot as thin, almost, as a wafer, and the dog came in after he got his foot out, holding it up, limping on three legs, and crawled in under the desk that was right at my side. He belonged to our old bookkeeper. As soon as he went in under the desk, I commenced to treat him, holding the thought that Life was deathless and that there could be no such thing as his being injured, because he lived, moved, and had his being in God Eternal Life, and could not be injured. I treated along that line for a few minutes. The old gentleman, who owned the dog, came to him with a little bottle in his hand, and I asked him what he was going to do? He said that it was arnica and he was going to put it on the little dog's foot. I told him he need not put it on, that he would be all right and in a few minutes the dog came out from under the desk and kissed my hand. I never had been familiar with the dog. He was no particular friend of mine. He used to play around the office but I never made any fuss over him. His foot was perfectly well and he went down into the engine room and the next I heard of him he was chasing some young cats. That demonstration can be proven by a number of people who never were identified with this science and are not to-day, so far as their professing this science.

This is God Almighty's power. This science gives you the power, as you will learn later on. You have this power and it gives you the knowledge of how to use the power inher-

ent within you. Now, wherever Life is, that Life is of God and is God and God manifest. Instead of God being some way off person, that we are afraid of and afraid of the judging books, He is a beautiful, loving, lovable Father and He stands ready not only to do that which you want Him to do, but He is more willing to give than you are to receive.

God is the sweetest character in all the universe. If you can conceive of the very best friend you have on the face of the earth then compare that person with God, you will realize that God is as much above him and beyond him, as the infinite is above the finite. Instead of depending upon man for your wants and the supplying of necessities, your business prospects, your business successes, for your health and happiness, you should go to God Almighty, first, last and all the time. "Commit your ways unto the Lord, trust," and the promise is "He will bring it to pass," He does it and does it with as much precision as can be demonstrated in any problem of mathematics. There is no more possibility of failure, everything being equal, in the one case than there is in the other. You throw the barrel of water into the gutter and by an irresistible law it seeks its level in the sea. You can not change that law. The law is changeless, it is God's fixed principle; you call it gravitation, but when you are asked what gravitation is, you do not know and all you can do, is to say it is of God and from God.

You do not know why, when you throw the stone into the air, it does not go on forever and forever, except you call it gravitation which

brings it down. It is the same thing. Here it is: I hold that hand before my face, two feet in front of my eyes and then put it to my forehead, you can not tell how. None of the philosophers on the earth can tell how. You can not connect the motion of that hand with the brain, yet it is God working in and through you. It is God. Life everywhere demonstrating the infinity of Love. God is Good, infinite Good everywhere.

God fills every niche of space in the whole universe. If it is all filled with good, where is there room for bad? We, as Evangelical Christian Scientists, I suppose, are condemned more by those who do not understand, because we hold to the allness of Good and deny the opposite, than for any other one cause. If one of our critics will explain to me, how, if God is Omnipresent. Life. Omnipresent Good, filling all space everywhere, there is room for evil, or room for anything but good, then I am willing to strike my colors.

Mind you, I do not hold that every manifestation before us is good in the manifestation we see. Once I saw a forest burning, in the far west—mighty giant trees by the hundreds. The fire almost looked as though it was sweeping over the face of the earth. It looked real, yet was unreal. The rains came and deluged that fire and it was destroyed. It did not go anywhere, it was annihilated. You put your wood in the grate and set it on fire. The fire burns the wood, the fire looks real and the wood looks real, but in an hour's time you look again and the fire and wood have both been annihilated, gone on.

Take a person suffering with fever,

give him the thought of eternal life, that he is the perfect child of God, a spiritual being, living in spirit. Hold that thought and you destroy the fever. The fever is annihilated, it did not go anywhere, it was nothing; it is gone yet the manifestation looked real. Go into a room as dark as night, so black almost that you can feel it, as I have almost felt the darkness in Spanish dungeons. Strike a light and the darkness is vanished, proving that darkness is only the absence of light. It is nothing. So with this so-called manifestation of evil, in any form; when it is touched with the truth, you annihilate the manifestation and harmony, sweet love, is restored. I will read some passages from the Bible as to what God is:

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

One God and Father of all, who is above all, through all, and in you all.

God is a Spirit: and they that worship Him must worship Him in spirit and in truth.

Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else.

God the Lord is good; his mercy is everlasting; and His truth endureth to all generations.

Bless the Lord, O my soul, and forget not all his benefits;

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;

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.

Out of the mouth of the Most High proceedeth not evil and good?

For with thee is the fountain of life; in thy light shall we see light.

All things were made by Him; and without Him was not anything made that was made.

In Him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not.

Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God.

He that loveth not, knoweth not God; for God is love.

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.

Herein is love, not that we loved God, but that he loved us, and sent His Son to be the propitiation for our sins.

Beloved, if God so loved us, we ought also to love one another.

No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us.

Hereby know we that we dwell in Him, and he in us, because he hath given us of His Spirit.

Teaching Lecture No. 2.

BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
October 8, 1905.

For the benefit of the strangers, who are with us to-day, I will state, by way of explanation, that this is the second lecture of the series of twelve teaching how to demonstrate this Science. In our first lecture, after the preliminary remarks, we enunciated the general proposition that all of this Science could be embraced in three general heads,—First God,—His attributes, His relation to man; who is God and what is God? Second,—Man, his rights and privileges, together with his relationship to God, the Father; and Third, the language of communication between God, the Father, and man, the child.

Now, these subjects are simple and, if you learn these three propositions, you have all of this Science. I will add, again, by way of further explanation that the nearer you follow in the footsteps and example of Jesus Christ, the more perfect are you in this Science and the more perfectly will you be able to demonstrate the truths in it.

Our Savior told us, when here, that we would be able to do the works that He did and even greater. We are promised that, whatever we ask the Father, in the name of the Son, He will give it to us, if we believe. We

are commanded to commit our ways unto the Lord and trust in Him and He will bring it to pass. Now, these simple fundamental rules we carry out in practice. When we read a passage of Scripture in the Bible, where Jesus says this or that, we do not go into the dead languages and try to find some excuses for calling white black and black white, with the result a confused idea of so-called literary knowledge. We are simply the children of God, taking the words of Jesus Christ literally and carrying them out into practice, and the result is that we receive answers to our prayers in accordance with His promises, and these overwise and much-learned theologians and philosophers never receive an answer to the prayers they offer, because they are offered without belief.

Continuing our subject for to-day, which is God, we will take up the next characteristic of God. God is good.

You remember that God is Omnipresent. It does not mean that God is simply sitting in heaven upon a throne, there surrounded by golden walls, guarded by the angels and the Apostles and those that have gone before, but it means that this great God, whatever He is, is Omnipresent, that

is, is present everywhere. We are told in the Bible, in a number of places, that we live, move and have our beings in this great God, the Creator of everything; we are also told that He is Spirit and that we can not understand what Spirit is. Spirit is God, God is Spirit and it pervades everywhere. Put the sponge in the water and it lives in the water and the water in the sponge, they are interlocked one with the other. So with God, the Father in us. We live in Him and He in us. He dominates our lives; He is our life, because all life is from God and there is no life but what is God and God manifest. Take the life that makes the plant spring from the earth, the life that makes the acorn grow into the mighty oak, the life that turns the earth upon its axis and whirls it around its orbit; aye, the life that takes the systems of worlds and makes them go in their regular order, and, everywhere that life is God and there is no life but what is God. The life that is in us, that controls us, that gives us the power to move the hand or wink an eye, that life is God.

Take God from this body and what is it? An inert piece of clay, but with this breath of life, this spark of God Almighty that is within you, you are mighty as we will teach you later on, and you can command the clouds, you can bid the lightning stop, you can bid the sea be still, and they will mind you, because God Almighty is in you and the power from God is yours and all you have to do is to command.

God is Good. Everywhere God is,

then, there is Good. God fills all space, everywhere; therefore, everywhere is good, and everything that comes to us that seems evil is but in the seeming. It is not real and does not belong to God, it does not belong to us, but it is an iridescent dream that passes away, and the place that knew it, knows it no more. Take the forests when they are on fire, as I have seen them, a raging, roaring mass, looking as though the heavens and the earth were a sea of fire, yet in a short time the woods were gone, the fire was gone and the place that knew it once knew it no more forever. Why? Because the flames were but a passing thought. All that is real is good, all that is real is God and God manifest, and everything that is unreal is but in the seeming, has no power, only as you give it power.

Take a person who is suffering with disease, a person suffering with poverty, sorrow or any other inharmony. If that person gives that so-called evil power and effect over him, it is real to him and he suffers from it, and it will destroy him, if he does not destroy it.

Solomon, the wisest man that ever spoke, never spoke a wiser word than he spake when he said, "*As a man thinketh, so is he.*" Then everywhere is good. If we want health, where are we to get it? We go to God, the Father Almighty and ask Him and we receive health. Disease flies and every inharmony goes away. If the heart is breaking with sorrow, go to God Almighty, the fountain of eternal Good and there lay your trouble upon His

footstool, and He washes it away and bids you walk along the paths of happiness, of peace. If poverty is stalking at your door, go to God Almighty, ask, believing, and the wolf will be driven away, and peace and plenty will surround your hearthstone. It is for you to do your part and if you fail to get all it is your own fault. Remember that, for God is all and God is Good and all you have to do is to ask, seek and knock. Ask with the objective mind, seek with the subconscious, and with the God Almighty thought within you, command, through the Superconscious Mind and you will receive, because it is yours.

The next thought we take up is that God is Omnipotent and Omniscient. That means that God is all Knowledge and all Power, All Science, all Wisdom, All Power and all Perfection. Every particle of knowledge in the world came from God. God, in all His transactions, everywhere, shows forth His mighty, wondrous power. Take the worlds in their motions and the mathematician can figure to the very moment and the very second, almost, when will become first visible an eclipse, and so with all of His transactions. The world revolves just so many times in a year. It goes around its orbit in just a certain number of days; everything works in perfect exactitude, everywhere, and under all conditions. The stars, the moon, and everything go in perfect harmony, with perfect Science and perfect knowledge. Is it to be supposed that God, who did everything by such exact rules, would have left the one

thing which is more important to us than all the rest of the world, that is, how we could communicate with the Father?

This subject of religion, through the ignorance of mankind, has been the vehicle of destroying the happiness of more people, causing the death of more people, causing greater and more widespread persecutions, and causing more misery than any or all other subjects combined. There is nothing to be compared to it. Look at the East Indian people of to-day, three or four hundred of millions of them, bowing down in ignorance and superstition that were placed upon them five or six thousand years ago, perfect slaves to the priesthood. Look at China, look at all those Oriental countries, look at the Mohammedan world. Wherever you find ecclesiastical law dominant you will find the people all bowed down to this slave thought, of fear of the priestcraft.

My dear friends, I will say to you that the world of to-day, in these enlightened United States of America, is very much enslaved. You are enslaved to the fear of death, you are enslaved to the fear of hell, you are enslaved to the fear that when you leave this world you are going to be burned for all eternity. That is nothing but a species of barbarism. It is nothing but the evil ideas that have come down to us through the dark ages and fastened themselves upon us. The world is fast being manumitted from this horrid thought, the veil is being lifted and the people are looking to the face of God Almighty and seeing;

there that He is Life, He is Good, He is Love, and as these thoughts dominate the others are destroyed and pass away.

God is all power, He is Omnipotent and has the power to do everything. Every particle of power that we have, comes from God, direct. You could not lift your finger, you could not walk, you could not take a step, and you could not breathe a breath, but that that power comes to you direct from God Almighty. God is simply Omnipotent. That is, all power, power infinite, no measuring of it. He moves the worlds and He places everything in position, everywhere perfect, by His great power.

To make this practical, I will give you a lesson. Suppose you are very much fatigued. You think so, at least; you seat yourself in your chair, close your eyes and throw out every thought from your consciousness that you can be fatigued and know that God is all Power and that you receive your power from Him and your strength from Him; that there is no measuring it; that there is no lack of it, and therefore you are not fatigued. Hold that thought, repeat it over and over again for a few minutes, and I do not care how tired you think you are, you will get up from that chair perfectly rested, perfectly vigorous, with perfect strength. Try it. You do not have to believe anything I tell you, but as I have told my classes, heretofore and I will repeat it to you, do not believe anything in any book or any statement from anybody, unless that statement can be demon-

started by actuality. If it is Truth, it can be demonstrated; there is no Truth that is not self-demonstrable. If it is not true you can not demonstrate it. There is the dividing line between these lines.

Do as I tell you, and you will find the most wonderful results. Take a person who is injured by a fall, or an accident of any kind, or a woman scalding her hand or finger with hot water. Hold the thought that there is no life, truth, substance, or intelligence in so-called matter; that all that is is infinite mind, God Almighty and His manifestation, and that this so-called burn or bruise, has no pain; that it can not hurt, it does not hurt and it won't hurt. Cover it over with a handkerchief so that you can not look at it, and in ten minutes take the handkerchief off, and you will see a perfect hand. It may not take ten minutes, it may take longer.

I took up a young baby who had taken a header out of one of these baby high stools that they sit in at the table. Before I could get to him, there was a great big blue spot on his forehead, but as soon as I took him up, I held the thought that he was perfect and it was not five minutes until he was perfectly well. There was not a symptom of a bruise or scar.

Now, these are simple things, and yet when you tell people, they do not believe them. If they would take anybody's word for it, they would be big fools, but you are a bigger fool if you do not try it. That is what you are. It won't do for anybody to sit up and

say, "It talks well and it is nice to think of and all that, but I do not believe a word of it," and then go away from here and let it go. That is the way the world is doing, and what is the result? You are letting your body go down with sickness, suffering with poverty, suffering with death, suffering with pains and aches all over you by day and by night, and in everything and every way you are suffering from the claim of materiality, but if you do as I tell you, you will be manumitted.

Jesus Christ says, you shall know the Truth and the Truth shall make you free. Is Jesus Christ a liar? Did He say something that is not true? If the Truth would make them free when Christ was here, won't it do it to-day? Aren't we demonstrating this every day of our lives? Then learn the Truth and claim your freedom. If you do not want to be free, stay where you are, groveling in your ignorance, chock full of pains and aches, and thank God for them, and you will have them. They will stay with you and they will bury you in a little while, but not us fellows. We do not happen to believe in them, we will grow younger, the bloom will come on our faces, and we will grow stronger and more vigorous in the knowledge of the Truth that makes us free. Those are the two roads, choose ye to-day and take your choice. That is my advice.

I think the most beautiful thing in our Bible, over any other one thought in the religion our Savior taught, is that it gives to us God, as our Father. What a beautiful thing that is. If

you can imagine the truest friend you ever had on earth, that you could conceive of ever having, and then think that God, our Father, is truer and sweeter to you than that friend, as much so as the infinite is compared with the finite, then you begin to know something of what God is, in your imagination. To me, there is no character, in the universe, that compares with Him. Suppose I wanted a favor to-day. I do not care what it was or what it is, or what it would consist of, there is not a human being on the face of the earth that I would ask for it, not at all. I would simply go to God Almighty and ask Him, and He would give it to me, it does not matter what it is. He would give it to me and He would love to give it better than I would to receive.

Suppose you go to a friend of yours and ask him to loan you \$100. While it might be convenient for him to loan it to you, he might think you are one of that innumerable myriad of so-called deadbeats that hunt around to swindle a person out of his money. The world is full of carnal mind and he would not want to loan it to you, he does not believe in you, thinks you a scoundrel and that you would not pay him one cent of it back. The next time you would happen to meet him on the street, he would cross over on the other side to keep from speaking to you. It might be an inconvenience for him to loan his money. He might want to keep it for some other purposes of his own. There are a thousand and one reasons why your friend might be discommoded by giv-

ing you this money, but, when you got God, it is different. His supply is inexhaustible. We can all stand in the sunshine and all get all the sunshine we want and yet the supply of sunshine is not diminished a particle. So with God's supply, it is inexhaustible and yet the residue is like the manna that grew in the wilderness, inexhaustible. So it is, with every department that God controls. Everything is perfectly inexhaustible, and your money will come to you, if you trust, seek, and knock, the same as the air you breathe.

In this Science, you are the master, mark you, and not the slave. What did Christ say? I repeat, "*You shall know the Truth and the Truth shall make you free.*" It is not free from bondage, as we understand slavery as it used to be practiced in this country and is now in some countries. It does not mean that only. It means that you are the master, free from every belief of materiality. There are people in this town who would infinitely sooner be a slave and let somebody dominate their lives and control them, for they love and enjoy the suffering. I have had people write me and say they were fearful of that fu-

ture, and would have jumped into slavery in an instant, if they could escape hell. They fear hell, in the future. Freedom means that you are free from everything, you are a man or woman as God intended you should be, endowed with power and dominion and in the full exercise of this power and dominion. That is what freedom means, and the Truth alone makes you free, and without this you are a slave.

God, the Father, this Infinite love who pervades all space, everywhere, watching over us, is the sweetest character, the most lovely in all the universe. There is nothing to be compared to Him. It does not make any difference where you want His aid, if it is to help you along with your work, help you do a difficult problem along the lines of your business, whatever it may be, take it to God Almighty. Let Him lead you, and let Him control. "*Commit thy ways unto the Lord and trust in Him,*" is what David said, and how true it is, and "He will bring it to pass." That is the command, and that is the part followed along these lines of Evangelical Christian Science.

We are in receipt of Christmas-time songs and cards, a collection of pieces suitable to the holiday season. Words by Edith Hope Kinney, and music by Mrs. Crosby Adams. Price, 50 cents. Address 40 Randolph St., Chicago, Ill.

Lift up your eyes, the supreme drama is enacting! The legions of light are in full pursuit of the hordes of darkness. The masters are going out, the liberators are coming in. The time has come for hoisting the "All for All."—Victor Hugo.

Lecture--The Mission of Our Church.

BISHOP OLIVER C. SABIN.

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
September 10, 1905.

The Mission of our church. A part of our work is to preach the gospel, heal the sick. Our Savior had to teach His disciples. He taught them for three years; He commanded them to go forth and teach this same philosophy, this same gospel, this same good news to all the world, and He left that as a heritage to which we fall heir, *preach the gospel*.

The preaching of the gospel is something more than what we have been taught in our earlier days to believe in. I can remember, and doubtless most of you can also, that we would have great revivals, exciting times when people would be brought into the church, sometimes by the hundreds and sometimes less, and sometimes they were worse than they were before they were converted, so to speak.

The gospel which we preach and which Jesus Christ taught, is a perfectly scientific philosophy, you may call it. It is a rule of action, given to man, by which he can be governed and must be governed if he wants to be in touch and in tune with infinite love, and when you are in this condition you have what our Savior says, "*You shall know the Truth and the Truth shall make you free.*" It takes a

teacher. Nobody on earth can learn the science of mathematics or any other philosophy without study. God Almighty gave us reasoning powers and gave us thinking powers, and He gave us power which induces us to enlighten ourselves and study, and that is our duty and you can learn nothing unless you do study. You must have a teacher, before you can come into this Truth.

Look at the world during the past 1500 years, since it was covered over with what we call ecclesiastical ignorance, barbarism and heathenism. We find the world groping in darkness, bowing down to the image of materiality, believing that there is life, truth, intelligence and substance in matter. And as long as they bow to this image of sin, that day, that they eat thereof, "*thou shalt surely die,*" and that has been the verdict, that is the judgment day all along until we pass down this stream, the judgment day comes apace and we reap as we sow. If we sow to the Spirit, if we sow to the principles of truth, upbuilding the inward man, upbuilding the intelligence, the spiritual man, the inward man in the knowledge of the Truth, then we build up a healthy body and a healthy mind and we grow better and stronger.

When all the world gets to thinking in this way and being taught in this way, and practicing in this way, then we will have the millennium and death shall be no more. All that makes death, all that makes sickness, all that makes sorrow, all that makes poverty or inharmony of any kind or character, is the lack of the knowledge of the Truth which makes us free. This Truth is plain and simple and easy to be obtained, but it can not be obtained unless you have a teacher. You have to be taught. The Apostle tells us, and our experience proves it, that you can not get it in any other way.

The most singular thing to me is the utter unbelief of people in this Truth. Now if a man should owe a debt and a reasonable number of witnesses would swear to it, there is no jury in the world which would question the fact that the man owed the debt. If a person should see another committing a crime and others see it and a reasonable number of witnesses testify to the truth, all the world would stand ready to believe in it. I can prove by the doctors who have had cases of physical objective appearances, so that all the world could see the ailment, great tumors on the body. The doctors for years practised on them trying to heal them, making surgical operations two or three times and yet they came back again; they go to the hospital, are operated on and yet the disease comes back, and then the doctors pronounce the sentence of death unless a surgeon is immediately called into aid. Not only

one, but two, and hundreds can be made to testify to this one case, and that case for instance, is cured instantaneously by this God thought. Yet they do not believe it. They won't believe and they can not believe it because, apparently, their mentality is held down like Pharoah's, when the children of Israel tried to get away. God, seemingly, hardened his heart and he would not believe and did not believe and they do not believe us.

Day before yesterday I was on a car with a prominent government official, a gentleman holding one of the chief positions in this city, whom I have known a great many years. He was glad to see me, shook hands with me and asked me about my Science, and he said, "Do you believe it is true?" I gave him two or three instances of wonderful healing right here where he could go and study the evidence. "Well, says he, "it is funny, I know what you are saying you believe to be true, but I can not believe one thing in it."

That is the way of the world. All we have to do, is to keep pounding away, hammering away. When Jesus first came preaching this gospel of Truth, he did not send His proselyters among the lawyers, the priests or doctors, or the people in high position of life, and those in authority. He sent them to the poor. When selecting His followers He went down by the side of the sea of Galilee and took His apostles from the fishermen, as they were mending their nets. He said, "*Follow Me and I will make you fishers of men.*" From that lowly position, that

lowly class, He built up this great and mighty Truth. It was not done in a year, it was not done in a century, and it was not done in three centuries, but it gradually grew. The followers who lived in the time of Nero, and some of those earlier Roman emperors, were almost all either slaves or people of the lowly walks of life, but gradually here and there those of the higher classes would be converted, and finally Constantine had a legion of soldiers in his Western army who were almost all, if not all, Christians and they were an avalanche against whom the enemy could have no power and he became so enamored of their brilliant military operations and unfaltering loyalty, that he became a student and finally, when emperor, he declared this religion of Jesus Christ the religion of the empire. That was the first time that the Christian religion ever was recognized by those in authority.

During all the years since, it has been up and down on the waves as they went over, until finally the cloud of darkness almost obliterated the Truth, but there always has been somewhere, those who did heal the sick in the name of Jesus Christ. The Catholic Church was the dominant church for centuries, and there has always been among that church those who healed the sick; that church has always believed in God healing the sick, and I say it with sorrow and almost shame, but it is the truth that the greatest enemies God healing has has to-day, belong to the Protestant churches of which you and I have

been raised as members. They will not, as a rule, have it under any circumstance. I went to one of the ministers in the Methodist Church, a man in whom I had great confidence and whom I had known for years, a man who has been a writer for one of the principal journals of that church in New York for years. I went to him imbued with the idea that if I presented to him this truth with irrefutable testimony he would only be too glad to embrace it, and bring it into his church work. I presented to him the facts of this healing and that healing. He did not believe it and I said, "Come and go with me, take me to your sick people and God Almighty will heal them." He answered, "Colonel, I could not believe that God healed the sick if I were to see it with my own eyes."

I went to a Southern Methodist church in the eastern part of this city, and I heard the preacher pray, not that God would heal the sick, but that God would bless the medicine to heal the sick. They have got so far that they are determined that they will not allow the fact go forth that God Almighty does through man heal the sick. I have the right to talk that way about the Protestants, because I was raised among them. I was one of them and I was taught, if I was taught anything, to believe that the Catholic church, next to the devil himself was the greatest enemy of man on the face of the earth, and yet I tell you, my friends, it has much of the seed of the true religion and compares favorably with any other church I

know of. I am in this position and I can afford to tell the truth and I can not afford to tell anything else. I care nothing more for the Catholic church than for the Methodist church or the Presbyterian any other church, but I say they all must come to this doctrine which was taught by Jesus Christ, that God does, through man, heal the sick, and they have either got to believe it, or disbelieve the Bible. They have got to believe it or their blood will be upon their own heads, for I tell you that this Truth has come to stay and, like a cyclone, it will sweep the face of this earth.

It is your duty, and it is mine and it is everybody's duty, to carry this doctrine, this truth, this liberty-giving truth, to all the world and let the world have the benefit of it. Here are your brothers and sisters upon the right hand and upon the left, going down this tide, passing over the chasm of death, because of the lack of the knowledge of this Truth. It is your duty, it is my duty to preach this gospel, and it is our duty to heal the sick. Wherever our Savior sent His disciples forth. He gave the double command, *Preach the gospel, heal the sick*; and, usually the third statement was, *Teach them that the kingdom of God is at hand*, or *The kingdom of God is made nigh unto you*.

The far-away doctrine, the doctrine that you have to die and pass beyond before you can receive God Almighty's truth is a false doctrine, it is a pernicious doctrine and it is one that is dragging the world down to death, making really the sin of death some-

thing to be sought for rather than to be avoided. Why? Because they want this love of God that has been taught them, they want to test its evidence. It is here for you if you do right. God Almighty's love is here for us, for each one of us, to have and all we have to do, is to hold on and study, and we will all come into the realization of this Truth. God Almighty will lead us and bless us and carry us along the pathway of life and destroy every possible inharmony.

You do not have to die to reach the kingdom of heaven. Each one of you has certain talents, which the Lord God gave you in your creation. One, the parable says, had one talent, another three, another five and another ten. The one that only has one talent is under the same obligation as the one that has ten, to make proper use of that which God has given him, and it is the duty of each of us to use our talents, preach the gospel heal the sick, carry this blessing and this God news to all the world as far as we can. If we can do it no other way we can speak the word, cast a friendly thought that will go as far as we have the ability; give it out and the more you give, the more you receive. Oftentimes in my experience in healing the sick, we have found that there would be something holding the patient back. What it was we could not tell. Then I would put them to healing others, throwing out these good thoughts to others and, oftentimes, as they began to get the good in their own consciousness, God Almighty's love would bless them and come down and fill them full

because as they sowed they would reap.

A certain class of people believe that you have to hoard everything. When they have a good thing, they are very careful to keep it all to themselves, and if they should happen to get a dollar or two ahead, they pinch it even until the eagle squeals upon the coin. They put it away and hoard it, keep it in a stocking-leg, or somewhere where thieves won't break through and steal. In their mentality is the same thought and in all of their affairs of life it is the same. I ask, what is the result? They reap exactly as they sow. Their crop is pinched, and they are pinched. They are covered over with parsimony and every one that is that way will get the same kind of a crop. Now, remember it does not make any difference whether it is I, or Tom, or Dick, or Harry, these universal laws are made for universal practice and they can not fail and they can not be changed any more than the principle that the water seeks its level in the sea. They are unchangeable, forever and for aye. Therefore, in your sowings remember this, and in your preaching remember that, as you give out, you will receive. If you want an abundant crop, if you want a harvest of money, if you want a harvest of happiness, if you want a harvest of sunshine, if you want a harvest of health and perfection, sow the seed, throw out the thought and let them go forth everywhere you go. Chances will present themselves and God Almighty will give you the reaping as you sow.

There never will be any kind of a mistake in this. There never will be any change in this, and it does not make any difference who you are, you will just reap the crop you sow. If a fellow sows to the devil, so to speak, drinks whisky, lies, sneaks around and thinks he is going to cheat somebody else; do you suppose such a person as that is going to be blessed by God Almighty? Not at all, because he is sowing the crop to evil and he will reap of carnal mind. You can not change it. You may fool the world, but you can not fool this universal law of the universal reaping. You have got to reap as you sow. Therefore, it is the mission of this church to teach that that the right of seed should be sown.

This church is a nucleus around which its branches, all those that think as we think, may center. Now a church organization, of itself, amounts to nothing so far as the old thought is, that we have to attend church to go to heaven, or the thought that you have to join the church to go to heaven. I remember when I was baptised I had lost a little brother, and it was a question in my mind,—he was eight years old,—whether he was old enough to go to hell, for he had not been baptised. He was the next younger than me, and, if there was any question about him, there was no question about me, that I would surely go to hell if I should die, because I had not been baptised. So, the next Sunday after the funeral, I went up and the old preacher preached a sermon. I remember one time he

said he did not care where his text was, just so it was within the lids of the Bible. I do not remember now what kind of a text he had, but I presume it was within the lids of the Bible. I got very much scared and went up to be baptised. He took me four miles, broke the ice in the river and baptised me through the ice and then took me in a two-horse wagon four miles back to a house where I could put on dry clothes. After that I was a sure shot for heaven. I had no more idea of what religion was than I had before, not a particle; but I knew I was in the church and I was saved. I had been baptised.

You see how absurd such thoughts are. The church, of itself, is an organization where all those who are of like faith get together to work for a certain thought and propagate a certain idea, and the more people you have together who think alike and act alike and do alike, the stronger the church is, but it is a thousand times better for the church, if there is any creature who wants to get in, that is pugnacious and wants to argue like this world has been cursed for fifteen hundred years, better for that person to stay out of the church. Very many, I do not know how many millions of people, have been killed for believing or disbelieving this one thought, "that the bread and the wine which is used in the Lord's Supper is real or emblematical." One set of people believed they were the real body or was merely the representative of the body of Christ and the blood of Christ. One side believed that the bread and

wine become the real body and the real blood. The other side did not believe that. Now, as one side or the other would come into power, they would burn the other fellows, crucify them and kill them by the thousands.

That kind of thought does not build up a church, it does not build up a religion. All such work is evil and belongs to evil. If any person wants to join our church that is pugnacious and wants to have his way, we would rather have that fellow to stay out of it. We do not want him around at all, because he is no good to us or to anybody else. Churches do not save. You are all going to be saved, so far as that is concerned, but you will never be saved until you stop sinning; and you will never stop sinning until you get rid of sin and the effects of sin. Ultimately you will see the light and you will know the Truth, either now or some time, somewhere, for all will come to God Almighty because you are His children. The spark of life within you is of God, from God, and as you go on sowing the seed to carnal mind you will reap the very crop you sow. You will be punished; the day of Judgment comes apace, to-day, now. Now is the day of salvation, now is the day of Judgment, now is the day of creation; all is now and all is here.

We have a great work before us and we have to go out in this world sowing the seeds of love. As I have told you before and as our Savior told you and others, love is the power of God. Love is God for God is love, and you only work through love and

you can not work through anything else. If you want to convert anybody, love him. If you want to conquer anybody love him. If you want to accomplish anything love it. Do everything by love. Do not do it with your fist or with a club. Cast your carnal ideas aside, and come to God Almighty and let love be your weapon. If you want to lock your doors, at night, lock them with a prayer. If you want anything to be accomplished, commit your ways unto the Lord and trust, and see how beautifully His promise will be fulfilled. He says He will bring it to pass. Try it, and let the darkest cloud come up that may in your imagination; say, Father, I commit this unto thy care, and I ask you in the name of Jesus Christ to restore harmony. Then trust. See how beautifully He will do His part. Jesus Christ said, *"Whatever you ask in My name, believing, you shall receive."* You must believe and then trust and all will be well.

I think that our people make more mistakes in this one thing than in any other that I know of. They will ask and ask in faith. After they have asked, they will sit down and begin to watch and see whether God Almighty is going to do as He has promised. They are not healed in twenty-four hours. They will write and say, "Well I am not a bit better than I was. I

have been watching this thing all the time, and do not see a particle of difference. You must simply ask and then trust. Throw it out of your mind; know that God Almighty's promises are sure, and then you will get responses and then you will get relief.

I hope, during this next year, that each one of us will broaden our horizon, send out more and more truth, more and more happiness, more and more perfection and God will make each of us giants in this kingdom of good. What a blessing it is to know and to feel that we are walking alone with God, as He leads, and to know we are right because He answers our prayers and we have responses, as we walk along! This is not a blind leading of the blind, but it is God Almighty leading along the pathway of His sunshine, and He blessed with us a responsive truth, an answer, and we know we are right because we have the liberty-giving truth.

"O! my mortal sisters, brothers,
Ye are each, and all, another's;
And the soul that gives most freely;
From its treasure, hath the more.

Would you lose your life, you find it—
And in giving love you bind it,
Like an amulet of safety—
To your soul, forevermore."

Hear, O my son, and receive my sayings, and the years of thy life shall be many.—Prov. 4-10.

The three things we do to get success are—first, persist, and secondly, persist, and lastly, persist.

Lecture--Spiritual Unfoldment.

MRS. O. E. THORNILEY.

Delivered Before the Evangelical Christian Science Church, Sunday Evening,
November 5, 1905.

"For the law of the Spirit of life in Christ Jesus, has made me free from the law of sin and death. For what the law could not do in that it was weak, through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.. For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit the things of the Spirit, for to be carnally minded is death; but to be Spiritually minded is life and peace.

In searching for the hidden or Spiritual meaning of the Scriptures, the first thing necessary to do is to eliminate time and space from our thought; that the Spiritual sense may be realized, as Now and Here. Time and space are things of the world of sense. God and all things spiritual must be considered apart from time and space. Eternity is the unfathomable and unmeasurable now. Now is the accepted time, and behold! Now is the day of salvation. There never was a time when Infinite Mind was not; when it was less than Infinite; when it began to think or express itself: That is—since thought is crea-

tive, there was never a time when God began to create. For without thought mind would not be mind. Thus creation is a necessity of mind, and must have always been. A beginning of creation is as unthinkable as a beginning of God.

We have a world within, a Spiritual world to be created or unfolded. Everything is at first chaotic to the mind as it begins to think, until dispelled by the light of Truth through sound reasoning. There can be no Spiritual unfoldment, without the Divine Spirit. *"The Holy Ghost shall come upon thee, and the power of the highest overshadow thee."* *"Let there be Light."* And Christ is the light, the light that lighteth every man that cometh into the world.

After the new conception there follows the New Birth. This is the awakening or the unfoldment; the beginning of a new life. This new Birth makes us an "Initiate into the Order of the Brotherhood of the Sons of God." By the true "Immaculate Conception" the Christ is born to consciousness. Henceforth all our steps and experiences must be in, and under, the illuminating Light of Christ, the Living Truth. One of the first questions that man is prone to ask

is, What is God, or Where is God? The only answer is to begin with ourselves by first recognizing our own existence. You can not possibly think of yourself is non-existent. Through recognizing your own existence you may recognize your Being, from which you exist. Your thought will expand until you begin to get a conception of Infinite Being. Eternal omnipresence. Man, whose Being is in God, exists from God. Now, because man's Being is in God, he may in consciousness recognize God as his creator. Man has always existed. For what is once true of God, has always been true. God was never alone in this universe. Father and son are both eternal. *"I and My Father are one."* *"I in you and ye in me."* *"I am the light of the world."* God is inseparable from man. God in man is "The Lord, the Christ."

We may never know what God is in Himself; yet it is every man's duty and privilege to form the highest possible conception of Him; and by means of his largest possible definition be able to convey to others that high conception.

The best the infinite being can do is to express its highest conception by its largest definition. "I and God, beside me there is none else." God is all. Life, Love, Truth, Spirit, Mind, Substance and Will; The Being of all beings; the life of all lives, the unchangeable God. We must not picture to ourselves a God in human form, with human limitations and frailties. Such a "graven image" of

the mind is too narrow and restricting for the soul's growth. The more truly we can realize God as Spirit, the more nearly we can comprehend infinity by such a conception of God, the more we are expanded in consciousness. We are elevated, or debased, according to our conception of God: That is to say, men are according to *their* Idea of God, and their Gods are like themselves. A loving man has a God of Love. A revengful man has a God of vengeance, and an intolerant man has an intolerant God. So you can see that the doctrines of eternal torments originated in the heart of man—never in the heart of the Infinite Love. "Whose sun shines upon the evil" and the good, and who sendeth rain on the just and unjust, alike, as we have said. Whatever God, the Father, is; that man, the Son, must be; and those qualities and attributes he is to unfold and bring into bodily expression.

Since God is Life, man must manifest life; and this he does to the degree of his understanding of life. Seeing it uncertain and perishable, his experiences are uncertain; seeing it harmonious, his experiences will be harmonious and life will be a joy, and he will be in the way of demonstrating. Since God is Truth, his offspring should manifest truth in true conditions, and this he does to the degree of his understanding of what Truth is. The secret of being able to realize Life, Truth and Power consists in knowing God, and man's relation to Him. If man fully knew that he is a son of God, and what this means, he

would awake and arise in his might, a victor over the world and the flesh. Immediately on that realization, he would begin to manifest his Divine powers, and enter upon a great spiritual unfoldment. In order to make any attainment in any department in life, it is necessary to have a high purpose and a firm resolve. We are to reject from the mind all that can not be measured by the perfect plumb-line of Truth. We must in the true Christian life learn to walk by the plumb-line, in other words, we must have a straight line to follow and we must follow in that line, not keep moving from one thing to another; if we do the line will not be perfectly straight.

If we are to make Spiritual progress we must, when we have discovered an error, cut it off at all hazards. The mind must be emptied of all before it can be receptive to Truth. How often has our Beloved teacher taught us the Denials or, in other words, that the cleaning out of our consciousness was so essential; how that the weeds of error and falsity must be rooted up before we can plant the fruitful seed of Truth. Our great metaphysical Teacher, the one over all, Jesus, said: *"For every plant which my Father hath not planted shall be rooted up."* In our mind-garden we have full power and dominion, and may mold and shape conditions to suit ourselves; that we can have anything we want, and *when* we want it. We need simply to draw on the Infinite intelligence within, in all Spiritual work. There are two great sources of error that we have to cope with:

The first is that there is another reality and power beside the good, called evil. If, as we have declared, God is good, and good is all, then certainly there can be nothing but good in the universe—in reality—I mean. We do not deny that in the human consciousness there are manifestations of evil on every hand. But those manifestations are due to our own belief. This is the vaporous stuff that falsehoods are made of; simply nothing, claiming to be something. Evil then is a liar and the Father of lies. A lie never had a reality; its nothingness is clearly seen the moment Truth is spoken. There would be no Spiritual darkness, if evil were eliminated from our consciousness. The second great error is that there are two opposing substances, Spirit and matter. In our definition of God we have used the word Substance, affirming that Spirit is all, or God is all. When we say that there is no matter or *so-called* matter, we always have reference to phenomenal aspect, and not to its invisible; for the invisible is the Real. All is Spirit, and Spiritual manifestation. The intelligent use of these denials will aid us in the comprehension of our own true Being; enabling us to see ourselves as Spiritual, instead of material; that we are even Now Spiritual Beings, living in Spirit, in a Spiritual world; that Holiness is everywhere, because God is everywhere, and because everything seen is the expression of God or Spiritual manifestation. *"There is none beside Me."*

If we would advance in unfoldment,

we have got work to do. It appeals to our own better judgment, as a matter of wisdom that we leave *old* unsatisfying conditions, and strive for things higher. Why should we hesitate a single moment, to enter the path that leads to life, the conscious attainment of a Divine estate? Only by the renunciation of the material idea can we realize that *this is* a Spiritual world instead of a material one; that all things are now Spiritual and always have been; that all things are even *now* "very good," as God first pronounced them. When this change of consciousness *is* attained, Health will be natural, Holiness will be natural, and Spirituality will be natural. Our old Ideas are so hard to get rid of, they are so tenacious, that they can not be destroyed without a struggle. Still for our Christ unfoldment they *must go*. The very foundations of the old life must be torn up. The old consciousness must be supplanted by a higher consciousness. In like manner pain and disease will disappear, as soon as you give up the idea of evil and matter as being real.

Not long ago a gentleman was traveling through the West, who was a believer in this Science. He met a stranger who was suffering with a severe toothache and the following dialogue ensued:

"What is the matter with you?" "I've got the worst toothache I ever had in my life." "Do you enjoy it?" "I should say not; I've had it two days." "You must like it pretty well to keep it two days; fifteen minutes is long enough for me to keep a tooth-

ache." "What do you put into a tooth to stop the pain so quick?" "I put nothing in it." "What do you do for it?" "I simply order it off the premises." "Well, you could not order it off my premises." "No, you like it too well; you are fast friends; you hold right to it and are not going to let it go, you believe in it as a reality, have kept it two days and are still holding to it." "Well, sir, so you mean to say that I can get rid of this toothache at will?" "Certainly, when you know how." "Please tell me how." The gentleman thus determined to stop his pain said to him: "I will if you will answer me three questions correctly (to this the man consented, now mark you *the gentleman had his consent*), Is the physical body before me the real man?" "No, sir." "Do you understand your real self to be a Spiritual being?" "Yes, sir." "Do you believe for one moment that this Spiritual being, your true self, the Son of God, ever had or could have a toothache?" "No, *sir*" (very firmly). "Then you have no toothache and you know it." "Well," said he, "I haven't any; it *is* gone and all soreness is gone too." The one glimpse of the Spiritual man has healed you and this is the natural remedy for all our ills.

Now, I tell this, dear friends, to show if possible what we term the realization. It was not that man's thought which healed the toothache, but the realization of the Truth. This little incident shows the basis of all Spiritual healing to be the abandonment of these two racial errors, and

of the realization of the Spiritual, and the Good as the only Real. *"He that overcometh shall inherit all things!* What a blessed thought. Can anyone of us conceive what that all means? Shall inherit *all things?* Dear friends, let us wake up. Also, *"He that overcometh shall sit with Me in My Throne."* *"Even as I overcame, and am set down with My Father in His throne."* Just think of it, dear friends, what we can have; not only can we have all things here and now. But to sit with the Christ in His throne. Then let us ever look to that blessed Christ to God the Father for everything, for wisdom and power and for words to express this great love and Truth to all the world. Since

eternal life depends on knowing God aright. Let us ever live near our ideal which we can only express in words as being all in all. All Life, all Love, Truth, Spirit and Mind. Omnipresent Good. Words are great forces in the realm of life. Be careful of their use. Who talks of hate, of poverty, of sickness, but sets rife those very elements to mar his fate? When love, health, happiness and plenty hear their names repeated day by day, they wing their way like fairies near; then nestle down within our homes to stay. Who talks of evil conjures into shape that formless thing, and gives it life and scope. (This is the law.) Then let no word escape that does not breathe of everlasting hope.

The things that are for thee gravitate to thee. O believe, as thou livest, that every sound that is spoken over the round world which thou oughtest to hear, will vibrate on thine ear. Every proverb, every book, every by-word that belongs to thee for aid or comfort, shall surely come home through open or winding passages.—*Emerson.*

"Talk not of wasted affection! affection never was wasted.

If it enrich not the heart of another, its waters returning.

Back to their spring like the rain, shall fill them full of refreshing.

That which the fountain sends forth, returns again to the fountain."

—*Longfellow.*

"'Tis well with him whose will is strong,

He suffers love to be its active strength;

In doing so he never suffers wrong.

Active love flows from fountains deep
And pure as diamond bright, that
holds and keeps

Within itself the true triumphal power."

Enthusiasm for an object should be combined with common sense. In the one is warmth; in the other clearness; in the one lies the ideal, in the other the program, that will offer ways and means for reaching the end.

—*Sombart.*

Do not say, "I will if I can," but say, "I can if I will."

Testimonial Meeting.

Testimonies Delivered Before the Evangelical Christian Science Church.

Wednesday Evening, September 27, 1905.

MISS MARTHA E. VAN VOAST.—I can not let an opportunity pass without saying something, and although I know there are many here who want to talk, I want to say a word in favor of each one speaking at these meetings. I think that is the beautiful part of our Christian Science, that we, everyone of us, have a word to say. We are here to do our part; it does not matter what it is, we have to do our part.

For many years, I was sick and I seemed to be spared by a miracle from so many things. I knew then that I had something to do and I said, "Father, lead me into this that I am to do; lead me, Lord.

Last Spring, one night, as I was entering a lady's house, I fell and sprained my right wrist, to mortal thought. I held, all the time, that I was a spiritual being and that I could not be hurt, and was not hurt—but all the same the thing grew worse. I started for Bishop Sabin's house, and on the way I stopped at a hospital. The doctor looked at my wrist, but before I saw him, I gave him and myself a treatment that I was the perfect child of God. He looked at my wrist and said there was nothing the matter, that he would strap it and I could come to see him again in the morning. He told me that he thought it was all right. I went to Bishop

Sabin's house and he and his wife treated me about fifteen minutes, the pain left that wrist, but I knew there was something the matter with the wrist, and I knew God would put it back in place in His own time. That wrist never pained me a particle since. That happened on a Wednesday night. On Sunday morning I made some movement of the hand and it snapped like a pistol shot. The something that was not right had gone back into place in God's own time, and I then knew I was on the road to recovery. On Monday morning, the thumb snapped and went back into place. God placed both things back in His own time and in His own way. That wrist never gave me one particle of pain.

I have since known two ladies who had sprained wrists who were not Scientists. I met one, and it was her sixth week, and she said that sometimes for a week at a time she would not sleep a wink at night. I never lost an hour's sleep with mine, no, not a minute.

The other one, on the fourth week of the sprain was having a great deal of trouble. They were not Christian Scientists, and did not believe in our method of healing, and were not treated. I was treated, and my wrist is as good as it ever was. The real acute pain lasted about one hour.

MR. W. S. WHITMAN.—Just after my first coming into Christian Science, I was taken with a very high fever. It grew worse and worse and our friend, the M. D., was called in. He made an examination and called in another friend, another M. D. Both of them concluded that I had to die, and that it was better for me to die in the hospital than on their hands, so they got the ambulance and I was carried out, feet first, to the hospital. I was put into a bed where they put those who are expected to die, the nurse took my temperature and wanted to know who she was to notify. I told her that there wasn't anybody to notify, not for a while yet—anyway, but she insisted and wanted to know whom they were to notify in case anything should happen. I told her that there was nothing going to happen and that I would run the risk. That night the fever got worse, and the next morning I was crazy with it. In the meantime I had Christian Science treatment, the fever symptoms vanished, the typhoid went away with it, the heart and kidney troubles went away with it, and the next day I got out of bed and in exactly ten days from the time they took me out and said I must die, I was home. The doctors told me that I must not eat anything heavy. I was eating beef-steak in less than an hour after I got out, and I continued to eat it about every two or three hours until I got full, and I have never felt any bad effects since.

While I was there, in the hospital,

there was a friend of mine there, too, who I had known for a number of years. They had carried him there with aneurism of the heart. It had pushed his heart two inches and a half out of position, his chest was an inch and a half larger on the left side than on the right, his feet were cold, his fingers were as blue as the sky, his voice was so he could hardly talk. I was in Christian Science, of course, and while I had been crazy, I was talking about it and he wanted to know about it. I told him the best I could and he then concluded that it was the only thing that would do him any good. He tried Christian Science, the heart went back into its place again, the rib that was fully an inch out of place, went into position, his voice got strong, his feet got warm, his fingers got as clear as anybody's. The doctors said that he had to die with the aneurism, he would have to die. He told the doctor he wanted to get up. The doctor was surprised, told him he did not think there was any reason why he should stay in bed, that there was surely something happened to him. He got up and wanted to run a foot race with some one in the hospital, which, of course, they would not allow. The first day he moved himself from one ward to another, carried a lot of things, came out of the hospital next day and went to Bishop Sabin's house. He climbed a long flight of stairs, and went home practically a well man.

This friend of mine asked one of the doctors what they thought of his case,

and the doctor told him it was wonderful; that he thought nature had done it, although he had never heard of a case like it. We had some NEWS LETTERS there in the ward, and the nurses must have got hold of them, for I saw one of them in Church a couple of weeks after, so the doctors must have found out what "nature" it was that did the work.

MRS. E. T. COWSILL.—I was called on last night to visit a lady who was suffering with chills. When I went into her room, she seemed to be burning up. I commenced to treat her and I said she would be all right. She said that her husband insisted on having a doctor. He came and said that she had a chill, and was burning up with fever, and told her she would have to stay in bed two or three days. I went back to see her the next morning and she said, "Mrs. Cowsill, I feel all right, don't you think I had better get up? My husband wants me to stay in bed all day, but I certainly do feel well." I told her, if I felt well, I would certainly not stay in bed. She got up and when the doctor came he said, "My, is this the sick woman that I saw last night?" She told him that she had a good night's sleep and never felt better.

MRS. O. E. THORNILEY.—When I first started in this Science, I had a demonstration, something that I think was done to teach me that I was on the right track. I had tried several other things, but I think this was to show me that I was on the right track.

One night, after I went home from a meeting here in this hall, I took a pitcher and started for the grocer's to get some milk. As I went through the doorway, it was quite dark, and as I stepped off the step, instead of stepping on the next step, I stepped down three. I fell forward, my whole weight on my right foot and knee. My first thought was that my knee was dislocated, and my arm was broken, but I did not say anything. I undertook to rise, but it was with difficulty that I could do so. I got on my feet and said, "I am not hurt, I can not be hurt," and I actually had to take my hand and turn my foot in order to get it around in its right place. My pitcher had fallen quite a distance off. I picked it up and went to the grocer's, got the milk and came home. By the time I had gotten up two flights of stairs I had forgotten about being hurt. It hurt me a little, when I first started to walk, but by the time I had got up the stairs, it had stopped hurting. I sat down and took the newspaper up and started to read. I read for a few minutes and all of a sudden I realized a sort of sensation of pain in my arm. I put my hand on my arm, and I noticed a very large lump there. I tried to get my sleeve up, but I had a cuff on it and it would not go up, and I thought no more about it, until I was undressing for bed and then saw quite a large place where the skin had been scraped off, but it had dried in the meantime, otherwise it would have been bleeding.

I think that was my first lesson that I was really on the right track. I did not say anything about it for about three or four days afterwards, when my attention was brought to it, and I told one of the ladies of the house, and she asked me why I did not call somebody. I told her that I did not have to call anybody, I had somebody to help me up.

How thankful we ought to be that we have such a good God, such a great Creator, one who will help us up when we fall and who protects us, and we need never be hurt!

I want to say to anybody who is cast down or has any doubt about any of these things, just try it, take God into your consciousness, take God at His word. As He says, *Come unto me and I will give you rest, and I am the way, the truth and the life.* These things will lead us exactly on the true track and at the right time.

Mrs. STEVENSON.—While down in the country, this summer, we were sitting out on the porch one night and one of the gentlemen said, "I believe I hear somebody calling." It was a very dark night, not even a star shining. We all ran down to the wharf and heard some one yelling for help, that he was sinking. An old gentleman was there and we asked him about it, he said, "Yes, it is my son. His boat has capsized, turned over and he can not swim." In the meantime somebody from the wharf had got a boat and was rowing out to him, and got him. Some one said to him, your mother did not know anything about

it, did she? He said that he hoped not, and went on him. His mother, for a few months past had been reading the NEWS LETTER. That was all she knew about Christian Science, simply what she learned through the NEWS LETTER. The next morning some one spoke to her about it, and asked if she heard her son calling. She said that she heard him calling, but she said, "I was undressing for bed." Then they asked her what she said, "I did not do anything, I simply kept on undressing, and went to bed. I knew he was all right, I knew the Lord would take care of him, I was treating all the time."

I wonder then if there was a lady in this church that had a son, who if she heard calling for help, would kept on undressing and gone to bed. I thought it would put some of the older Scientists to shame if they could have heard that woman talk. All the Science she had was what she got out of the NEWS LETTER, but she also had complete faith in God.

Mr. WARD.—In the first chapter of Genesis, the words are, "*God said let us make man in our image and in our likeness and give him dominion over the birds of the air and the beasts of the field and everything that creepeth on the face of the earth.*" I had a little experience this summer which, at the time, surprised me a little, in this dominion. It was on the 30th of June, 1905, I took a ride on my bicycle and went out into the woods to be alone in prayer and meditation. As

(Continued on Page 163.)

Washington News Letter

PUBLISHED MONTHLY.

1329 M St. Northwest, Washington, D. C.,
U. S. A.

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OLIVER C. SABIN, JR., - BUSINESS MANAGER.

*Entered at the Post-Office at Washington,
D. C., as second-class mail matter.*

SUBSCRIPTION RATES:

Single copy, one year.....	\$ 1.00
Eleven copies, one year.....	10.00
United States and Canada.....	1.00
Europe, Asia, South America—in those countries in the Postal Union	1.25
Oriental Asia, with postage addi- tional	1.00

SINGLE COPY RATES:

One copy10
100 sample copies	8.33

ADVERTISING RATES GIVEN ON APPLICATION.

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Unchain the Truth

THE NEW BOOK.

The book, "The Evangelical Chris-
tian Science Instructor," will be
ready for distribution by the time
this editorial sees the light. By an
inexcusable delay, our publishers de-
layed the finishing of the book on
time agreed and then, again, our read-
ers must take into consideration that
in the publication of a large edition
of a book it takes more time than one
would imagine, and furthermore, they
all take advantage of you and will lay
aside a book, after they have it under
way and have your copy, and take

up hurry jobs that they have to take,
and consequently, the delay has been
annoying in the extreme.

We think this book is the very best
teacher that we have ever published;
it gives ten chapters upon the funda-
mental principles underlying this
subject of God healing, and eight
chapters, as I remember, answering
questions of every character, which a
large class could conceive of. These
questions and answers are published
in full, and are the most comprehen-
sive treatise upon the subject of this
divine science that we have ever seen.
It ought to be the means of teaching
all how to heal the sick. The lectures
are substantially the same as are giv-
en in Washington, where persons
come and take private instruction,
although all the details necessary one
can not give in a public lecture, so
well as in a private class.

CHRISTMAS GIFT.

Before next issue of the News Let-
ter reaches our readers, Christmas
will have passed, probably, and it will
then be too late to give a Christmas
present. We, of the News Letter, af-
ter mature deliberation, have conclud-
ed to give our readers this offer: to
any person sending us \$1.00 for the
renewal of their own subscription and
send one or more new subscribers, en-
closing one dollar for each one, giving
the name and address of the new sub-
scribers, together with ten cents,

to pay the postage on the book, we will give the News Letter to each of the subscribers, for one year and to each of these subscribers a copy of the new book, "The Evangelical Christian Science Instructor." The regular price of the new book is \$1.00. This offer will hold good only for and during the month of December. All letters mailed during the month of December, in accordance with this offer, will be honored and the offer will hold good even if the letter is received after the month has expired. Those who wish their books sent registered, should send ten cents in addition to the regular postage, which will be, we suppose, about ten cents.

OUR OTHER BOOKS.

For the month of December, to all those who will send us twenty cents, we will send a copy of the book, "Christian Science Made Plain," a paper covered book of 174 pages. This is a most excellent book, giving many formulas of treatments which are not in the new book forthcoming. Those who wish our other books to be sent to themselves or their friends, can get them in accordance with our combined offers published in the back of the News Letter. These offers are as cheap as they can be given.

GIFTS ARE APPROPRIATE.

There can be no more appropriate gift in the world, to a person who is

seeking knowledge, than to give them one, or all, of these books. This Science is the pearl of great price, the gift of the Holy Spirit, and we can receive it only through study and prayer and these books will teach all how to obtain it. One does not have to believe the word of any human being of the truthfulness of this Science, but all you have to do, is to study and to pray to God for wisdom and spiritual understanding, and they can then demonstrate, themselves, and know that God does through man heal the sick and destroy all the inharmonies of life. Let us urge each one of our friends to preach the Gospel, send out this lifeline to as many as you possibly can. Those who have advanced money on the publication of the new book should send in a list of their names so that they can all go in time for the Christmas Greetings.

CLASS INSTRUCTION.

The next private class instruction, by the editor of the News Letter, will commence on Monday evening, January 15, 1906. These classes, as is understood, are only for those who wish to make this Science work their work for life. If a person simply wishes to know how to heal the sick and demonstrate along the simple lines of metaphysical work, they can obtain this knowledge from the reading and study of the books, quite well, and it is not necessary for them

to go to the expense of private instruction, but those who wish to make this work their life work and become thoroughly scientific in all their ideas and practices, will find the private instruction very beneficial. The terms of such teaching is \$50.00 for each student, payable in advance, for the term of one month, four lessons a week, but after persons have gone

through one course, they can take as many post-graduate courses as they choose, while we are teaching others, free of charge. A person has to pay but once. Those who wish diplomas in addition will have to pay \$5.00 each for the diploma. None of this money goes to the teacher of the class but it goes to the church coffers and the church secretary, for the work.

Oliver C. Sabie

BISHOP.

GOD'S WAY.

There are two ways of covering sin—man's way and God's way. You cover your sins, and they will have a resurrection; let God cover them and neither devil nor man can find them.

There are four expressions in the Bible with regard to where God puts sins. He puts them "behind His back." If God has forgiven me, who shall bring a charge against me? "He has blotted them out as a thick cloud." You see a cloud to-night, and to-morrow there isn't a cloud to be seen. "He casts them into the depths of the sea." Someone has said, "Thank God that it is a sea and not a river; a river might dry up, but the sea can not." The greatest blessing that ever comes to me this side of heaven, is when God forgives me. Have you been forgiven? The fourth expression is that

He removes them "as far as the East is from the West." Do you know how far that is? Perhaps some good mathematician will figure that up.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then make sure you are forgiven.—Dwight L. Moody.

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth; but I say unto you, Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.—Mat. v, 38-42.

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soon as I got seated and had taken out my Testament, to read, a mosquito stung me on the hand. I looked around and they were really thick about me and the thought came to me, now if the mosquitoes stay, I will have to go or be uncomfortable. Then the thought came, why God gave you "dominion over the birds of the air and the beasts of the field and over everything that creepeth upon the face of the earth," I have that dominion and I said I will use it. I do not think it was over a minute until every mosquito was gone and I never got another bite while I was there or anywhere else. To my knowledge, since that time, I have never gotten a bite

or a sting by a fly or mosquito or insect, since that day.

I believe that I have perfect dominion over every creature on the face of this earth. I feel and have felt that I would not be a bit afraid to face the most vicious animal or beast of the field. I would feel perfectly confident that God did give me dominion over that himself. I believe that we have that dominion, but it is not dominion, to shoot, or to destroy, but it is dominion to conquer through love. I realize that to the fullest extent. I have often had most vicious dogs rush out at me, but as soon as they come anywhere near, they look at me and walk off. I am not a particle afraid of them for I have dominion over everything.

SOME OTHER DAY.

There are wonderful things we're going to do

Some other day.

Some wonderful plans we'll carry through

Some other day.

There are loving words we're going to speak,

There are burdened souls we're going to seek,

We are going to help the poor and weak,

Some other day.

Some glorious victories we're going to win

Some other day.

We are going to conquer besetting sin

Some other day.

There are beautiful flowers we're going to pick,

There are wreaths of kindness we're going to make,

We'll visit the poor, the needy and sick,

Some other day.

Ah, yes, but perhaps it will be too late

Some other day.

There are wonderful changes while we await

Some other day.

For the tender words that hearts now crave,

And the wreaths of kindness which we now save,

May be kept to be laid upon the grave

Some other day.



Mrs. Mary C. Sabin.

Christmas Coming.

MRS. MARY C. SABIN.

This is the last opportunity which we may have before Christmas, to speak a word to our readers of that beautiful occasion.

Nineteen hundred years ago, the world was under the dominion of the Roman empire, the children of Israel—God's chosen people—were vassals of that nation. They were looking forward to the time when a Redeemer should come to them. The idea was that this Redeemer would be of a secular character and be a King, who would conquer all of his enemies and, that God would set him up forever as the Prince, the Messiah, of the Jewish people. In the year of our Messiah's birth, the Roman government ordered that the people should be numbered—that is, a census be taken—for the purpose of knowing how many soldiers, etc., they could call, if ever occasion required, and to know the number of their vassals. Among those people who wended their way to be numbered at the place of their family's nativity, were Joseph and Mary, who were descendants of David and whose family home was Bethlehem, in Judea.

The hotels were crowded, and there was room in which to cover but few of those who came, and Joseph and Mary, with perhaps hundreds of

others, were put into temporary buildings, in and around the city. Joseph and Mary were housed in a stable. All the troughs that were made to feed the cattle in, were made either of stone or of a kind of cement, and when Mary found herself in travail, because of the birth of a child, she, after it was born, wrapped it in such clothes as could be found, swaddling clothes, and the child was laid in the manger—that is, in the trough, instead of a cradle; because there was no cradle, and there they remained so long as it was necessary to stay in Bethlehem.

About the time of the birth of our Savior, there appeared to certain wise men in the East a star, which signified to them, through revelations had from God, that the Redeemer of the world was born, and the new star they saw was His star and they determined to go and worship the child. They loaded their camels with such presents as they thought necessary, and three of them took up their march and followed the star. In their way, they came by Jerusalem and called upon Herod, who was then the reigning king, under the Roman empire; he was called a king, although he was a vassal. They told Herod why they had come and Herod, becoming jeal-

ous, requested these men to come back and tell him when they had found the Messiah, so that he too might go and worship, intending to kill the babe that was born. After leaving Herod, the star again appeared and they followed it until they came to Bethlehem, in Judea, and it stood over the place where Mary and the babe were. They came, they found, they worshipped, they gave their presents and returned to their own countries, in another way.

The shepherds, whose duty it was to herd the sacred flocks, the flocks that were set aside for the benefit of the priests and sacrifices, were aroused in the night by heavenly visions; the heavens opened and they saw angels in choirs innumerable, singing a beautiful song, a song of Love, a song of Praise, thanking God for Peace and Good Will that had come to men, that Love had come to take its place among the children of men, and they soon too came and found the babe in the manger, and they, too, gave their alms and adoration.

The birth of this child inaugurated a new system, a new thought, a new religion. The doctrine of Love, Good Will and Peace to man was established upon the earth; hate and reprisal, vindictiveness and malice were destroyed and the realization of perfect good had come to take its abode with the children of men. Since that time, Christmas has been a day of rejoicing, of Love, of Happiness and it is

that time of the year when all, who have hearts of Love, open up and open out—they become free, become liberal and they become filled with Love. They become filled with the desire to make some one, somewhere, better and happier. This is the universal thought wherever the Christian's Christmas is celebrated.

I wish to urge upon those of our readers, everywhere, that they make this Christmas one of perfect sweetness and endeavor, somewhere, somehow to do good, to the best of their ability and send out your Love tokens—send such as will have a tendency to upbuild and brighten the mind and enlighten the understanding of those of your brothers and sisters; send out the Truth, throw out the lifelines, and God Almighty's blessing will rest with you, rest with you now and will rest with you forever. I send to all of my readers, my dear loved ones, my benediction:

God bless you all. God does bless you all; God does give to each of you Wisdom and Spiritual Understanding. God does give to you, during the coming year, Comfort, Sunshine and Happiness, and drives sorrow, anxiety and want from the door of all and gives each a Realizing sense of the Allness and Perfection of Good.

If you rise superior to your disappointment, whatever it may be, you are adding a hundred per cent. to your power to conquer future difficulties.

Believing.

WINFIELD S. WHITMAN.

"Let not your heart be troubled: ye believe in God, believe also in Me."

Any one that has a mind believes in God. Even though they deny it, yet they have some place in their heart where they *know* that God is. If they do not believe in God as a personal being, they will believe as we do, in His attributes; that is Love, Wisdom, Power, and Spirit. Now as God is His attributes, they do believe in God even if they say they do not. But believing in God and in our Savior are two different things. There are thousands of people that believe in Him, worship Him and pay reverence to Him, but in the wrong way.

If we believe in Jesus Christ as the Son of God, and take Him at His word, we will not have to say that we believe for all will know it. We will rise from our old conditions, and "*behold all things have become new.*" We will see differently, feel differently and act differently. But best of all, we will do as he did.

*"Ye believe in God believe also in Me." * * * "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."*

In the 64th verse of the 12th chapter of John, Jesus said: "*But there are some of you that believe not.*" While this was spoken to His apostles,

it is just as true to-day as it was then. There are thousands of Christians "who believe not," while they call themselves followers of Christ or at least believe He was the Christ; and except the teachings of our Savior as true. I say they accept His teachings—they do not,—that is a great many of them only accept part of His teachings. They are willing to say as Peter did, "*And we believe and are sure that Thou art the Christ, the Son of the living God,*" but that is not a Christian. To be a Christian is to be a follower of Christ. We are told in the Acts of the Apostles, that the Apostles were first called Christians, a name probably given to them because they were followers of Christ. The dictionary gives that same definition for the word Christian to-day. A follower of Christ means to follow Him in every way. You must do the works that he did. Those two familiar verses quoted so much in this church are prominent among the verses in the Bible where a believer is spoken of most, so that you can tell who believes—one from John that I have already used, and the other one from Mark:

"And these signs shall follow them that believe. In My name shall they cast out devils, they shall speak with new tongues (or understanding), they shall take up serpents and if they

drink any deadly thing it shall not hurt them, and they shall lay hands on the sick and they shall recover."

A very poor and weak argument is sometimes made against us for taking those verses as true; it is that they are not intended for us, but for the apostles only. That is very weak. If that is true why did they put it in writing and sent it down the ages to live forever? We are told that the Scriptures are inspired and those little verses are in the Scriptures Jesus has said in substance "*Heaven and earth shall pass away, but My words shall never pass away.*" The time is coming and coming soon, I hope, when every Christian will believe them and put them in practice. This is the mission of our church, and we are being blessed in the work and the signs are following us.

It is one of the greatest blessings on this earth to know and realize that you are so close to God that "*Ye can ask what ye will and it shall be done unto you.*" That is the condition we are in. All can be in it if they will study and pray to God for wisdom and the Spiritual understanding. When you have that knowledge that the understanding will give, and you can have it, you will see the beauty of Jesus' words, "*Let not your heart be troubled, you believe in God, believe also in Me.*"

HOW A BEAUTIFUL HYMN WAS WRITTEN.

One day Mr. Wesley was sitting by an open window, looking out over the

bright and beautiful fields. Presently a little bird, flitting about in the sunshine, attracted his attention. Just then a hawk came sweeping down towards the little bird. The poor thing, very much frightened, was darting here and there, trying to find some place of refuge. In the bright sunny air, in the leafy trees of the green fields, there was no hiding place from the fierce grasp of the hawk. But seeing an open window and a man sitting by it, the bird flew, in its extremity, towards it, and with a beating heart and quivering wing, found refuge in Mr. Wesley's bosom. He sheltered it from the threatening danger and saved it from a cruel death.

Mr. Wesley was at that time suffering from severe trials, and was feeling the need of refuge in his own time of trouble, as much as did the trembling little bird that nestled so safely in his bosom. So he took up his pen and wrote that sweet hymn:

"Jesus, lover of my soul,

Let me to thy bosom fly,

While the waves of trouble roll,

While the tempest still is high."

That prayer grew into one of the most beautiful hymns in our language, and multitudes of people, when in sorrow and danger, have found comfort while they have said or sung the last lines of that hymn.

God will not make Himself manifest to cowards.

THE UNIVERSAL NEED.

Religion is as essential to the life of man as is food. We must believe in something—we must look up to something. There is an unquenchable impulse outreaching, upreaching in the human breast. Someone has spoken of religion as the “homing instinct of the soul.” Among all peoples, from the most primitive to the most cultured, under one guise or another, this need of man’s nature makes itself known. To each, his own particular phase of this universal feeling makes the strongest appeal; his religion is “the best.” For each who feels so, it certainly is. And we must all, perhaps, pass through this stage of deep, and, for the time, unswerving loyalty to a series of symbols, the expression of a certain point of development, before we come to feel the underlying oneness of all—all humanity—its needs and their answering truths. The very symbols, however, the very forms and creeds that at one time were most helpful to us—even necessary—at another become outgrown and useless. It is then the part of wisdom not to try to put new wine into old bottles, but to “press on toward those things that are before.” That the time-worn forms of expression and belief no longer hold for us their accustomed inspiration should not argue dearth of spirituality, but on the contrary, “let the dead bury their dead;” there is a new gospel for us to preach now. It is our foolish fanaticism about the inessentials, the outward husks of things, that cuts us

off from fresh revelations. The “Spirit of Truth” that shall “show us all things” can find no lodgment where the mind is fixed on the outward shell of things. It is only as we keep in quick and vital touch with the soul of things, the underlying verity of the symbol, that we are open to new truth. Unless we know the symbol as symbol only, it will prove eventually but a millstone to drag us down. There is good—God—in all. “Where love is, God is there.” It is the deeply underlying love in every true phase of religion that is the enduring element in it, and it is this that will at the last serve as the bond of union between all. For there shall come a time, I believe, when one shall not have need to say to his brother, “Know the Lord, for all shall know him, from the least unto the greatest;” each shall understand the heart-speech of his brother and that language shall be love.

“New Thought” does not aim to form a sect; it can scarcely be said to have a creed. It is founded on the omnipresent, omniscient and omnipotent love of God. Its work may rather be called the further discovery of God’s laws than the marking of new lines of division.

Religion is, first of all, a question of feeling; we “feel after God.” Thought is forever inadequate. It is through this great underlying element of feeling that we come near to God and to each other. Jesus asked what was the first and great commandment, and when the answer came, “*To love the Lord thy God with all thy soul and thy neighbor as thyself,*” He said,

"This do and thou shalt live." Nothing else is truly living, nothing less can constitute a live religion. Love to God and man is all there is of life. Love begets service—service of mind and body. The soul that loves must of necessity find its happiness in service, and this is all there is of religion. It is only on the surface of things that there appear to be many religions in our world. Through love and service we enter into and understand the basis of all religion. The world is seeking earnestly, as never before, a bond of unity. The call comes from the ends of the earth and it echoes to the uttermost lands again. Commerce and the arts of war and peace, every toward and untoward circumstance, in some way, great or small, contributes finally to this current of mutual understanding, forbearance and love. "We are members one of another," and only as we realize this can we realize our own highest possibilities. If we have a religion that separates, we may seem to be gaining outwardly, personally, in self-control, purity or spiritual insight, for a time—temporary withdrawals are necessary at certain stages of development—but no lasting good can come of any form of separation, anything that savors of the "holier than thou" feeling, any barrier to the full tide of sympathy that should flow freely from every soul to every other soul. It was not the Master's way to stand aloof. Nothing He ever said conveyed any sense of separateness. His life was lived in the stream of life. The lowliest could come near to Him. He

was "not far from any who needed" Him, and as one of our own time has sung, "Closer is He than breathing and nearer than hands or feet." Service to God is best given through service to man. We may march under different colors and call ourselves by different names, but in our hearts we know we are all children of the one Father and in this Father's house are many laws operative, but all under the one great law of love. The way of life taken by one is the way that all must tread, and none may make the laws of God of non effect. We must know the law to obey it. We find laws in many books and many bibles, innumerable laws, but there is one great final tribunal before which all these must pass—the law of God for each of us that is written in the soul of each. Once we know this, once we give it its rightful place in our outward lives, it will never again lose its sovereignty over us. We must go to the center, we must find the God within; only so can we truly interpret the world. God is the power in us to will and to do. Only as we give ourselves up to this working of the universal will do we come verily into the full tide of life—do we find ourselves. Only through our unreserved fidelity to the law of God in our souls do we come into the fulness of truth. All that is true, all that is harmonious, all that makes for health of body and mind, is the voice of God in our souls. It is by such testimony that God speaks in the life. If once we could realize this—once free ourselves of our bondage to outward law, super-

ficial and artificial rulings—then all our problems and difficulties would disappear, and we would live simply and freely the life of the spirit. The voice of the spirit is one—the same voice operative in every life, throughout all life. And it has but one message for every soul—Love. It is toward a fuller realization of love that all the outreach of soul we call religion tends. The surface differences, useful as they are at various stages of development (for all minds have not the same strength or breadth of vision), will eventually disappear.—*Charles Brodie Patterson in Magazine of Mysteries.*

READ THE BIBLE.

From the Phila. North American.

"Old and young people do not read their Bible as their ancestors did," says a writer in the *Church Standard*. "It has become for many an obsolete book, never opened." A more casual observer of such matters than the writer in the *Church Standard* could see that the assertion is solidly based on fact, and a most regrettable fact it is. Moral and religious considerations aside, we can ill afford to lose the literary influence of the Bible. In vocabulary, allegory, epigram, poetry, simplicity of treatment, forceful presentation and general style, there is no other work or collection of works in existence to equal it.

The Sunday school constitutes an excellent course in literature, and the man or the woman who has grown up

in its influence, who has learned the golden texts and listened attentively to the expounding of each lesson, is better fitted to write, better fitted to read, better fitted to talk and to think than the man or the woman who has been so unfortunate as to miss its training. The *Church Standard* believes that the materialistic spirit of the age is responsible for the decline in Bible reading; that as a people, we are grasping always after tangible things and that we find little to interest us in a book which puts so much emphasis on things that are unseen.

No figures are produced to show that Americans are more blind to the value of the Bible than Europeans, and in the absence of such statistics we should hesitate to impute to the United States as a nation a more glaring lack of appreciation than the facts warrant. But whatever the cause may be, it is to be hoped for the sake of culture and learning, as well as for the vital sake of righteousness, that the Bible will be restored to the pre-eminent place it deserves.

THE NEW YEAR.

To the Washington News Letter.

May peace and plenty crown each
coming year,
And in life's cup no bitter drops
appear;
No sorrow's cloud obscure life's set-
ting sun,
But Hope's bright bow bespan life's
journey run.

JOHN D. MILES.

DON'T WORRY.

Advice impossible to follow unless one knows why one need not worry.

Your child is ill and your mother heart is torn with anxiety. Remembering what you have heard or read on the don't worry subject you declare your freedom from fret and perhaps hum a little tune as you go about your work in attestation of your deliverance from fear.

This mental condition will last if the child improves, but if an opposite phase appears, worry seizes the reins and goes galloping off with you.

The bare declaration of "I will not worry" is utterly without power except when there is nothing at hand to worry about.

Your friend is in trouble and you are powerless to help. You go all over the intellectual arguments against worrying and make vigorous protestations concerning the sin and the foolishness of it. You tell yourself that each individual must work out his own salvation and that it is good for him so to do. Why should you worry about something you can not help? You will not spend another anxious moment over the trouble. You are quite sure you are on top of it. Nobody will ever induce you to worry again.

You feel quite chipper for a little while after this, but by and by the man who needs the money or the position takes a notion to drop in for a few minutes and you hear the woeful story all over again. There is nothing now between him and his family

but starvation or suicide. Disgrace stares him in the face, etc., etc.

You listen to all this stuff and then wipe your eyes and poke around for a five dollar bill. To keep your caller out of disgrace or jail, perhaps he requires a hundred times that amount, but the five which you need yourself will keep starvation at bay for a spell, and you feel somewhat better. You tell yourself that you have done your duty and this performance ends all your worry and perhaps you add to this statement—all your interest. We are often very brave after having given what we can not afford in order to make *ourselves* feel more comfortable.

This is one of the most subtle forms of selfishness and self-delusion.

"I have got through worrying," says the neophyte after reading with great interest some eloquently worded advice on the subject. "Why, that's what's the matter with me. Worry has made my eyes dull and my chin flabby, and it never has done one bit of good. Just see how I took on when John was going through that strike and when the baby had scarlet fever. They both came out all right and here am I looking like a woman a hundred years old. Now let me tell you one thing, I have got through worrying."

Yes, till next time, as every one who reads this article will testify unless happily there be one who understands and practices the scientific method of disposing of negative appearances.

To begin with a condition of security is not reached by an effort or by repeated efforts of the so-called indi-

vidual mind. Mortal will sometimes stand the strain of protesting, fighting and kicking against the pricks of a long time.

I will and I will not seems to act as a protection against sickness and the invasion of other sins. But it is all fight and no peace. The smoke of battle is always in evidence.

Such are mental boasters.

"Behold! what have I done," they say: "and if I can ward off disease and poverty and old age other people can do the same. But they must be everlastingly alert. They must stand sleepless warders at their own gates."

If this is not chronic worry what can it be called?

Think of standing day after day and possibly year after year—if human endurance can hold out so long—with a loaded mental gun on one's mental shoulder, ready to fire at poverty, microbes, malaria, or whatever other imagined thing may seem about to make a raid!

After a while gunner and gun get at loggerheads. It seems to the gunner as if he loaded with the usual care and aimed according to precedent, but the weapon has a habit of kicking and he grows lame and tired and human will reaches its limit.

There never was and there never will be a case where purely mental determination unsupported by divine methods did not and will not come to grief. "I will" and "I will not," however pluckily uttered and apparently lived up to, never yet brought lasting peace and real success to any human being. Pains and aches and griefs

and fears may be fought off with a gun for a short time or seem to be so prevented, but there is no virtue and no solution in the fighting attitude.

So it comes to pass that the only way not to worry is to be so filled with divine intelligence as to *know* there is nothing to worry about.

"He who dwelleth in the secret place of the most high shall abide under the shadow of the Almighty." In this divine kingdom there is no sickness, no poverty, no friction, no guns. There is no necessity of mounting guard at your own gate because you haven't any gate. It is one great blessed, pure, happy country and once here there is no disposition to stand about gates or hunt for trouble that does not exist.

When we discover that this is the one and only kingdom, and that the sorrows from which we complain are each and every one nothings imported from nowhere we shall be able to be of some real service in the world, for surely if God is all Truth the race must have manufactured its own falsehoods and we all know that a lie never had a leg to stand on. God is not related to sin, sickness or death.

To regard what may seem to be the serious sickness of the baby or another as a nothing, a habit shadow, will deliver the baby and teach the whole family a needed lesson.

There will never come an end to worry until the Allness of the Infinite is practically recognized. Fear cannot be exercised by the human will. It may be held in a crouching position for a short time, but "*be not deceived,*

God is not mocked." Sooner or later the strong arm weakens and the much vaunted brain power gives way.

In the abode of Righteousness, where we all belong, there is no striving and no fighting of the human will by the human will and there can be no worry because there is nothing to worry about.—*Eleanor Kirk in Nautilus.*

TAINTED GOLD.

We are in receipt of a little book of 30 pages from our old friend, Hon. J. G. Wait, of Sturgis, Mich. The thought which brought the book to the light was the controversy which was had over the gift of Mr. Rockefeller, the oil king, to the Congregational Church, for the benefit of the heathen. Mr. Wait's book is quite amusing, filled with home thrusts, and his conclusions, to his mind, are certainties. He says if the gold had been sent by Satan himself, that they would take it and then explain it was for a good use. He thinks it is a clear case of the kettle trying to call the pot black. He quotes the old, familiar lines of Memnon, as follows:

A MERE MATTER OF WORDS.

The merchant calls it profit, and he
winks the other eye;
The banker calls it interest, and he
heaves a happy sigh;
The landlord calls it rent, and he
tucks it in his bag;
But the unpretentious burglar simply
calls it swag.

The price of this little book, post-paid, is 10 cents. The amusement

that one will receive by reading it, will well repay the investment.

Of Mr. Wait, personally, we can say that he is a highly, honorable, upright, intelligent, go-ahead citizen, but he, in common with a great many others, got a considerable bit of disgust on themselves over the late controversy had by the preachers, inasmuch as they made their noise to the public, but carefully kept the money. Had they given back Mr. Rockefeller's money, then we could have had some confidence in their sincerity, but Mr. Rockefeller got kicked thoroughly for his giving and they kept his money just the same.

MARSHALL, TEXAS.

Bishop O. C. Sabin.

MY DEAR BROTHER: The NEWS LETTER for October received and read, and I thank you for the lecture on the "Rock" in Maine, "Trust in God." 'Tis the sweetest sermon I ever read. O, that the people would only take up this beautiful "trust and love religion." Only think what a blessing it would be for Spirit, Soul and body. A lady told me that she knew it was good, but so unpopular she could not accept it. The idea, when a knowledge of this blessed eternal religion is worth more than the whole universe!

In Truth and Love,

Mrs. F. M. P.

He who would live in the Kingdom to-day, must learn to give everything in life its true place. The misplacing of thoughts words and deeds, is the root of all evil.

OPEN THE DOOR!

Open the door, let in the air;
The winds are sweet and the flowers
are fair.

Joy is abroad in the world to-day;
If our door is wide it will come this
way—

Open the door!

Open the door, let in the sun;
He hath a smile for every one;
He hath made of the raindrops gold
and gems,

He may change our tears to diadems—
Open the door!

Open the door of the heart, let in
Strong, pure thoughts which shall
banish sin:

They will grow and bloom with a
grace divine,

And their fruits shall be sweeter than
that of the vine—

Open the door!

Open the door of the heart, let in
Sympathy sweet for stranger and kin:
It will make the halls of the heart so
fair

That angels may enter unaware—

Open the door!

—*Kindergarten Magazine.*

A HEADACHE HABIT.

WHAT POST-GRADUATE MEDICAL STUDENT
EXPLAINED TO ONE WOMAN.

The woman who has a headache
regularly every Sunday said she won-
dered what was the cause of it.

"You have the headache habit,"
said the post-graduate medical stu-

dent. "You cultivate that Sabbatical
indisposition."

The woman protested that to cod-
dle such misery was the last thing in
the world she would think of doing,
but the student silenced her with a
flourish of his coffee cup.

"You may not encourage it con-
sciously," he said, "but you do so
subconsciously. The periodicity of
inconsequential ailments—"

"I hope you don't call headache in-
consequential," the woman put in.

"Of inconsequential ailments," the
student went on, "is due in most cases
to persistent cultivation. To start
with, you probably awake for two
successive Sunday mornings with a
headache by chance. When the third
Saturday evening came round you re-
membered your affliction of the two
preceding Sundays, and you said, 'Oh,
dear, I wonder if I will have a head-
ache tomorrow?' You thought of it
several times before you went to
sleep, and as a result you did awake
the next morning with the same old
aches and pains. You kept on think-
ing about it every week—in fact, you
rather looked forward to it, and at
last the headache habit became second
nature with you. It is that way with
many a man, who went so far as to
have the rheumatism habit. It struck
him every Tuesday. On all other
days of the week his fingers were as
supple as yours or mine, but on Tues-
days his right hand and wrist were so
stiff with rheumatism that he could
not write his name. The theory of pe-
riodicity of disease brought about by
unconsciously cherishing a chance
pain explains his rheumatism, and it
explains your headache."—*New York
Times.*

LOVE.

Love is a very winsome personage and will conquer where wealth will fail. Spite and vindictiveness when taken to task with Love are always vanquished by her gracious and winning manners.

For instance, if you love a person with all your heart, neither hatred nor any malicious thought can enter your mind, because by so doing you would injure your friend, whom you would wish no one else so hurt, and of course, you would not wish to hurt that person yourself. When Love meets hatred, or any so-called thought of the material mind, she smiles cheerily and speaks kindly, and the former reciprocates the latter's cheery manner and buoyant spirits, and it is thus Love is always the conqueror.

One day a shepherd was attempting to drive a flock of sheep into a pastureland, where the only means of gaining an entrance to it was to pass through a very small gate, with barely sufficient space for a man to go through. The sheep, evidently, did not wish to enter just then, and though the shepherd tried and tried again, they remained firm to their resolution and would not obey his angry shouts or, if some obeyed and went in, they would run out again while the shepherd tried to get the others in. But at that instant a farmer happened to be riding past and seeing the state of affairs, he dismounted, and with a courteous, "Good morning, sir," asked if he might drive through the sheep, and as the shep-

herd answered in the affirmative, he spoke kindly to the sheep and coaxed them, and in a little while they went through without further ado.

This farmer had gained a reputation as being kind to animals. Thus, as this person was of a loveable character, and there are many other incidents which prove Love is better—far better—than wrath, he was obeyed. No matter what the opposition may be, Love will conquer!

ROSE EVELYN FOLEY,
Age 12 years.

PUSHING FORWARD.

There is always a way to rise, my boy,
Always a way to advance;
Yet the road that leads to Mount Success

Does not pass by the way of Chance,
But goes through the stations of Work
and Strive,

Through the valley of Persevere,
And the man that succeeds, while
others fail,
Must be willing to pay most dear.

For there's always a way to fall, my
boy,

Always a way to slide,
And the men you find at the foot of
the hill

All sought for an easy ride.
So on and up, though the road be
rough

And the storms come thick and fast,
There is room at the top for the man
who tries.

And victory comes at last.

—Success.

NEW HAMPSHIRE IN THE FALL.

Letter from a Maine Student.

After weeks at Popham Beach, where we enjoyed an ideal life on the ocean wave, as well as instruction from the lectures, which it was our privilege to attend, we wended our way to the New Hampshire coast and tarried at a farm, whose broad green fields were beautified by woods, "tall and wide of odorous pine," and a profusion of wild flowers everywhere. The golden-rod and purple aster, vied with each other in decorating the roadside, and the foliage of the maple glorified the woodland.

Inspired with the Truth which had been revealed to us more clearly during the weeks of study, we were greatly impressed with the beauties of nature about us.

One of the perfect days in the middle of October, which must have been Lowell's "Day in June" in the "stilly twilight" of old age, we started on the electric cars for a ride to Hampton Beach. The air was filled with the perfume of fruit and grain in the warm sunshine, and shrub, through groves and by the roadside. At our left were oaks, whose deep terra-cotta foliage was mixed with the bronze of the chestnut. At the right, growing alone in a field, a tall pine whose trunk, guiltless of branch or stem, was covered with the rose-red ivy, and at the pine's green crown, its many delicate sprays swayed gracefully in the autumn breeze. We gazed with reverence upon the changing

scenery, as the landscape revealed new pictures, and softly whispered, "I saw a new heaven, and a new earth; for the first heaven and the first earth were passed away. * * * 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." The sound of the waves dashing upon the beach reminded us that the end of our trip was near, and soon we were seated on the rocks enjoying the pleasures of a day at the beach. I was interested in watching a piece of driftwood as it was tossed, at first it seemed helplessly, by the waves. I thought that even this bit of wood could teach us a lesson. It did not *fight circumstances*, but floated with the tide, and took advantage of the first big wave, to land upon a rock. Far out at sea, the waters were like glass, and the wonderful opal tints delighted the eye.

On our return trip, we noticed the russet grass of marshes, in contrast with the brilliant foliage of the landscape. A squirrel startled by our approach, ran along the stone wall, then paused and looked curiously after us. Passing an old apple tree, we caught a glimpse of the downy woodpecker, creeping up the trunk in search of food.

As we arrived home, we looked with admiration on the beautiful golden maples which grew either side of the entrance, and, glancing up, I saw the orange wings of a monarch butterfly fluttering in the western sunlight.

symbol of the Spirit of Light. We were filled with love and gratitude to God for this beautiful world, in which He has placed us, and we thanked Him and praised Him for it. "God is Love." In our mind's eye, we see the words in letters of gold, as we think of you who can each Sunday listen to the words of Truth in the home church. What is love? Immediately comes the thought, love is God. It is God that the child worships in the mother. It is God, most clearly revealed, that the mother sees in the innocent eyes of the child. *"Except ye become as little children ye shall not enter into the kingdom of heaven."* It is sometimes said that a man is dependent upon his special environment for doing good work. God is our environment, and if He is for us, who can be against us? G. M.

WALKING WITH GOD.

[The Rev. Washington Gladden, D. D., (Pittsgrove, Pa., February 11, 1836), is the pastor of the principal Congregational church in Columbus, Ohio, and at present the president of the American Missionary Association. He was educated at Williams College, graduating in 1859. As the editor of the New York Independent and of the Sunday Afternoon, and as a writer of religious books he has become well known, while his campaign against the acceptance of "tainted money" made him yet more widely known. This hymn appeared in Sunday Afternoon in March, 1879. In view of the time usually necessary for a hymn to

come into general use, "Walking With God" has attained a remarkable degree of popularity; it undoubtedly belongs already in the ranks of the standard favorite hymns.]

O, Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience! still with
Thee

In closer, dearer company.

In work that keeps faith sweet and
strong,

In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening
way;

In peace that only thou canst give,
With Thee, O Master, let me live.

It is easy to see how important is the right use and direction in scope of our forces—which are almost limitless in scope and potency—by harmonious thought-vibrations. These are impossible to mental intemperance. Henry Wood makes this comparison:

"Great power is valueless unless it be harnessed and directed. Steam, electricity and even the abounding waterfalls of Nature signify nothing to man until he intelligently grasps their laws and through compliance therewith commands them."

A COLLECT FOR THANKSGIVING DAY.

I thank Thee, Father, for this sky,
Wherein Thy little sparrows fly;
For unseen hands that build and
break

The cloud-pavilions for my sake—
This fleeting beauty, high and wild,
Toward which I wonder, as a child.

I thank Thee for the strengthening
hills,
That give bright spirit to the rills;
For blue peaks soaring up apart,
To send down music on the heart;
For tree-tops wavering soft and high,
Writing their peace against the sky;
For forest farings that have been;
For this Fall rain that shuts me in,
Giving to my low little roof
The sense of home, secure, aloof.

And thanks for morning's stir and
light,
And for the folding hush of night;
For those high deities that spread
The star-filled chasm overhead;
For elfin chemistries that yield
The green fives of the April field;
For all the foam and surge of bloom;
For leaves gone glorious to their
doom—

All the wild loveliness that can
Touch the immortal in a man.

Father of Life, I thank Thee, too,
For old acquaintance, near and true—
For friends who came into my day
And took the loneliness away;
For faith that held on to the last;
For all sweet memories of the past—

Dear memories of my dead that send
Long thoughts of life, and of life's
end—

That make me know the light conceals
A deeper world than it reveals.

—*Edwin Markham, in Success.*

NOT GUILTY.

We are in receipt of "The Semi-Weekly Republican Courier," published at Bozeman, Mont., under the date of November 7, in which is a two-column editorial upon the trial of a gentleman by the name of Alzamon Ira Lucas. The jury in this case, found Mr. Lucas not guilty.

The crime which he was accused of was healing the sick and not having complied with the medical laws of the State of Montana. While it is true that Mr. Lucas never gave any medicine, never attempted to give any medicine, does not believe in giving medicine, and does not believe in the doctors who give the medicine and does not believe in the laws that the doctors have had passed through the Legislature of Montana for their protection against God and the enslavement of the people, yet they accused him of practicing medicine.

It is true that Mr. Lucas was healing the sick; it was true that he was praying God Almighty and God Almighty heard his prayers and healed those that he prayed for. He was not doing anybody any harm, but was trying to do them good, he was not oppressing anybody, but on the contrary, had the glad hand held out to all of his brothers, in Love, but these doctors of Bozeman, it seems, were grieved that any person should assume to heal the sick through God,

without taking them into partnership. We have a Southern Methodist preacher in this city who prayed, in his prayer, that God would bless the medicine to heal the sick. Our friends in Montana ought to educate their ministers up to that point or else come and get some of ours. We have more than we need of that kind, and we will ship them a carload without any trouble, at any time, if they will just give us the money to pay the freight and they will give them the kind of theology that they want, if they only pay the bills. But, in the meantime, the jurors of Bozeman and the court were actuated by a spirit of Godliness and of Justice and they brought in a verdict of not guilty, which is the verdict that should have been brought in. Such conduct is a disgrace to the enlightened age in which we live. God-Healing is here to stay; but in the meantime, we do not harass the physicians; there are a great many good, honest men who are practicing medicine and doing good, but the Bozeman quality is not among them.

THE USEFUL LIFE.

Is the useful individual only that strenuous object who is constantly perspiring? Such a one does not, after all, accomplish much that is worth while.

It is not so much what work is done in the world as what influence is wrought, that is worthy of estimation. The infant binding together more closely the hearts of its parents; the school child sweetening the home; the adolescent boy and girl, op-

posing their beautiful, inexperienced idealism to the sordidness of life and its ghastly compromises; the husband maintaining his family; the wife rearing her offspring; the mature man (usually after forty) accomplishing the world's business; the venerable counselor; "the justified mother of men," who sits in her porch surrounded by her children and her children's children, while the rays of the setting sun touch warmly her whitened hair—who shall aver that any period of life, indeed, is without fruition.—*Medical Lines.*

Mr. Oliver C. Sabin.

DEAR BROTHER: I received your book, "Christian Science Made Plain," and thank you ever so much for sending it to me. Its blessed truths are helping me most wonderfully.

I do thank you so much for sending this blessed Truth, and praise God for the same, for all the glory is His.

I enclose one dollar for which please send me Christology. I want all of this blessed Truth that I can get for I know that it is true, because it is in line with the Savior's teaching.

I hope the Father will bless you and your work.

I am your sister in Christian Love and Truth. Mrs. I. C. B.

No man can deceive God! The eternal Law of Righteousness must be obeyed and lived before any man may hope to be free from the bondage of pain, woe and misery of this world, and Come into the peaceful and blissful state. No man can deceive God!

GRATITUDE.

The land of Gratitude is a wonderful land—for in it dwells Love, much Love. If one gets into that land he is sure to meet with Love.

As soon as criticism creeps in, joy has flown, for criticism is not gratitude or thankfulness, and is, besides, active condemnation, hence the unhappiness.

To pass from criticism into thankfulness is like passing from a dark dungeon into the bright sunlight. It is truly marvellous the different results of the two feelings, so opposite in their manifestations. The one brings heartache, heaviness, a sense of nothingness, drudgery and loneliness. The other allies one to every good and great thing in the whole universe—light, brightness, gladness, a fulness of meaning, and an overflowing joy.

This is why some people find so much enjoyment in animals; they do not expect anything from animals and do not blame them. They expect much from people and blame them (in their minds) when they do not do what, and as they expect, and then the enjoyment flies out of the heart, heaviness comes, lightness goes, brightness flies, and sorrow comes.

Let us not forget that our standards are to measure our own conduct by, but not to measure another person's conduct.

Our standard of politeness says that a person should always do so and so. Do we always live up, every moment, to our own standard of polite-

ness? We know we do not. Let us take our own actions and conduct, and bring *them* up to our own standard.

Our standard of generosity says that such and such actions would be generous. Are we always faithful to our own standard of generosity in the use of our possessions, spiritual, moral and physical?

We have a very high standard of lovingness; do we always live up to it ourselves? Then in the name of justice, how can we criticise another for what we are doing ourselves? If we can not and do not live up to our own standard, how can we expect others to do so? Is not this like madness?

Let us set ourselves straight in the path, and though we may fall down many times, let us keep in the path, get up again and go on.—*Alma Gillen, in Expression.*

Science has proven that every day innumerable braincells open into expression, and that they, like the muscles of the body, grow strong and vigorous by useful activity. So there will never be "nerve-fag" or nervous prostration from mental activity if the Christ consciousness pervades the personality.—*M. Woodbury Sawyer, in Practical Ideals.*

The man who *lives* in the present creates most nobly for the future. He is enjoying the present to the very fullest extent, and he is, at the same time, creating a more beautiful future than eye hath ever seen.

"BE STILL AND KNOW THAT I
AM GOD"—GOOD.

The quality we send forth is the quality of the spirit when the message is sent. None can send forth a message of health, strength, peace and harmony (all inseparable qualities) unless the spirit, which is the medium of communication, is pervaded by these very qualities. A healer is responsible for results of his message only so far as he is responsible that he, the receptacle (the medium of communication) is pure.

Sparkling, life-giving water may flow from the mountain spring, free for all who thirst and would drink, but if a person undertakes to be the medium of communication and passes to the weary traveler this pure water from a poisoned, or unclean cup, the water is no longer a means of salvation, but a messenger of disease and death.

The healer's responsibility lies wholly in himself. It is an entirely distorted view of truth to feel that one has to hold the thought of healing with such intensity that the healer is almost torn asunder by the strain. That takes the method outside of the divine domain, and it cannot be classified as "divine healing." We know that "He doeth the work." We know that we could not do it if He did not. We know that we cannot impart what has not first been imparted to us, both as a recipient and as a vehicle. This consciousness absolutely removes every particle of strain and fatigue from the work of the healer. It leads

the healer to first master himself, to cast out everything which clouds his vision of God, to obey the first commandment, "Thou shalt have no other Gods before me," without which he cannot succeed in healing or in any good work whatever. So long as there is any desire or aim which is held clearer or more strongly than the desire for the Christ consciousness, we break this first commandment, and we preclude the possibility of our being mediums for the divine inflow into ourselves and the divine outflow from ourselves to the world.

The idea of fatigue in connection with healing is entirely erroneous. He who constructed the machinery of our bodies knew its needs, and the demands which would be made upon it. He knew the complexity of earth-experience, and fully equipped our organism to meet it.

The mountain-spring, before alluded to, is simply the medium through which the life-giving waters from the mountain reservoirs are conducted. As well might the little spring, from which the travelers drink and refresh themselves say, "Oh, dear, I'm so tired. Here I am, day after day, and constantly passers by drink and drink of my cooling waters. Surely I must be tired, giving out so much," when, in truth, there has been no effort at all on the part of the spring. It simply is, and lets the cooling waters fill and refill it constantly while the great reservoirs above send forth unsparingly the waters which the people need and seek. If the spring should get ex-

erited and undertake to "do the work," the result would be waters of a disturbed quality, and the whole scheme would fail.

So is it with us as transmitters of the divine power of healing. When we are still, and know when we have made the transmitting vessel clean through the Christ-consciousness, we only need say "Let there be light" and there will be light.

SOUTH AFRICA.

A reverend gentleman by name H. C. DeWet delivered a lecture in Good Hope, Natal, South Africa, on the second day of October, in which to his idea, he literally crushed the editor of the News Letter. He says that all the so-called God healing is done by the power of the devil and not by God, that while it is true that the writings of Colonel Sabin are stamped with the appearance of morality and Godliness, this makes them all the more dangerous, because they are liable to deceive the saints, and that the Editor of the News Letter and his work should especially be guarded against. He says that the healing is done through Hypnotism, Telepathy, Christian Science, Spiritualism, Theosophy, Swedenborgianism, Higher Criticism, etc., and ultimately they all come from satan. The same charge was made, substantially, against the work of our Savior, and He told them that such could not be true, because it would be a house divided against itself.

Now, in Mr. DeWet's own bailiwick, a woman who was expected to die during the night from malignant cancer, was healed during the night.

in response to a cablegram sent to Washington. He will not argue that a cancer is good; he will deem that it is evil, while the devil, he ought to admit is evil, though we have had ministers insist that he was good, that he was a necessary evil, so to speak, and that may be Mr. DeWet's idea. Our Savior says that a kingdom divided against itself can not stand. If satan being evil destroys evil, evil would soon be destroyed and there would be nothing left of it; it would be a kingdom divided against itself.

The trouble with Mr. DeWet is this—he lacks Godliness, lacks love, lacks the new birth and lacks the spiritual realization, and until he comes to God in prayer, humbly seeking, begging and beseeching God to forgive him his sins, illuminate his mind with this Power from on high, he will be a blind leader of the blind and they will all continue to fall into the ditch, as they are now falling in South Africa, day by day, in his bailiwick. Instead of being a blessing, as they ought to be, his teachings are really a curse to his people.

"Our lives are songs. God writes the words

And we set them to music at leisure;

And the song is sad or the song is glad,

As we choose to fashion the measure."

Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.—Lincoln.

COME THOU ALMIGHTY KING.

(No one knows who wrote this popular church hymn. In the greater number of books it is credited to Charles Wesley. That is because it first appeared in company with some of his hymns; but neither Wesley nor his contemporaries claimed it as his. There are some reasons for thinking that it was the work of the Rev. Martin Maden (1726-1790), an English Methodist clergyman well known both as a vivid orator and an enthusiastic musician. He practiced law for several years before being ordained. Later he was chaplain of the Lock Hospital. The hymn, with its tune, "Italian Hymn," has won for itself no uncertain place in the worship of American churches, although its use is by no means so general in other lands.)

Come, Thou Almighty King,
 Help us Thy name to sing,
 Help us to praise;
 Father, all glorious,
 O'er all victorious,
 Come, and reign over us,
 Ancient of Days!

Come, Thou Incarnate Word,
 Gird on Thy mighty sword;
 Our prayer attend;
 Come, and Thy people bless;
 And give Thy word success;
 Spirit of Holiness!
 On us descend.

Come, Holy Comforter!
 Thy sacred witness bear,
 In this glad hour!

Thou, who almighty art,
 Now rule in every heart,
 And ne'er from us depart,
 Spirit of Power!

To the great One in Three,
 The highest praises be,
 Hence evermore!
 His sovereign majesty
 May we in glory see,
 And to eternity
 Love and adore.

AN EVENING PRAYER.

Lord, I thank Thee for Thy mercies,
 Lord, I pray Thee for Thy grace,
 Grace to give me strength and courage,
 All my daily tasks to face.

By the night air blowing 'round me,
 By the stars and moon above,
 By the blessed joy of sleeping,
 Know I of Thy Father's love.

Let my dreams be softly peaceful,
 Let my waking heart be light,
 Let me feel through all to-morrow
 The sweet comfort of to-night.

So shall I show forth Thy glory,
 By the kindness of my ways,
 And to God, like flowers to sunshine,
 Will my heart turn, all my days.
 —F. G. E. in *Maxwell's Talisman*,
 Chicago.

"Count that day lost whose low descending sun
 Views from thy hand no worthy action done."

THE KINGDOM OF HEAVEN.

The kingdom of heaven within us lies,
 The kingdom of love and hope and
 growth,
 If only we'd willingly open our eyes
 To the beautiful, simple, holy truth.
 If only we'd willingly open our
 hearts
 With Love's own tender, masterful
 key;
 Push the bolt of selfishness till it
 starts
 And sets the languishing prisoner
 free.
 If only we'd willingly open our
 hands
 And share with our neighbors the
 gifts that we prize,
 We'd find that the beautiful land of
 lands—
 The kingdom of heaven within us
 lies.

—*Eva Best, in Magazine of Mysteries.*

Never talk or think of failure or adversity. Be determined to succeed, and permit no thought or word to suggest anything else. No matter if things to-day go wrong. This shall also pass away. The world is your friend, though it may seem at times to be against you. The world seems to be against you because you have not met the world in the right way. Change yourself. Be a friend to everybody—the whole world. Expect everybody to be good to you, and desire constantly to be of real service to man. And ere long fate will change. Believe that everybody is

against you, and you rub them all the wrong way. Know that the true side of mankind is a true friend to every aspiring soul, and then place yourself in touch with the ideal in man; meet only his better side, and your life, as well as the life of the world, is made richer thereby. Never think nor speak of failure nor adversity. Think success, speak success, breathe success, attract success, live success and be saturated through and through with absolute faith in your own success. Believe that the whole world is for you, that nothing is against you; and as your faith is, so shall it be unto you.—*Eternal Progress.*

WE SHOULD SMILE.

The thing that goes the furthest toward making life worth while—
 That costs the least and does the most
 —is just a pleasant smile—
 The smile that bubbles from the heart
 that loves its fellow-men
 Will drive away the cloud of gloom
 and coax the sun again.
 It's full of worth and goodness, too,
 with manly kindness blent;
 It's worth a million dollars, and it
 doesn't cost a cent
 There is no room for sadness when we
 see a cheery smile;
 It always has the same good look—
 it's never out of style;
 It nerves us on to try again when failure makes us blue;
 Such dimples of encouragement are
 good for me and you,
 So smile away; folks understand what
 by a smile is meant—
 It's worth a million dollars, and it
 doesn't cost a cent.

THE BLIND MAN'S SONG.

GEORGE MATHESON.

[George Matheson (Glasgow, Scotland, March 27, 1842,) Scottish theologian and poet, the author of a number of polemical works on theology, and of a volume of sacred songs, lost his sight when but a lad. Yet he persevered with his studies and graduated with honors at Glasgow. This song was first published in 1883. The author says it seemed to come to him almost against his will, for it was written at a time of great mental distress. The writer of "Black Diamond Men," makes a beautiful use of this hymn.]

O Love, thou wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be.

O Light, that followest all my way,
I yield my flickering torch to thee;
My heart restores its borrowed ray,
That in thy sunshine's blaze its day
May brighter, fairer be.

O Joy, that seekest me through pain,
I can not close my heart to thee;
I trace the sunshine through the rain,
And feel the promise is not vain
That morn shall tearless be.

O Cross, that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall lendless be.

*Ye have heard that it was said,
Thou shalt love thy neighbors, and
hate thine enemy; but I say unto you,
Love your enemies, and pray for them
that persecute you; that ye may be
sons of your Father which is in
heaven; for He maketh His sun to rise
on the evil and the good, and sendeth
rain on the just and the unjust.—
Matt. v, 3-45.*

The Walt Whitman New Thought Calendar, for 1906, is handsomely printed in two colors on heavy wood-cut paper of a delicate cream tint. The calendar consists of twelve leaves, one for each month, each leaf containing the days of the month and a quotation from Whitman's Poems. Price of the calendar 5 cents per copy. Published by William E. Towne, Holyoke, Mass.

Oh, what power there is in the Silent Prayer to God! What visions of beauty and hope come to the simple God-loving child of prayer!

If you think or feel anything to-day that seems too good to be true, grasp it, believe it, endeavor toward it, and to-morrow it will be true.

When we do an act of kindness something divine is born within us, then from the shining East there is borne to us precious gifts of gold, frankincense and myrrh, to assure us we have pleased God.—*Delmer E. Croft.*

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*.

But indeed conviction, were it never so excellent, is worthless till it converts itself into conduct.—*Carlyle*.

What though ten thousand faint
Desert or yield or in weak terror flee?
Heed not the panic of the multitude;
Thine be the captain's watchword—
Victory.

—*Horatius Bonar*.

Love truth, but pardon error. The mortal who goes astray is still a man and thy brother. Be wise for thyself alone; compassionate for him. Achieve thine own welfare by blessing others.

Life never turns its best side toward us until we have turned our best side toward it.—*Marden*.

There is no road to success but through a clear, strong purpose. A purpose underlies character, culture, position, attainment of whatever sort.
—*T. T. Munger*.

LOVE TEACHES.

What does Love teach? All the knowledge that is in this world, and all worlds, Love taught.

Love teaches first understanding. From understanding issue results, wrongly called patience, endurance, courage, unselfishness, hope, faith, charity. These names are but different terms for understanding.

One is not patient when he understand. One is not being patient when he does not get angry with a horse because it is not a bird. He is not patient, he understands. So when the soul loves much its understanding is great and has no need for patience.

When one loves much he desires to give all his attainments of spirit, soul, mind, and body, and all his possessions to the one he loves. Therefore he can not be said to be unselfish when he does that which he desires to do.

When one loves much he perceives the whole and true nature of the one he loves. He understands—that is, knows the nature of the loved one.

He who loves not sees not the nature of man, but his conditions, good or bad. He does not understand, therefore he has to be patient with those in his life.

He has to be brave for there is much that he fears, as he does not understand. One is not counted brave because he is not afraid of the handkerchief he holds in his hand. He understands. So the one who understands life, and living man, does not fear man.

To the extent that one loves, to that extent he understands.

Love teaches everything and every one. Whatever a man knows, he has been taught that thing by love.

If a man loves little he gropes his way through life like a blind man. He is continually running against things that hurt him. He stumbles over nothing and falls. He passes his dearest friends without seeing them. The thing that he longs for the most lies under his very feet but he passes it by unseeing.

He creates desires, and when they answer to his call he turns away from them, not recognizing them as the things so ardently longed for.

He hears voices, but he can not understand their words. Or their speech is unknown to him.

He begs to be shown the way, and many hasten to direct his steps, and the sounds but confuse him. Without sight, without hearing, he roams about the world.

He does not love enough to understand.—*Alma Gillen in Expression.*

The secret in success is to do all you can without thought of fame.—*Addison.*

Our grand business is not to see what lies dimly at a distance but to do what lies clearly at hand.—*Carlyle.*

The high prize of life, the crowning fortune of a man is to be born with a bias to some pursuit which finds him in employment and happiness.—*Emerson.*

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Baron Rothschild, the great financier, attributed his success to an observance of the following rules of conduct:

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- Never be discouraged.
- Be polite to everybody.
- Employ your time well.
- Never tell business lies.
- Pay your debts promptly.
- Be prompt in everything.
- Bear all troubles patiently.
- Do not reckon upon chance.
- Make no useless acquaintances.
- Be brave in the struggle of life.

Maintain your integrity as a sacred thing.

Take time to consider; then decide positively.

Never appear to be something more than you are.

Carefully examine into every detail of your business.

Every industrious person should try his hand at something and if he does not succeed he should try both hands.—*Marden*.

Whatever people may think of you, do that which you believe to be right. Be alike indifferent to censure or praise.—*Pythagoras*.

Tear off here.

FROM

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What you can do or dream you can begin. Boldness has genius, power, and magic in it.—*Goethe.*

Our greatest glory is not in never falling but in rising every time we fall.—*Goldsmith.*

He who endures to the end of every action and occasion of his entire life has a good report, and carries off the prize which men bestow.—*Plato.*

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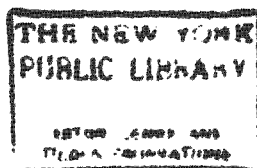
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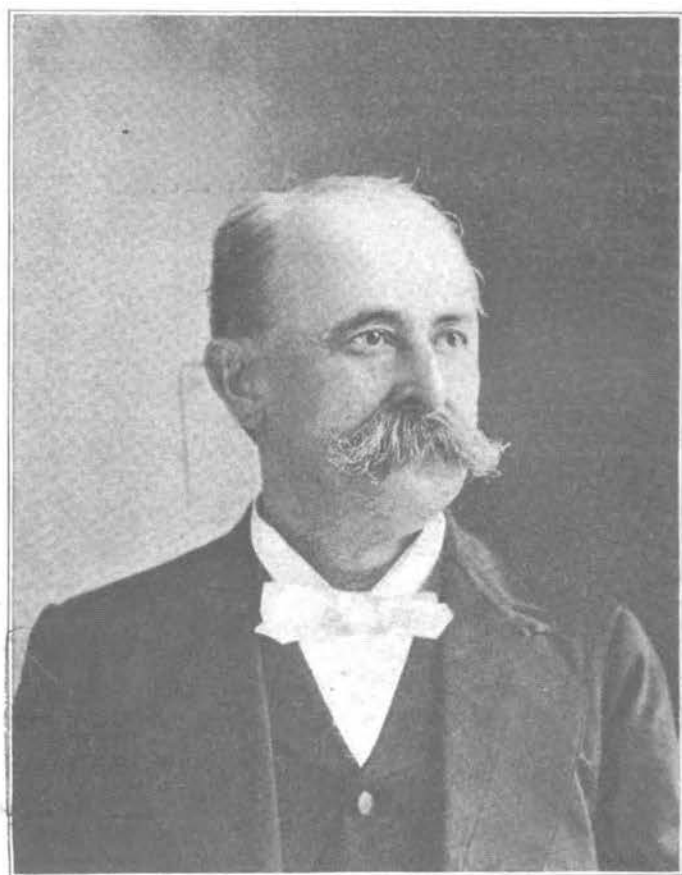


I Am The Vine
Jesus Christ

The Way The Truth and the Life
Our Savior

A MONTHLY MAGAZINE
OF
DIVINE HEALING





Bishop Oliver C. Sabin.

Washington News Letter

Vol. XI.

Washington, D. C., January, 1906.

No. 4.

Teaching Lecture No. 3.

Bishop Oliver C. Sabin

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
October 15, 1905.

As you know, the lecture to-day is simply a continuation of the subject, as we have heretofore outlined it. The three great divisions are God, the Father; Man, the Child; and the language or communication between the two. That embraces the great subject of our study to-day. We are on the division of man.

"And God said, Let Us make man in Our own image, after Our likeness; and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle and over all the earth and over every creeping thing, that creepeth upon the earth.

So God created man in His own image, in the image of God created He him, male and female created He them.

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 fowls of the air and over every living thing that moveth upon the earth.

And God saw everything He had made, and behold it was very good.

And the evening and the morning were the sixth day.

On the seventh day God rested from all His works."

I was reading in a Bible commentary written along about 1840 by a Divine by the name of Bush and I found that, in giving his history of the creation of man, he left out the creation history that I have read you, entirely, and adopted that part of the history which is the allegory of the story of the Garden of Eden. He could not take both and you can not harmonize one with the other.

If we are to believe the doctrine of creation as given by Moses, in the first chapter, we can not believe the other. They are simply separate and apart and we know that we are right,

because of the fruit of the tree. God gave man power and dominion. Take the allegory of the Garden of Eden. We find so many incomprehensible things connected therewith that it is impossible to harmonize it with the thought that man is a responsible being, or that God is Infinite, Infinite Knowledge or Omnipresence. Therefore, we adopt the only sensible theory of the creation of man given in the Bible—that is, that God made man and on the sixth day he rested from all his work, and that, after His work was finished, He pronounced it all very good.

God said, Let us make man and give him dominion; and went on to specify of what that power and dominion should consist. We find that each one of us, who claims his rights as the child of God, claims his dominion as we are entitled to claim it, for it is ours; this power and dominion; but those of us who follow the old doctrine that we are worms of the dust and are hardly fit to be mentioned in connection with Divine Love or Divine acts or the reception of Divine favors, have no power or dominion. We are worms of the dust for Solomon never said a truer thing in all his life than he did when he said: "As a man thinketh, so is he."

In other words, you make the law that controls your own selves, and in this teaching, I want to impress that one thought upon you. You are today, the very measure in which you measure yourself, the rule which you stay by, the sign that you have concluded to follow; the path that you

have blazed out for you to walk in, is the path identically that you will have to travel, because the stars are not more fixed in the firmament than are the universal, unchangeable laws of God Almighty, and in all of these laws the estimate you place upon yourself is the estimate that you are entitled to in the world. Take the person who is eternally mourning for the future, looking through dark, gloomy glasses, fearing catastrophe, fearing sickness, fearing sorrow; such a person is universally subject to the very identical things that he fears, and like Job, he can exclaim, by and by "That which I feared has come upon me." In other words, he has made laws for himself, and, so long as he holds to these laws, there is no dodging, he will suffer the penalty unto the uttermost. There is no dodging for "As a man thinketh so is he." Then, the part of the wise man, is to assert his rights and know what he is entitled to. Claim them and claim them with confidence, and with assurance. Remember the old couplet:

Tender-handed touch the nettle,
And it stings you for your pains;
But grasp it like a man of mettle,
And it soft as silk remains.

It is so with this problem of life. Those of you who come up and acknowledge yourselves to be created in the image and likeness of God, endowed with power and dominion, who claim your rights and are not to be put aside, are the masters; and those of you who come trembling with

fear, fear of God Almighty, fear of future punishment, fear of sickness, fear of want, fear of poverty, fear of sorrow, you are bound down like the stricken and broken reed, and you will pass away, you will go over these falls called death and the place that knew you shall know you no more.

How often, in our experience, do we find people mourning about their financial affairs, fearing they are going to be engulfed with poverty and I say to you, they will surely come to it. They will stick to a dollar until the eagle squeals upon it, as we used to say when I was a boy, and when they do spend it, they spend it with a string tied to it. When they go to make a trade, they will argue the merchant down, from his beggarly price already, and see if they can not get it for a cent less; they will cheat their neighbors, and do everything that is wrong in order to make a cent. Those people are always poor.

Not long ago, I went into a drug store to get some change for a bill in order to buy some car tickets. I told the merchant what I wanted it for, and he said, "Oh! I let them go by, sometimes. I do not pay them." He thought that was smart, but I didn't say a word. He felt good because he could beat the railroad company out of a car ticket. That is not our practice, it is the principle that destroys. I would not, this morning, from a financial standpoint, maliciously beat anybody out of one copper cent for \$10.000 in money. If I should do that I would not have any principle and I would lose money by the op-

eration. If you cheat, you will be destroyed. If you pinch you receive in pinches. The one that is everlastingly hard up and destroyed financially is he who is everlastingly pinching himself. As you sow you reap. The rule that you make for yourself is the rule that is going to be yours through life.

Now, I am teaching you, this morning, and I want to impress this Truth upon you that you must not dwarf yourself in any such way. Let the bounty of God Almighty's love come down into your pinched soul so that you can learn to be prosperous, learn to be happy, learn to be good. The same rule appertains to every part of life. Take a person who is always dreading a certain disease. I could give you a number of cases where persons would fix ahead a time that they were going to die by a certain disease and when that time came they passed away. I know of one case that came under my special notice in which the person died within the year in which she said she would. She was the only member of the family who ever died with such a disease. In other words, she had made a law and that law was imperative and must be complied with. Take a person who sits down at a table and says: "Oh! I am afraid to eat this, it will hurt me." He might just as well take poison as to think of eating that of which he is afraid, because it will surely have the effect he speaks of. I do not care if it is nothing but a drink of warm water, it would hurt a person who has made such a rule in his mind. It is

going to hurt him, but when you sit down to a table to eat, say: "I am the child of God. I am perfect," and fill yourself full and do not be a coward. Eat and do not be afraid. Do not pinch yourselves. Remember, God Almighty's love controls you and God's love protects you, and you can eat what you choose and God Almighty will take care of your digestion; but, if you make a law to the contrary, you will suffer the evils of indigestion.

Sickness is catching, good health is catching. Do you know you can catch good health just as easily as you can catch yellow fever, smallpox or anything? It is a good disease to catch. Catch harmony in your mind: it is a good thing to catch. Catch the Love of God and catch the trust in God in your heart.

This whole subject is so simple that it ought not to be difficult to understand. "What you ask in My name, believing, you shall receive." Those are the words of Jesus Christ. That which you ask in His name, believing, you shall receive. It is very simple.

I have told this incident before, but I am going to tell it to-day. This summer, during our trip in the North, we were going up the Kennebec river, in Maine, going up stream. The tide was running quite rapid, going about five or six miles an hour. We had gotten about three-quarters of a mile beyond our mooring and the only way for us to do, was to either get wind to move us back, anchor or go on up to Bath, because there could be no stopping there unless we anchored, and no go-

ing back without wind. The situation occurred to me. I did not say anything to anybody, I went to the bow of the boat and sat down in front of the mast, and I made a prayer like this: "Father, Thou hast promised that if we want anything and ask in Thy name, we shall receive. Now, I ask for wind to take us back to our mooring. I have a lecture to deliver to-night, and we have to have our dinner, and it is time we should get back, and I want to go back right away and I ask this in the name of Jesus Christ and I ask it, believing and do Thou, Father, destroy every vestige of unbelief in my mind and I ask this all in the name of Jesus Christ."

I went back to where the company were seated and commenced talking to them and it was but two or three minutes until here came down the river, right beside our boat, a nice breeze. It filled our sails and took us to our mooring. There was an answer to prayer by God through the elements.

Man has power and dominion over the elements as well as over everything else. The promise is that he has power and dominion over everything on the face of the earth. It is just as easy to stop a wind or destroy a storm or to command the waters, if you are entitled to it, as it is to heal a person of a cold. All is done through the same principle, the same thought, by the Realization of your power and dominion.

When a corporation is formed, it is entitled to carry on such business as

is given in the charter by the Legislature. I remember, in the early days in Illinois, we would get charters that would give us the right to the running of steamboats, the building of railroads, and almost every other conceivable kind of power. They could have the right to do all that was in their charter if the legislature would pass the charter and give it the authority of law; and usually those charter bills were all put in one bill, called the Omnibus bill, and they would generally have them passed at the last session. Now, if a corporation had a charter to run a line of steamboats and never built a boat, that part of the charter would not do them any particular good. It is so with you. If you have this power and dominion to control your life and your finances and your everything connected with your affairs in life, but you say: "Oh, you can do it, it is not for me," you lose your rights, because you do not use them. It is the one who uses his rights and who maintains the privileges of his charter that succeeds. You have dominion over everything in the earth, under the earth and in the air. The birds and fishes and everything that moves is under the dominion of man. Man, himself, can make his own health, his own circumstances; all is dependent upon himself. He can do this by acknowledging the God-given power which has been given to him in his charter.

Now, it is for you, as students, to say whether you are going to accept of this charter privilege or whether

you are going to adopt the other, so to speak. If you accept, you are a master, if you do not, you are a worm of the dust.

Man is created in the image and likeness of God. Now, that does not mean that we are physically like God. We do not know what God is, physically. If He has a physical form, we do not know it, but we know what God is. We know that God is spirit, and we know that God is Omnipresent. We know that God is life and we know He is Omnipresent life. That means that God is everywhere, He fills every niche in this room, every one of you lives, moves, and have your being in God; you dwell in Him, and He in you, as the water is in the sponge and the sponge in the water. He fills you, you live in Him, He covers you as the waters cover the fishes in the sea. Everywhere you go you are in God, and if you acknowledge this and accept this, God Almighty's spirit leads you in the very minutiae of life. You can not be sick. If you ask God, He will lead you, He is your supply along the lines of goodness, along lines of perfection. Man's body is but a passing panorama. The bodies I see in you to-day, in a year's time every one will have passed on, and the bodies you have now will have been cast aside and new bodies will have been given to you. In the beginning creation is to-day, and you are being constantly created; in the beginning creation to-day, in accordance with your desires.

Now, let me give you a thought, so that in this creation you will always

be created right. Say you have an old body, such as I had about eight years ago. I began to realize that this new creation was going to make me happy, a young fellow, and this old body I had was to pass away. So I denounced it and denied it and God Almighty is giving me a new body. I am going to have a youthful creation. What is the result? The moth left my cheeks, flesh came onto my bones, the roses blossomed upon my face, I have muscles of iron, the activity of youth, am an athlete, and am growing better all the time. Why? Because I demand that this new creation that comes to me shall be youth, shall be strength, vigor, health and life more abundant. That is what I demand and I have the right to demand

it. Why? Because I have power and I have dominion. I am a master. God Almighty has given me the power and I exercise it and it is mine and I am going to exercise it, and I am going to demand my rights and I won't be satisfied until I get what I am entitled to. I want everything, and I want it now, and I want it from God Almighty, my beautiful heavenly Father, who is my life, who is Love, who is good and who constantly stands forth giving me of the goodness and blessings of life, and of everything. Why? Because I realize that I am God Almighty's child, created in His image and of his likeness, and I have power and dominion from the Father and it is mine and I claim it.

"FOLLOW THE STAR."

Like a silver Lamp—in a mystic shrine
The stars are shining bright,
The bells of the City of God—ring
out,
For the Son of Mary was born to-
night.

I saw a Star—that blazed upon the
sky—
In Astral oases of Light,
And soon I saw it fade from sight;
O! Soul Star—garbed in Holy Love;
Follow that gleam though ever
So faint and far—
With all the might of thy soul.
Follow the Star.

M. Hyacinth Lount.

JANUARY CLASS TEACHING.

The next teaching class is set for January 15. Those who wish to take that course, during that month, should write or come to see the Editor of the "News Letter" in regard to it.

Do good, habitually, and so become good! Thus make your light to shine, not to your vain-glory but to the glory of your Father in Heaven. Thus seek your soul's freedom. Break all fetters of sin and error.

He is the absolute Good. "He that keepeth truth forever." "His truth endureth to all generations." "The Lord God who keepeth Truth." His will holdeth everywhere.

Teaching Lecture No. 4.

Bishop Oliver C. Sabin

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
October 22, 1905.

For the benefit of the stranger who may be with us, I will state that we are giving a series of lectures teaching how to heal the sick. This is the Fourth of the series. The subject of teaching how to heal the sick is simply a part. It is one of the many great things which God Almighty has given us power to do, through His love, if we know how, and pray with the spirit and in the understanding.

As I told you in the outset, the subject is simple. First we must know God, so far as He has permitted us to know and understand His character, what He is and His relations to us. Secondly, we must know man, what man is, who man is, and by whom created; his rights and privileges. Third, the language between the two—that is, between God, the Father, and Man, the child.

Now, these are the three central thoughts that pervade this entire superstructure of demonstration through God Almighty's fixed laws. God changes not to answer your prayer or mine; but the answer comes because we bring ourselves within the purview, so to speak, of His Love. Then and then only, we receive a reply, in the affirmative; and, unless we do that, we receive no reply. Thousands and millions of prayers will go up to

Heaven to-day, offered in the church, that will not be heard, because they are not asked in the spirit and with the understanding. It is impossible to be otherwise.

If this alleyway, through the center of this church, was a streak of sunshine and the sides were dark, and in order to be blest we would have to get into the streak of sunshine and we all refused to go into this place where the sun might reach us, none of us would be blest. We might sit in our seats and pray for the sun to come over there until we dropped; we never would get the sunshine, because it would not be there.

Persons may pray with great sincerity but if they pray outside of the limit of the sunshine, so to speak, they receive no answers for their prayers. The mother who throws her baby to the crocodile, in the Ganges, as is the practice in that country, is perfectly sincere, no doubt. The sacrifice wrings her heart, to part with her baby; yet, in her understanding, that is the road to Divine favor, and her child is sacrificed and that sacrifice goes up, not to God Almighty. It is error, it does her no good; it is simply the destruction of her child, and does her no good, whatever. The man who throws himself in front of

the great car, Juggernaut, and is crushed to pieces, does so with the most perfect sincerity believing he is serving God and thereby will reach the realms where he will be blest. He has simply sacrificed himself for naught. It advances him not one step beyond; yet he is sincere. Sincerity is one of the necessities of prayer; but yet, unless the prayer is given in the spirit and with the understanding it is simply thrown away. All of the prayers that are sent up to-day that are not given with the understanding and in the spirit are simply lost.

As we told you, God is Omnipresent Life, Omnipresent Love, Good and Power, Wisdom and pervades all space of the universe. Wherever life is, there God is and there God is center. He centers everywhere with circumference nowhere. Infinite Love covers all space and fills all vacuum, and really there is no vacuum for God's Love covers all: He fills all. He fills every niche in this room and every person in this room lives in the Love of God Almighty. They live, move, and have their beings in this universal, perfect Love: it covers you, but if you say: "Oh, this Love is not for me, and I refuse to accept it," then it is not for you. Why? Because you have denied the gift of the Holy Spirit, which has been donated to you.

You must remember as I have taught you, who you are and what you are; that you are God's child, created with certain power and certain dominion, that power and that dominion belong to you. They are being practiced by millions of peo-

ple to-day who are alive, in the healing of the sick and in demonstrating along the lines of human endeavor, in every department of life. God Almighty is answering these prayers, as sure as the needle turns to the pole, when they are offered in the spirit and with the understanding.

In the spirit means in God. God is everywhere, and when you have the Realization that you live in this spirit of God and His Wisdom, and thoughts are thrown out from you, then you know you are living in the spirit and that is the understanding that you must have, the understanding that you are God's child, that you live, move and have your being in God, perfect and that God's thought is what controls your every act, thought, and deed. When you have this spirit and this understanding when you ask, you shall receive and when you seek you shall find and when you knock, it shall be opened to you.

In discussing the subject to-day, we take up the third part, the language between the Father and the child; we term it prayer. Prayer has a most remarkable number of definitions. Turn to the lexicons and you will find page after page in definitions and descriptions of prayer. Go to the libraries and you find hundreds of volumes upon that subject, yet it is very simple. I am not going into their long definitions. If you seek to know what they have written on it, study for yourself. If you ask me what my definition of prayer is, I say that it is **THE MODE IN WHICH**

WE GO TO GOD, THE FATHER, IN THE SPIRIT AND WITH THE UNDERSTANDING, ASKING HIM INTELLIGENTLY FOR THAT WHICH WE WANT AND IN SUCH A WAY AS TO INSURE A PERFECT ANSWER. That is the definition I give you of prayer to-day and it is enough for us.

Our Savior has given us in this, as He has given us in everything else, instructions showing us the way to pray. He says, When thou goest to the altar to pray and there rememberest that thou has aught against thy brother lay your gift down upon the altar and go and be reconciled to your brother. In other words, if you come to God Almighty with hatred and vindictiveness in your heart, lay your gift down upon the altar but do not expect God Almighty's blessings are coming to you until you have gone to that brother. If you have hatred, clean it out; and, if you feel as though your brother had wronged you, love him, send out the vibrations of love, let that permeate your soul, let that be the motive upon which you act. When your heart becomes as pure as that of an angel from Heaven, then you can go to God Almighty and ask Him and your requests will be answered, and the mountain will be moved. But, do not go in any other way. Except you become as little children, you cannot see the kingdom of heaven. Except you come to God with perfect sincerity, with the understanding that you are going to get that which you ask, with perfect faith, you cannot get an

answer. Your prayer is utterly worthless.

The Apostle James tells you that he who wavers, or words to that effect, is lost. You have all heard the statement "He who hesitates is lost." That is true in prayer as well as in everything else. It takes the man or woman of firmness, of a fixed principle and of determination and the desire with perfect sincerity and perfect love.

When you have these requisites, go to God and He will answer your prayer, but, the question which many of our friends will ask especially those who have been taught to believe, as our orthodox churches teach, that it is impossible for one to reach that position, is "Who can pray?" Now, my friends, it is not as difficult as you think. Remember the parable of the Pharisee and the Publican.

The Pharisee came to the corner of the street, where the people could hear him and he prayed out loud, and he thanked God Almighty that he was a perfect man, that he gave tithes to the church and fed the orphan and the widow, but the man who wanted his heart pure and his prayer to be heard came to God and said: "Have mercy upon me, a sinner." The one prayer was acceptable, the other was nothing more than a tinkling cymbal and sounding brass, simply nothing.

If you are not able to pray properly then pray to God Almighty right now, in your heart, when you want to pray that he will fit you for prayer. I remember, one evening, it was snowing very hard, one of the blustery storms,

that we have a few of, in this eastern part of the country. I had not seen a friend of mine for a number of days. He was a man who lived alone and in straitened circumstances and I became fearful that he was hungry and did not have anything to eat, so I concluded to hunt him up. I went to his room. His door was locked and I knocked, but got no response. I tried the door again, but could not get in and then I got a ladder and climbed up and looked into the transom of the room and I saw him lying on the bed. It seems that he had been asleep and I had awakened him. He crawled out of his bed and opened the door. He was racked with pain in every joint of his body. I was new in Science, and had never treated anybody in my life, except possibly some of my little ones at home, and yet I felt as though he had to have help and I asked him if he would excuse me for a little while. He said Yes. I walked about three-quarters of a mile, through that storm, had to go on foot because the cars were not running, and I found an angel of a woman and told her the circumstances. I asked her if she would not go with me to treat him. She did not say a word but simply got her cloak on, and I piloted her through the storm as best I could, and we finally got to the man's room. The man, she found out, was one whom she had heard of and whose reputation was such that it created a prejudice in her mind. She did not say, "I won't treat that man!" but she treated herself, prayed that God Almighty would fit her mind so that

she could give out this perfect Truth. The result was that, after treating herself for five or ten minutes, she went on and treated that man; and God heard her prayer and healed the man.

That is why I say to you, my students, you are not fitted to go to God Almighty and voice your sins to Him and ask His help unless love has come down into your hearts. You must have love alone in your consciousness before you go to the Throne of Grace and petition for others. Let that be a lesson to you.

You must always remember, in giving prayers, that you must do everything in Love. You must always remember, furthermore, that Love is the most wonderful power in all the world. Remember that Love is the only power. You can have your battleships, your armies, forts, magazines, and guns to kill people, but they are all as nothing compared with the Love of God Almighty. You remember reading incident after incident in the history of the Jews, where they were surrounded by enemies, and God Almighty's Love fought their battles without their striking a blow. Love is simply Omnipotent. Nothing can stay God's Love. A thousand may fall at your right side and ten thousand at your left hand, but God Almighty's Love sustains you; that is the thought. Go to God in Love, do not harbor malice, ill-will, vindictiveness, meanness, or jealousy against any human being. If you do, you destroy yourself. It will destroy you and it can not hurt anybody else who

is covered with the Love of God Almighty. It will destroy the one who has it as sure as the water will seek its level in the sea. There is no doubt about it.

Remember, always, that Love is the conqueror, Love is your weapon of defense and of offense, it is your shield and your buckler; God Almighty's Love sustains you, it protects you, it supplies you with all the necessities of life, it blots out all sorrow, it banishes all pain and drives out every inharmony known to carnal mind into the blackness and darkness of oblivion and brings you forth a conqueror in the sunshine of God Almighty's presence.

In the first part of the prayer, you must be sure, in your own consciousness, that you come to God with a pure heart. You have to come with a pure heart, there is no use talking about it. Jesus Christ did not enter upon His ministry until after he was thirty years of age, and He never allowed His disciples to go forth except on one or two occasions during the whole three years of His teaching them. When He went away, He told them to abide in one place until the Comforter should come. Finally, on the Day of Pentecost, they got the gift of the Holy Spirit.

You must understand that you have to be educated, you have to study. This religion that comes to you through the emotions is utterly worthless, it is the blind leader of the blind. Nothing comes except by understanding, that is the Knowledge of the Truth. Jesus said you shall know the

Truth and the Truth shall make you Free. Shall "know it;" it does not come by inspiration, it does not come by emotion, but it comes from study and through intellectuality and through the powers that God has given you of understanding.

Pray God that He will give you wisdom and understanding, as well as everything else. Solomon says, In all your getting, get understanding. The most wonderful thing in all the world is the understanding. It is the gift of the Holy Spirit, it is the new birth; and when you get it then you will know how to pray. The Bible says, Pray without ceasing and in everything give thanks. Pray God Almighty that He does give you now wisdom and spiritual understanding, that he brings this consciousness of the truth into your intelligence, into your intellectuality and remember; ask and you shall receive, because when you are walking along those lines you are walking in the sunshine.

The sunshine of intelligence and of righteousness and wisdom and spiritual understanding will come down into your heart, sooner or later. If you do not get it in a minute, do not be discouraged; if you do not get it in a week, do not get discouraged, or in a month, but pray, pray, pray. I can remember, in my experience, I would pray and the tears would run down my cheeks, in the still small hours of the night, month in and month out until, after nearly ten months of study, like the beautiful vision that Paul saw on his way to Damascus, here came this beautiful understand-

ing and from that time on, all has been illuminated and the power to discern, with the spirit and the understanding has been mine and it has grown brighter and brighter ever since.

What God has done for one, He will do for all. God Almighty loves all of His children alike, He has no special favorites or pets, for what God will do for one He will do for all, who seek and ask and knock in the proper manner.

The second part of the prayer which I perhaps will not finish to-day is what we call DENIALS. There are certain ways to think. I will give you the rule to think by. NEVER THINK ANYTHING OF YOURSELF, ABOUT YOURSELF, ABOUT YOUR AFFAIRS, OR ABOUT YOUR ENVIRONMENTS, OR SURROUNDINGS EXCEPT THAT WHICH YOU WISH TO SEE REALIZED IN ACTUALITY.

There is another rule whereby you can apply this. You are entitled to think for yourself everything that belongs to you. Suppose you are petitioning for something, they will say, "May be, it isn't yours," or, "You ask amiss," like a minister I heard the other day at a wedding. In felicitating the young couple he prayed that God would go with them all down the road of life, that He would visit them with sorrow and sunshine, take them down into the deep valleys, perhaps stand beside the coffin of the dead. All these were God-given and yet He would lead them up to the brighter light. Now, we do not be-

lieve in any such doctrine as that. We do not believe that God Almighty ever sent anything to anybody except good. We do not believe that God Almighty ever sent death to anybody. We are told that the last enemy to be overcome shall be death and, if death was good, it would not be an enemy, would it? If all the world believed as I do to-day, there would never be another death. The belief that life is in death is a curse and was never created by God, but was created by carnal mind. I believe that life without death is ours and the normal and natural condition. If everybody believed that, there would never be another death, there could not be. But the reverse, however, is almost true. Nearly everybody believes in the universality of death. It has swept the earth until man's age has been curtailed to thirty-three or thirty-four years, by this carnal mind thought, this thought of the necessity of sickness, the necessity of evil that is being thrown out by the people in favor of this old evil on the ground that God is sending it as a punishment for their purification. That is false, and it has fastened upon the people the necessity of the evil and reality of power with God Almighty and their prayers cannot be answered.

Take all the preachers in all the world who believe in the necessity of evil and the reality of evil and they cannot, the whole of them combined, pray a fellow clear of the headache, not at all. Take the little child who can but lip the word of God and let

its heart be filled with this love and let it look up to the Father and let it realize that God the Father "art all that is good and I know there cannot be any headache," the headache is destroyed. It shows you that the reality of the truth is what heals, is what controls.

The truth is, as I was going to remark, When you ask, remember what you are and what your rights are. You have all because you are the heir of God Almighty, and therefore you are entitled to all that God has and all that God has is good. Therefore you are entitled to ask for all that is good. So do not be afraid of

asking too much. If you want a palace, do not ask for a sod house, way out in the plains of the west, but ask for a brown stone mansion and bedeck it with the blessings of civilization from its cellar to garret, fill it full, clothe your families, nourish them, there is nothing too good. Why? Because it all belongs to you, you are the children of God Almighty. It is only the fellow that limits himself that gets nothing. It is the fellow who says, "It is not for me" that does not get it. Those who claim their power and dominion get it. All that is good is theirs.

JANUARY CLASS TEACHING.

The next teaching class is set for January 15. Those who wish to take that course, during that month, should write or come to see the Editor of the "News Letter" in regard to it.

"BE STILL AND KNOW THAT I AM GOD."

Is there anything harder for the ordinary human being than to be still? Even if our bodies are still, our mind goes on at its breakneck pace, thoughts flitting everywhere. We are so thoroughly saturated with the old idea to which we have been educated "that God helps him who helps himself," that we are not still long enough for God to do much for us. If I were to ask God for money

to pay a bill two weeks off, and the next day sell something at a sacrifice and so get the money, how would I know whether God would answer my prayer or not? By my own lack of faith I have given Him no chance. "To be still and know" is to live in the actual presence of God—Good—Love. When you feel below your true condition, just think yourself into this presence and you will come out from His presence entirely rested by it.

M. V. V.

Embosomed in God, living and moving and having my being in Him, my feet walk in light, my hands serve in love, my eyes see in truth, and my heart beats in tune with the perfect Life which is the greatness and the splendor of eternity.

Teaching Lecture No. 5.

Bishop Oliver C. Sabin

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
October 29, 1905.

In order to understand the subject, I enunciated the thought that there were three general great divisions, we might term them, which each one must understand, as much as possible, in order to do this work. First we must know who God is, what He is and, so far as He has permitted us to know, His character and His attributes; second, what man is, who he is, how created, by whom created, and his rights and powers and dominion; third, the language or communication between God, the Father and Man, the child. Understanding these three general divisions of this subject, the rest becomes plain and simple.

I was reading in the papers last evening the notices of the Methodist Bishops who were in the city to-day and the different pulpits to which they were assigned. In my life in the west, in the cities in which I lived, it became my privilege, almost always, to entertain the Bishop who might be visiting the conferences in that diocese, or in that conference. Being a member of that church, I always delighted to have them. A number of my former friends are here visiting now, as I see by the papers, and it is a wonder to me, when I think of them, that these men,

Godly men, sincere men, pure men, sweet, God-fearing men, as I know them to be, have failed to grasp this Truth, and that I, the lawyer that they used to know while sojourning, for the time being, am now teaching how to demonstrate along the lines indicated in this Science and yet every one of these Bishops refuse to accept of this great and glorious Truth.

God has selected the simple things of this world to confront the mighty and the wise. Jesus, when He commenced His ministry, did not go to the learned, to the philosophers or the doctors of the law, or to the priests to propagate His religion, but He went among the lowly fishermen, along by the Sea of Galilee, and here and there he picked up a man and said, "Follow me, and I will make you fishers of men."

So it is to-day. While it is true that this Truth is not new, the same doctrine that I enunciated to you from this rostrum was taught by St. Augustine and by a number of early Christians. I was surprised, in my reading a book the other night of the early writers, that my very language, my very words, were used by a man who had never heard of me or of my writings. In giving the history of this early thought, I have enunciated

the thoughts, in my own words, and the enunciations have come out of me spontaneously, as philosophical and logical conclusions of the situation. I can not hold myself up here as a teacher to such a set of men as the Bishops of the Methodist Church, but I can do this to these gentlemen. I can say it to you and all similar men: "If you will study this Truth along the lines that I will indicate, bring the study of the subject to your godly, sincere honest mind, and study it with a determination to know the Truth, the scales will fall from your eyes and the mighty will be enlightened and God Almighty's glorious Truth will come down into you.

This religion that comes by emotion is no religion at all. Jesus taught His disciples for three years. He, Himself, was taught for thirty years, before God sent Him on His professional work. Where He was biding or where He went, where He traveled, is a sealed book. We know it not; but we have the right to say, from the context of the subject that He was not in Nazareth, because when He went back there, and went into the rostrum and opened the book and commenced to read the prophecy of Himself, His former neighbors and the neighbors of His father and mother commenced to say: "Who is this? He talks as a man having authority. Who is He?" Finally, some of them said: "This is the carpenter's son. Aren't his father and his mother and sisters with us?" And when His identity was established, they rushed at Him and were going to cast Him over a precipice, but

through a perfectly scientific principle, He became invisible and walked away.

Jesus Christ's disciples followed Him for three years and were taught as was the habit of teaching in those days, by the students following their master and their teacher. Among the last commandments He gave them, He told them to wait for the presence of the Comforter; and, upon the expiration of forty days, when the Day of Pentecost was fully come, they received the New Birth, the Gift of the Holy Spirit, and they were commanded to go forth and carry out His last command, which was "Preach this Gospel to every creature on the face of on earth, carry it everywhere, as you have heard it from Me and certain signs will follow those who believe; they shall drink poison and it shall not hurt them, they will handle deadly serpents and it can not injure them and among other things, they will be able to lay their hands on the sick and they shall recover."

That does not belong to you especially, but it belongs to all who believe and believe His teachings, and I say it, my friends; and I say it to you with the knowledge that all the world will read what I say, that the great Methodist church to-day is lame on the question of belief. They do not believe in the sense that they have the full Scriptural belief. If they did, they could lay their hands on the sick and they would recover. They would have the power that was promised by Jesus Christ to them, if they had it, but they have not and I say to you

and all my brothers and sisters, Read and study, let ecclesiastical bigotry hold you down no longer, know that God Almighty's promises are here for you to-day and if you will only adopt them and accept them, instead of the Methodist church being one of many, it will sweep this world and all shall know that God Almighty has come to reign over the children of men.

The special part of our lecture to-day, is the third part of this first grand division, of which I make mention, the subject of the LANGUAGE BETWEEN GOD, THE FATHER, AND MAN, THE CHILD. This is the second lecture on the subject of prayer. Prayer is the language which I mention. For the purpose of better understanding what prayer is, I told you, in my last lectures that, for the purpose of simplifying, I bring it into four parts. The first part we discussed on last Sunday. The division was this, first, the PRIMARY PART; that is, getting yourself into position where you go to God Almighty and ask with the expectation of being heard. First, I told you, you have to have your own heart prepared. God changes not. You remember the words that our brother read to you this morning: St. James says that every good and perfect gift comes from God, the Father, in whom there is no variableness or shadow of turning. God Almighty changes not.

You can pray for this especial answer for Divine aid as much as you wish, but God changes not. Suppose this center alleyway in this church was filled with sunshine and you are

upon the right hand and upon the left. In order for you to live and enjoy perfect health, you must be in the sunshine. Those of you who get into this alleyway of sunshine, are helped. God Almighty blesses you, but those of you who stay over there in the shadow and pray for the sunshine to come over to you, will never get it. In other words, you have to get your own body and your own mind and your own soul pure, honest, upright and perfect before God will hear you. You must come to him with the faith of the little child, come to Him in the spirit and with the understanding, and, when you can do this, you can move the mountains. As Jesus says: "Ask whatever ye will in My name, believing, and I will give it unto thee."

Bring yourself then into the line of the promises and you will get your answer every time and I say to you and I say to all who are skeptical upon my discussions upon this line, Try it. Get yourself into that line and the beautiful answers that will come to you from God Almighty will be the daily astonishment of your life. The most beautiful thing in all the world is to ask God for something and have Him answer it, instantaneously. This is the experience of everybody in this thought.

At one time, I was walking home from church, thinking along these lines. I had only heard of Christian Science for about three months. I had a tooth which was supposed to be diseased to the root. It was painful and very annoying, a constant

trouble. I thought that was too small a matter to ask God Almighty to help; I thought it would be all right to ask if you wanted to move a mountain or cure a case of scarlet fever, or cancer, or something of that kind. In such case it would be worth while to ask God, but I thought I was too much of a man to get down and ask for the healing of such a small thing as toothache. I was thinking along that line and the words came into my mouth, or the thought, that Jesus said the very hairs of our heads are numbered and a sparrow falls not to the ground without His notice. The thought came to me, If that be true, I have a right to ask for the healing of this toothache, and I did ask it. The pain went away and I have never had any trouble with it since. There was an answer, instantly, to prayer. I have had numbers of them and what has been my experience has been the experience of every healer in this thought, and all are healers who have the gift of the Holy Ghost.

The only way you can get this is by study. This idea of being converted to a religion is something that is a relic of the past. What would you think of me if I would get up here and tell you that I had been converted to the science of the multiplication table? You would wonder what kind of nonsense I was talking. Suppose I would say that I had a special dispensation and had learned how to figure eclipses, how the earth was controlled on its orbit. There would be just as much sense in that kind of talk as there would be in the other.

that is, being converted to this science. There is no such thing as conversion, only by knowledge and information, and when you get it that is the time to be happy.

I think Dr. Brooks, of St. Louis, in his lifetime, was one of the finest ministers I ever knew. He wrote a book which, in some respects, was very excellent. He said do not exult to start in on, but wait until you have received the gift of the Holy spirit and then be happy. There are no people in the world, I presume, happier than those of us who understand this science. I do not suppose a wave of trouble comes over one of us, not one. We are in the perfect enjoyment of perfect health. We are in the enjoyment of all the surroundings which make men and women happy on earth; we have God who is our Father, who supplies us, and we have no more worry over the question of finance than we do over the question of air to breathe. We know that every good and perfect gift comes from the Father. We know that our supply and every good come from the One Source; we trust alike and we receive alike, and all we have to do is to go along with our work, do good wherever we can do it, throw out the lifeline, and try to follow out the command of Jesus Christ, when He said "Preach this Gospel to all the world." We do our work and God Almighty blesses us, blesses our homes with sunshine, and our bodies with health and everything connected with us is perfectly harmonious and perfectly lovely.

The rule to think is this. Think anything that you want for your own self that is good. You are entitled to it. And never think anything of yourself, about yourself or your surroundings or the surroundings of those in whom you have an interest except that which you wish to see realized. You are entitled to everything that you want. You are God Almighty's heir. You do not wait until God dies, for He never dies, and you do not wait until you die yourself, because such an heirship would be a mockery.

The only time that ever was is now and ever will be. You are the Almighty's heir now. Therefore, you you have all that God has, and what has God? He has all, and all that is, is Good. Therefore, when you come to pray for yourself or your friends, pray for that which you want. Do not be afraid, do not be a coward, do not pinch yourself. You can just as well pray for one of the finest brownstone houses in the city as you can for a sod house out on the plains of Kansas. You will get that for which you ask, if you ask believing.

You are entitled to everything. We all stand in the sunshine and we get it all, yet there is no diminution. It is so with all of God's gifts, we all can enjoy everything and there is no diminution; the supply is inexhaustible, and it is for you and it is for me and it is for us to-day. Therefore, in your thinking, think what you want.

Now on the subject of these denials

and prayer, you want to have everything you need. Blackstone tells us that the condition of mankind is divided into two general grand divisions, the WANTS and the FEARS. You want everything that is good, you fear everything that is not good. Now, when you come to make your prayer, deny everything that you do not want. Do I want headache? Do I want sickness of any kind? No. Then deny them. Here comes along a tramp thought that says, "I am scarlet fever, I want a home." It knocks at my door, wants to get in, and if I say "Yes," it comes in and then I say, "Oh, I have scarlet fever." What is the result? The result is, I have it for, as a man thinketh, so is he. If I say No, you can not come into my castle, I deny you possession of my body, and I demand that you pass away, you are a liar, and you cannot come into me," you will never have scarlet fever or anything else. You cannot have anything unless you give it a home.

You might say that that is not true, for this reason. Here are children, idiots, and others who are *non compos mentis* who haven't power to either consent or deny. That is true, but they come under this other law of universal thought, the law that destroyed the efficacy of Christ's work, when He went into His own country, the law of unbelief. That is a crusher and it has to be destroyed. And unless you work against it, it will destroy your work, as healers. Denounce it and deny it and affirm that all is good and God Almighty is

all and that in God's kingdom there is no room for evil. God Almighty is omnipresent good, He fills every niche in this room, He fills every niche in the universe, everything that is is good and everywhere that God is, there is good; it fills all space and everything is good.

Evil is but in the seeming. You see it to-day, it passes away, and the place that knows it knows it no more forever. Take the fire in the grate. It burns the wood, the fire looks real, the wood looks real, yet in an hour you go back and they are both gone,

gone on. They have gone nowhere because they were but manifestations of carnal mind. They were not real. They passed on. Go into the darkest room you can, turn on the electric lights and you have a perfect light, the darkness is dispelled. Where did it go? Nowhere. What was it? It was nothing; nothing but the absence of light. It did not go anywhere, because it was nothing. So it is with evil of any kind or character, confront it with the truth and it is destroyed.

CORRESPONDENCE.

FREETOWN, SIERRA LEONE,
November 15, 1905.

THE RT. REV. BISHOP SABIN.

Right Reverend Sir: With all due respect I beg leave to thank you from the bottom of my heart for the copy of the book "Christian Science Made Plain," so kindly forwarded me by you.

To me it is a treasure more than worth its weight in gold.

I thank you also for the regularity and promptness with which you forward the Washington News Letter to my address. That also is another mine of Treasures, rich and rare, from which anyone who cares to dig can enrich himself to his entire satisfaction.

Again thanking your lordship,

I remain to be, with all due deference, Right Reverend Sir, your most obedient servant in Love and Truth.

(Signed), T— A— W—

Behold what manner of love the Father has bestowed on us that we should be called children of God!

Is it not wonderful! Children of God! Not only you and I but all the world. Does not that clothe every human soul with a new interest? Can we possibly see faults as plainly as before? We have a pride in veiling the faults of our very own: So when we look at the race as God's children: one with Him; are they not our very own, also then we will not look at their faults; not admit in our consciousness that they can have anything but perfection, and if we look we will find in every one of these "Children of God," such beautiful traits of character, undreamed of goodness; for we always find just what we look for. Now let us look persistently for the good in every one of these brothers and sisters.

M. V. V.

Teaching Lecture No. 6.

Bishop Oliver C. Sabin

Delivered Before the Evangelical Christian Science Church, Sunday Morning,
November 5, 1905.

In order to heal the sick, the student must always remember who he is and to whom he appeals. You remember that you are God Almighty's child; that you live, move, and have you being in God; God in you and you in God as the water is in the sponge and the sponge in the water, saturated in Divine Love. With every breath you draw, you draw into your body God Almighty's breath of life. It is part of you and when you were created you were given power and dominion direct from God Almighty and as you realize these fundamental truths, these basic principles upon which this Science is based, then you realize that which makes you strong, which makes you a giant in the Knowledge of the Truth which will make you Free. Ask what ye will in My name, believing, and thou shalt receive, is the promise. Commit thy ways unto the Lord and trust in Him and the promise is that He will bring it to pass. These are simple rules, as plain as a, b, c; and within the grasp of every one who desires the Knowledge of this Truth, and how to demonstrate this Science.

The lecture this morning is along the lines of teaching how to pray, continuing to a certain degree, our former lectures upon this subject.

One of the great fundamental principles upon which you must always rely, if you would have success, is to never acknowledge the existence of evil. I was somewhat amused and delighted and wonderfully surprised, in the last week or ten days, in regarding the books and writings of the earlier Fathers of the church, St. Augustine, Platonus, and a number of others, and I find that they taught not only the same doctrine that I teach, but in some respects the very language that has come to me as the logical conclusion of the situation was used by them, fifteen, sixteen and seventeen hundred years ago, showing that this thought is not new; but, was the doctrine taught by Jesus Christ. Of course, our Savior could not go into a mixed multitude and talk ultra-Science, because He would have been talking over their heads, entirely. I guarantee that I can pick out an audience of one hundred ministers, in the city of Washington, and talk to them for an hour, and when I have finished, they will know as little of what I have said as when we commenced, because they have not this basic principle of Realization of the Allness of Spirit; and, without this gift of the Holy Ghost, this New Birth, it is utterly im-

possible to understand this Science; and the only way you can obtain that is by prayer; earnest, constant and persistent prayer. God Almighty, through his Son, has shown us the road, He has told us to ask, seek and knock; and He has given us, through His Son, the thoughts which we have to carry in our prayers, and if we follow those and follow the instructions, this Science is as simple as a, b, c. When I first came into the Realization of this blessed Truth, the first thought that came into my consciousness was how simple it is; I laughed to myself because of its very simplicity and the second thought was, it was so plain I wondered that I had not known it all my life. It is as plain as the noon-day sun; the Realization of the Allness of God, the Allness of Spirit, the Allness of Good, the Allness of Perfection and the Allness of Love; and, when evil presents itself, instead of acknowledging its reality, we deny it, we deny its existence, we affirm that it is not true and can not be true, because God is all and God is Good.

This doctrine is not new, as I say, for these very identical words were used fifteen, sixteen and seventeen hundred years ago by eminent writers and leaders of the church of that day. It is the logical conclusion, for God being Good and God being All, He covers all and hence there is no room for anything but good. God covers all space. Every particle of space in this room, in this city, in this country, in this world, in this universe, God is. This center is everywhere, circumfer-

ence no where, a term, the identical words of which were used seventeen hundred years ago. There is no such thing as measuring God, because He fills all space and therefore is no room in the whole universe for anything but Good.

Here comes before you a manifestation of evil, a man or woman bowed down with so-called disease. They acknowledge the existence of that disease and commence to moan and groan because of its enormity and the way it presses down on them. What is the result? They have surrendered to evil and they will never get rid of it until it carries them over this dam called death, this chasm, unless they come back to the knowledge and the worship of the Truth, which gives them Freedom. The world is sick and the world is sorrowing, the world is suffering and the world is dying because of its utter ignorance, its superstition, its determination to bow down to the stocks and stones of matter and of evil, so-called. That is what is destroying it. If you would be perfect and if you would receive the Truth which gives you freedom, you have got to deny the very semblance of evil that comes before you. Here comes a disease that says I am cold, or I am fever, or I have headache, or, any other tramp thought, and it comes and knocks on my head. I want to come in here, I am headache, I want a home. If I say: Oh, yes, you can come in: it will come in and my head will ache, and it will make me feel miserable and look miserable

and destroy my manhood. What is the result? You may be in bed two or three days with it, you may get over it in a night. I know this to be true from experience. I was born with the hereditary thought of sick headache. My grandmother before me had it; my mother followed in her footsteps, I was a mother's child and had sick headache regularly and it would put me to bed, and I have had doctors to come and hold my head in their hands for hours because of the intense pain and suffering, simply because I did not know the Truth. Had I known the Truth, the Truth that God Almighty was all, that I was His child, and lived, moved, and had my being in eternal life, eternal love, and denied the existence of that devil called headache, it never would have come there; and it could not have come there because I would refuse to give it a home.

Now, for instance, suppose you are walking along the street and slip and sprain your ankle, as some of you no doubt have done. I was walking along the street once, my foot slipped in a hole in the sidewalk and I was substantially incapacitated for comfortable walking for months. Why? Because, when my ankle went down into the hole, and I felt that it was wrenched, so to speak, I acknowledged the evil and said: Yes, I have it: it is going to be a very serious matter. What was the result? Just as I thought—as a man thinketh so is he.

Now, take my advice, and if you ever have your ankle wrenched, or so-called sprained, it will burn, to mortal

mind-thought; deny it and say: You are not hurt, you can not be hurt; deny it, say: I am God Almighty's child and my ankle is perfect and you can not be hurt and in thirty minutes every vestige of that pain will go away from you. Three or four weeks ago a lady was walking with us, and a drunken man driving a carriage—it was night—rushed in, whipped his horses, struck this woman and knocked her to the street. She was not unconscious in the sense that she could not breathe or anything of that kind, but she was knocked out of her mind, to material thought, for an instant; but she was a Scientist and this thought had been hammered into her, that she must not acknowledge the existence of evil. I picked her up in my arms, and as she got up, she kept repeating, I am not hurt, I am not hurt; and Mrs. Sabin and I were adding an Amen every time she enunciated that blessed thought. What was the result? The next night she lectured from a platform in this city. Had it been under the ordinary conditions, she would have been taken to the hospital and the chances are might have had brain fever, congestion of the brain, or something, because it was a very serious matter, from a material standpoint; but there was no acknowledgment of the evil, there was no home given to it and it had no standing. Therefore, when you are attacked in any way or under any combination of circumstances, or conditions, deny it, if you would be happy. You do not have to follow my advice, you can do

just as you choose; but if you take my advice, you will find that I am right—God Almighty's Truth will make you Free.

This is a free country, I am not only talking to you but I am talking to thousands and tens of thousands and hundreds of thousands of others, and I say this that, if you will be Free, it is within your own power. It is for us to say and unless you choose the part of wisdom and declare for your manhood and your womanhood, you will suffer; on the contrary, if you come up to the Realization of what you are and who you are, you will be Free. This is the Science of Prayer. Deny everything that you do not want, claim everything that you do want, thank God Almighty for the existence of Good and thank Him that God alone pervades all space and that there is no alternative with God; He is All and God is Good, and that you are His child and you live, move, and have your being in Him and that God Almighty blesses you in everything, and in every step you take.

Many of the evils that are brought on to the human family, or that the human family suffer from are brought on by their own selves, nearly all of them, if not all. Take this disease called poverty, it is home-brewed, every bit of it. Some persons are never satisfied, they have the riches of the earth, they do not deserve any of it, yet they get much of it, sometimes, but it does not do them any good; it is a curse to them, their example is a curse to the community in which they live:

and that is the thought that injures instead of lifting up, but it is for you to know who you are and what you are and to affirm that you have it, along the lines of finance. You are God Almighty's heir, joint heir with Jesus Christ. It does not mean that you have to wait until God dies before you get possession of the estate, because God does not die, so it can not mean that. It does not mean that you have to wait until you die before you get what is coming to you, when you can not use it. It is not such a will as that; that would be absurd. Suppose I should will one of you a house and lot and put a provision in the will that you are not to enjoy the benefit of it until you die, pass on in death. How many of you would sit up nights rejoicing at the amount of good I gave you? It would be something like the old negro that was making his will. He went to the Justice of the Peace, and he gave his old mule and cart to some of his relatives and then he said, "To my son Jim I give \$50,000." The Justice looked at him very much surprised and said, "Where is your \$50,000?" "Oh," he said, "I haven't got any \$50,000; he will have to earn it himself."

I do not think Jim smiled very much over his \$50,000, and you would not smile very much over a brick house given to you after you are dead. When do you take possession of your estate, which God has given to you? You take possession of it now. It is for you NOW! In all this thought, you must remember one

thing, this is not new; because I find this enunciated, this very same doctrine taught fifteen hundred years before, by these earlier Fathers. There is no such thing as time, there was no yesterday, no to-morrow, but all is now and you are in the enjoyment of everything that you ever have loved now.

When they asked Jesus about this kingdom of heaven, when it was coming, where it was, etc.; He told them 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 is within you. It is the kingdom of God within you and there is the kingdom of heaven. You can be as much in heaven now or hell now as you ever will be, and this is in accordance with your own deserts. If you are a good man or woman, sowing seeds of righteousness, walking along the path of virtue and perfection, you are happy, you live in communion with God, you are happy, in it; are happy in doing good, you are in heaven; but, if you are drinking whiskey, beating your wife, cheating your neighbor, etc., you are in hell and you are suffering for it now and you will suffer until you pay the uttermost farthing. Do not think that ours is a religion of license, for every sin you commit you will be punished. There is only one way you can ever avoid it, that is by repentance, turning around from the paths of evil and coming back into the paths of virtue, of righteousness and good. Confess your sin and walk along the lines taught by

Jesus Christ, then He will forgive you.

That is why Jesus Christ came to us, to show us the way, teach us the way back to God, the Father. The world was lost, it was going on until finally it would have been annihilated, had it not been for the coming of Jesus Christ; but He came to bring man back and we are going back through this blessed Truth and it is the only way you can go; and the Kingdom of Good, the Kingdom of God, the Kingdom of Love and Life, is within you. That does not mean that you are not going to have happiness hereafter; not at all. You are going to live forever. In My Father's house are many mansions. This earth, the stars, the universe, everywhere are God Almighty's mansions and they will be for you and for me and for all who walk along up this path of virtue and of good.

If you go red-handed into death, pass into that other existence in crime and iniquity you have to work out your own salvation from God Almighty and in the name and through the name of His Son. It may take you a million years, it might take you billions of years, it might take you innumerable countless ages, but the time will come when every knee will bow and every tongue confess that Jesus Christ is the Son of the Living God, and in Him and through Him alone, are we acceptable and can we reach the Father. Therefore, build up your own conscience, build up your manhood of right, your manhood of justice, your manhood of god-

liness and as you do so, you become stronger, you become vigorous, you become great. In all of your thinking, remember the rule that I have given you, Think only that which you wish. That is plain. Say to yourself: Do you want sickness? Well, if anybody is fool enough to want sickness, they will get it every time, they will always be sick, if they want to be sick, but the most of us are smart enough to say, No: we do not want it. Then think you do not and you can not have it.

Suppose this room was my inner consciousness, and I was standing at that door. I would open the wicket gate and here comes a knock, I open the little gate, and the visitor says, I am Mr. Evil, known as scarlet fever, I want to come in and abide with you. I tell him to: Go on, you are evil, you can not come in, but if I say, All right; come in, then I have the scarlet fever and I will never get rid of it until I have paid the uttermost farthing. Now, you, in your healing, when all of you become healers, you must understand this one thing that, if you ever give character to a disease in your own consciousness, you are in danger of fixing it on your patient. You go to the patient and see a manifestation called disease, you take into your consciousness the thought that it is reality; instead of helping your patient, you are fastening the disease on him. Kind friends go to a house where there is sickness and find the family all bowed down with grief and these friends to show

their sympathy, take out their handkerchiefs, and bow down and weep and mourn and regret that the monstrous disease is carrying their friend out. What is the result? They are fixing the disease on the patient. They are fastening it onto him. I used to be called, by some of my friends, hard-hearted, because I would not sympathize with disease. I could give you one instance, but I am not going to name it now, where I did sympathize, to a certain degree, unconsciously, and until that sympathy was pounded out of my consciousness, the disease seemed adamant and I wondered in my heart why God Almighty did not destroy it; and as soon as the sympathy passed away, the unconscious sympathy, and I came into the perfect realization of its nothingness, the disease vanished as fog before the sun. Therefore, in all your thinking, think what you want. Think that you have it, remember that you have everything and it belongs to you; then affirm that you have it and you have wealth and you have happiness and you have health, harmony, wisdom, spiritual understanding, righteousness and perfection.

Affirm these things, they belong to you; but if you come to God Almighty saying, Father, I am nothing but a worm of the dust, hardly fit to make good material for hell, and go on and abuse yourself in that way for a while, what is the result? You are scandalizing the image and likeness of God, you are fixing an infamous lie upon yourself. You are God Almighty's

child, you are endowed with power and dominion and when you come up and assert such monstrous nonsense against yourself, what is the result? You are simply dragging yourself down, you are destroying your manhood, you are destroying your womanhood, you are destroying your Godhood, because God is in you and you are in God. Everything is in God, for they are interlocked.

Now, a word in conclusion: Permit me to say this: Never acknowledge evil against yourself. If a person is brought before the court, charged with the commission of some crime and says: "I am guilty, Judge," that is the end of his defence, all there is to be done for him is to be sentenced and sent to his punishment; and it is so

with us; if we come up and plead guilty to disease, or want, or poverty, or sorrow or any kind of inharmony, we have it and all we have to do is to acknowledge the misery we bring on ourselves. But, if we say, I am not guilty, then have a fight and drive it out, they can not prove you are guilty of disease or inharmony or evil of any kind or character, because you are the image and likeness of God, you live in God, eternal life, eternal good, and nothing but eternal good and eternal life can come near you; it covers you as the water covers the fishes in the sea and no evil of any kind or character can come near you, around you or about you, because you are God's child, created in His image and likeness.

MECCA.

Like a gigantic catafalque, somber, shrouded in mystery, the Kaaba rises out of the seething sea of white-garbed humanity that crowds the great Sacred Square of Mecca. Its door is covered with plates of solid silver, studded with silver nails. From the exterior of the roof, above a stone marking the Sepulcher of Ishmael, which lies at the base of the northern wall, there projects a horizontal, semi-circular rain spot, five yards long, twenty-four inches wide, made of massive gold. Within, the roof is supported by three columns

of aloe wood; the walls are stung with red velvet alternating with white squares in which are written in Arabic the words, "Allah-Jal-Jelalah"—"Praise to God the Almighty." The building is packed with pilgrims, praying, weeping, beside themselves in an ecstasy of passionate devotion. Mingled with their voices there rises from outside the chant of the Talbih, the song of the winding sheet, which every pilgrim must sing on entering Mecca, on donning the sacred Ihram, on entering the Haram, and on starting for Mina, the Valley of Desire, and Arafat, the Mountain of Compassion.—*Everybody's Magazine.*

Man.

Mrs. O. E. Thorniley

Delivered Before the Evangelical Christian Science Church, Sunday Evening,
December 10, 1905.

"In the day that God created man, in the likeness of God made He him, male and female created He them; and blessed them and called their name Adam in the day when they were created."—Genesis 5th chap., part of the 1st verse.

The subject of my remarks to-night will be Man, or, the Man that God made: the crowning work of creation—God imagining Himself in man. Everything in the universe images God, but man is the highest expression, his crowning work. By reason of his divine origin, man is in his intrinsic substance a perfect spiritual being; and his great gift is through the recognition of the spiritual self to bring into outward expression all the qualities of the spiritual man. Everything in the universe is contained in man. Therefore, when the creation was "finished," man had to appear that the Father might behold Himself in the Son. The fact of the matter is Infinite Goodness has expressed itself in man, making him Good. Infinite wisdom has made him wise; infinite life has made him living; infinite love has made him loving. God-like-ness is the meaning of in-our-image and after-our-likeness. It is because the spiritual man is the

real, the man of unchanging perfection, that makes him rebel at bondage, sickness and death, because these things are not his, and never belonged to him. This rebellion at bondage and oppression is the voice of the divine or spiritual self asserting himself. Instinctively man knows that perfect life, perfect health and freedom belong to him. Therefore he believes in remedies for the recovery of his lost estate; and he flies to (so-called) matter for what does not exist there. He is thirsting for the "water of life," but seeks it in mineral springs or the apothecary shops. He has sought wrongly because he has sought objectively without for what can be found only within. If only man would stop and listen—learn to hear and obey the inner voice of wisdom, he would soon find that fountain, the all-sufficient fountain Christ Jesus. "The water that I will give him (said Jesus) shall be in him a well of water springing up into everlasting life." Finding the Christ within you drink of the fountain of perpetual health and strength, and of perpetual youth. To have the realization of your divine estate, to know that it is even *now* your very own, will bring you better health and a higher consciousness.

For that realization will be a higher consciousness.

If man were a worm of the dust as they have called him; if he were totally depraved, as has been declared; he could have no aspirations for higher things. The spiritual would forever remain meaningless to him. There would be no consciousness of his divine origin. But the divinity within is constantly seeking recognition and outward expression. No man ever attained a high consciousness by a constant recognition of his low estate, of sinfulness, nor by putting off the day in thinking he will some time become holy. The consciousness of holiness and its expression as wholeness, can come only through the recognition of it as a present reality. For you are not some time to become a son of God; you are now a son of God, as perfect as Christ. This then must be recognized so as to be conscious of what you are. You will never be able to express the higher powers of the soul until you look beyond the human self you are so familiar with, and become better acquainted with the higher self—until you recognize this heavenly man already there, in his full divinity. You have lived so long in the human consciousness that the true self is inhuman to you, until in the silence you discover him.

As we have said, the man that God made is the spiritual man, (for all is spirit and spiritual manifestation), whom his Maker knows and pronounces very good. Only the perfect has He made. Only the perfect meets

the Divine recognition. The great problem for every man's solution is the "Problem of Life." The great object of search is satisfaction, the great attainment to make is the Divine consciousness—which is the chief end of man. Every man is seeking satisfaction, whether he follow the quest of wealth, honor, or fame; whether he plunges into dissipation, sensuality, or crime; he is always after the boon of satisfaction. Though in numerous ways men seek and never find it, still there is one sure way to satisfaction—the "Christ way." "I am the way, the life and the truth." Only Christ brings to the heart perfect satisfaction. "The only name given under heaven whereby we may come to the Father." "No man knoweth the Father save the Son." Jesus ever recognized the Christ within Himself. Hence His positiveness and power in the use of "I am." He spoke understandingly when He said "I am He." "I am the life," "I am the good shepherd," "I am the Light of the world." "I am the Son of God." He proved His Divinity by recognizing it; for the place to find God is always within. The secret of power lies in one's ability to recognize the God within. According to our divine science, this is all an inward experience. Thus the individual is getting glimpses of that wisdom of which the world knows nothing. Truth is what he is seeking; and Christ is the Truth.

When we are able to realize that in God's true creation there is nothing opposing, or to be opposed, there will come to the mind the peace of God

that "passeth understanding." The realization of perfection which comes through conscious oneness with God is realization or understanding. It is not to strive to be, but to be: not to strive to be good, but to recognize your own goodness. Not to strive to be healthy, but to recognize your own perfect health. For you must realize that you live, move and have your being in God. Therefore, you are to prove that. You are to prove that you are a son of God, in His image and after His likeness, perfect, or "very Good." "If you are a son of God, you must prove it by overcoming." Every one must prove his sonship by overcoming like a son. For what the spirit has revealed to you, you must demonstrate to yourself, before you can be enriched with wisdom from that experience. Either you must be a conqueror or be conquered. There can be no moral virtue without a victory over temptation. The appearance of evil must be overcome by Good before the Good has any quality of Goodness for you; for without testing, without overcoming, without demonstration, there is no conscious power, virtue or dominion. He that overcometh shall inherit all things. The fact is we do not know the power of our Divine manhood until we have demonstrated it to ourselves by overcoming. Omnipotent powers lie dormant in us, only awaiting our demonstration. Do not undertake to overcome by quarreling with yourself. That is the human way. But Jesus has shown us a more excellent way—the way of non-resistance. "That ye resist not evil."

When you recognize God in everything, then everything will have a blessing for you: everything is transformed for us when we change our thought toward it. Evil left to itself destroys itself, (as our beloved bishop has so often illustrated to us by showing how the fire if left to itself will burn out.)

If you would be free from the power of evil you must know its unreality—its nothingness; that it is simply a false claimant—a liar from the beginning, who stood not in the Truth. Every statement of Truth is demonstrable, else we have no guaranty of its genuineness. Hence we call every case of healing, through spiritual means, a demonstration; because there is a principle demonstrated thereby. When we have healed a case of dyspepsia or rheumatism it is always the principle of Christ in man. "This man that God made." For, according to our teaching you have claimed for your patient, that because he is a son of God, in the very nature of the divinity in him, he cannot be sick; that this dyspepsia is a false idea; a mere belief, and entirely foreign to the true man, the son of God. If by awakening in him the consciousness of his divine perfection, you overcome this false claim of dyspepsia, then you have demonstrated your proposition. Dyspepsia was a false belief, and the truth recognized set him free.

Jesus said, "Ye shall know the Truth and the Truth shall set you free." Truth then is the healing principle. Thus Truth is what we want.

(Continued on page 229.)

Washington News Letter

PUBLISHED MONTHLY.

1329 M St. Northwest, Washington, D. C.,
U. S. A.

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*Entered at the Post-Office at Washington,
D. C., as second-class mail matter.*

SUBSCRIPTION RATES:

Single copy, one year.....	\$ 1.00
Eleven copies, one year.....	10.00
United States and Canada.....	1.00
Europe, Asia, South America—in those countries in the Postal Union	1.26
Oriental Asia, with postage addi- tional	1.00

SINGLE COPY RATES:

One copy10
100 sample copies	8.33

ADVERTISING RATES GIVEN ON APPLICATION.

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tion.*

Unchain the Truth

Looking back over the past year, we can see that Evangelical Christian Science has grown apace. It is now becoming familiar in almost every part of the world. Our books have gone out by the hundreds of thousands and everywhere a book is sent, it is a proselyter. Evil thought may have a tendency to drag down and destroy little churches where the enemy can place their fingers upon our disciples, but there is a broader field and a wider field that they can not touch and that is the great field of human

thought which can be reached and reached only through books and periodicals. That has been our aim and object during the year, in an intensified degree, to scatter the Truth, broadcast it and let the books go out. Persons can not do a greater good to their fellows than to throw out the lifeline in the form of a book, which gives them a knowledge of the Truth which makes them Free. It is sowing to God Almighty's upbuilding of men and in that sowing, each of us is blessed in the degree we work.

In the forthcoming year we expect to go on with our work, do more than we did in the past and affirm that God does open up ways and means for us to reach the world, that this blessed Truth may be employed and scattered throughout all human thought. The world is dying for the want of this Truth; it is the only thing which makes us free and our mission is to preach the Gospel, heal the sick, and with God's help we are going to do bigger work and greater work and more effective work during the coming year than we have ever done before.

I wish to emphasize the fact that the new book, "Evangelical Christian Science Instructor," is the best teacher that we have ever gotten out; it is a book of 350 pages, nicely bound in cloth, uniform edition with our other

works and is very cheap at \$1.00 per volume. Those who wish to know how to heal the sick and to be taught the rules and rudiments can not find any other book that will surpass this: if they find any as good. If you have not got it, write for it.

To the church workers throughout the world, we wish to send a word of encouragement and urge you to build up your churches, attend your meetings, read and study and perfect your work in your healing and demonstration, and remember that God heals for one as well as for another. Learn to believe in yourselves and become

stronger and more self-reliant and God Almighty will bless you in this; and, remember further, that it is your duty to scatter this Truth, for in the degree that you do your duty and do right, God Almighty does and will bless you.

Scatter the "News Letter", send it forth, send the books out, preach the Gospel in season and wherever opportunity affords, do your work, but be careful to be as wise as serpents and harmless as doves. God Almighty's Love goes with you, blesses you and blesses you now.

Lovingly yours,

Oliver E. Sabier

Bishop.

JANUARY CLASS TEACHING.

The next teaching class is set for January 15. Those who wish to take that course, during that month, should write or come to see the Editor of the "News Letter" in regard to it.

Nothing before, nothing behind:

The Steps of faith
Fall on the seeming void, and find
The Rock beneath.

Whittier.

NOTICE:

The new book, "Christian Science Instructor," will be substituted for "Christology" in the combination offers published on another page of this issue, whenever the person ordering desires it.

Never think anything about yourself, your affairs or those around you, except that which you wish to see realized.



Mrs. Mary C. Sabin

Good Resolutions.

Mrs. Mary C. Sabin

The New Year is the time when all good people make good resolutions for the coming year. We, as Scientists, should have good resolutions every day in the year, constantly increasing good resolutions, and especially should we emphasize the first day of the year, with such resolutions. I am going to suggest a few thoughts of how to think and resolve, which I trust my readers may be benefitted by, during the coming year.

You should resolve that from this on you are going to do right for the sake of the right and do good because it is good to do good. In other words, from now on you are going to serve God because you love Him; because you love His service; because you love His work; because it is a pleasure to do it and you resolve that this shall be your line of conduct.

You should resolve that now and hereafter you will always think good thoughts, think thoughts of Love, Happiness, Joy, Peace, Righteousness, Wisdom, Spiritual Understanding, Health and Harmony, affirming and realizing the Truth that God does give you all these and He gives them to you abundantly now.

You should resolve that now and hereafter you will never have any fear because you live, move, and have your being in God, the Father; His love ers you, directs you and blesses you and you can have no fear of evil, have no fear of poverty, because God is your supply. You rely on Him and you trust Him. Seek, ask and knock for that which you want and God Almighty does supply you and answers your prayer. You have no fear of sickness, inharmony along the line of health, you have no fear of weather conditions, atmospheric changes, all such have no effect over you or against you for you are hid with Christ in God, His perfect child, a spiritual being, living in spirit, are perfect and must be perfect and nothing but perfection can come near you. You banish and command all evil or doubtful thoughts to get behind thee. Satan and all thoughts of fear must be destroyed by thoughts of Love.

You should resolve from now on, forever, to devote your life, your services, your means to God Almighty, and follow as He leads, as He directs, to the end that your life should be a benediction to your fellows with

whom you associate, and that wherever you go you will be a blessing and an inspiration in the propaganda of God Almighty's Truth on earth. To accomplish this you give of your means and substance: as God gives—in abundance; and drive out all stinginess, meanness, and littleness and consecrate your lives, from now on, to God Almighty and His work.

You should resolve from now on, to sow the seed of righteousness and holiness and that you will aid in this work of preaching the Gospel, healing the sick, and devoting yourself to God and His work thereby fulfilling the command of our Savior, when He told His disciples immediately before His ascension to preach the Gospel to all the world.

God Almighty will bless you and does bless you in all these resolves and the nearer you perfect them, in your conduct and in your actions, the more perfect will be your blessings, for you will reap as you sow.

I send you my benediction for the new year, with the affirmation that God Almighty does bless each and every one of you and He blesses you now; He fills your hearts with love, your minds with happiness, your bodies with health and leads you and controls you and protects you along this pathway of life, making you perfect, making you strong, making you grow in the Knowledge of the Truth which makes you Free. God's blessings are with you and will remain with you forever.

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Remember that you are commanded to "commit thy ways unto the Lord, and trust in Him." It does not say to commit thy ways unto the Lord and then sit down and growl and snarl. That He does not do it right

that minute, but it says, "Commit thy ways unto the Lord, and then trust." Go about your business, do your work and the promises is, "He will bring it to pass." Jesus tells us very plainly, "Ask whatsoever you wish, in My name, believing, and you shall receive it." Take these promises, they are words of life and light. They are more precious than all the world. Trust, follow, believe and God Almighty will cover you with love, with happiness, with joy and destroy every possible inharmony around you and make you a Master.

(Continued from page 223.)

We want to realize the truth of what we are—the truth of our being, that we are even now perfect sons of God, or the man that God made.

The physician of the future must be a man of wisdom and virtue. Spiritual enlightenment is to be the wisdom of the twentieth century. Drugs will have their place in the museum beside the fossils of a rude age. When men know God more fully and live in Him consciously, and have a supreme faith in Him—instead of drugs they will find Him to be indeed "The Great Physician who forgiveth all thy sins and healeth all thy diseases." We have arrived at a time when we should be ashamed to be sick. As the red nose is the sign the toper hangs out, so our diseases are a sign that we hang out proclaiming the inward character.

The power of spirit over matter is absolute when you realize and know it; knowing yourself to be a spiritual being with full powers. You will not do good work while recognizing the material as the real, nor by seeing yourself both spiritual and material—assuming for yourself spirituality. You must drop the idea of being material, and claiming only the spiritual. You cannot handle divine things with unwashed hands, you cannot lead a double life. Perfect work is done by being in the spiritual consciousness. For the spiritual is God's man, of the man that God made. To every one who lives in the consciousness of his one-ness with God, the Father

says, "Son thou art ever with me; all that I have is thine."

In order to reach the realization of all this, it is necessary to live in the contemplation of yourself as a spiritual being. This meditation will, after a time, bring a change and will in due time work a corresponding bodily change. It is no longer a question whether healing is by the scientific method: cases in proof may be found in almost every house. So many chronic invalids, and so-called incurables have been restored to health; nearly every form of disease has yielded to this method of treatment. Fevers, tumors, cancers, rheumatism have been healed in manner remarkable. But this is not saying that we heal every case, for the patient's co-operation and receptivity, and sometimes other factors of the case, have a part to play. At all events, a better way has been found for healing the sick than the old drug way, or the cruel and uncertain knife way. It is the natural way—this Divine way—the Christ way." "I am the way, the truth, and the life." The spiritual way which transforms everything into spiritual beauty. The Christ-way has brought us up from the natural to the spiritual—out of the darkness into light. "*The way that is cast up for the ransomed of the Lord; the unclean shall not pass over it; but the redeemed shall walk there, and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads.*"—Isaiah 35th:8 to 11.

The time is near at hand when death will not be necessary as a closing act in the drama of life; because man will have attained immortality in consciousness, there will be none in experience. To realize the Christ in consciousness is to realize immortality. For He said "I am the resurrection and the life." Christ abolished death.

In conclusion I would say, that we should ever recognize this God and creation. Realize our son-ship, our one-ness with the Infinite, and our

heirship with Christ Jesus. If man would live forever he must know Christ, "whom to know aright is life eternal." Let us ever live with our eyes fixed upon this beautiful ideal, ever realizing that we are truly the children of God, sons and daughters, or "the man that God made."

"In the day that God created man, in the likeness of God made He him, male and female created He them, and blessed them, and called their name Adam in the day when they were created."

'TIS YOU, MY FRIEND, 'TIS YOU.

The world is waiting for somebody
Waiting and watching to-day,
Somebody to lift up and strengthen,
Somebody to shield and stay.
Do you thoughtlessly question—
"Who?"

'Tis you, my friend, 'tis you!

The world is waiting for somebody,
And has been, years on years,
Somebody to soften its sorrow,
Somebody to heed its tears.
Then doubting question no longer,
"Who?"
For, oh! my friend, 'tis you!

The world is waiting for somebody,
A deed of love to do,
Then up and hasten everybody,
For everybody is you!
For everybody is you, my friend,
For everybody is you!

—Selected.

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The world's new Christmas comes to earth,
When war and poverty shall cease,
When man shall know his heavenly worth,
And keep for life the heart of mirth,
And ever have good-will and peace!
—William Brunton.

We judge ourselves by what we feel capable of doing; while others judge us by what we have already done—
Longfellow.

He who knows most grieves most for wasted time.—Dante.

Testimonial Meeting.

Testimonies Delivered Before the Evangelical Christian Science Church,
November 8, 1905.

Mrs. O. E. Thornily.—I do not know of a day since I have been in this Truth that I have felt as happy as I have to-day and for a great many reasons; and also when I look around over this hall and see so many people here on Wednesday night. When I first commenced to come here to these meetings, there were only a few people here and now every Wednesday night, it seems, there are more here. There are more here to-night than on Wednesday last, and I feel to-day that we are just on the eve of one of the greatest outpourings of this great blessing and that we are looking forward to it and we have no idea what is in store for us, and just as has been said, it depends so much on each one of us as individuals. If each one of us will go to work and do our work we have all a great work to do and if each one does it what a wonderful thing it will be, and it won't be long until this house will not be large enough to hold us, and then we will have some place else to go. I tell you, friends, this is worth working for. If this can make us happy in one day, what will it do in a great many days, in the days that are to come? And I feel so much like urging everybody that is here to-night to make a new start here and now, turn over a new leaf, so to speak, and start out with

new energy: and work, for the night is coming when man can work no more. I want everybody to work and help this cause along, because it is what everybody needs and what everybody needs. They want it, but they are not willing to acknowledge it. Jesus said: "A city set on a hill can not be hid." If we let our light shine, it is going to be a great thing for this church and I hope every member of this church will do his own part.

MR. ROLAND B. HAZARD.—One thing that I love about this science, in comparison with the old ideas, is the freedom that there is in it. Before I came into the Truth of the Allness of God, of Good, Spirit, and the nothing of matter, I was always looking for my good beyond the grave, after I had fought the last fight. After I had offered the last prayer, and done the last thing I could do on earth, then I would go to be in glory. Since coming into this thought and being taught that God is an ever present help in time of need, and God is all and God being all there was nothing else, that God is in all and God was all in all; when I come into that realization, it gives me perfect freedom and happiness now, and that I can reap the crop of this blessedness right here and now and I am doing it now. The only

feeling that I have is that people do not take hold of it fast enough, they do not seem to want to investigate to bring out these Truths. Their minds are like the mind I had; they think, when they die, they are going away off in some unknown place where they will have plenty of joy and happiness. I heard not long ago of a man understanding the Bible, speaking about heaven as the great resting place, where there was so much joy and happiness. He was a prominent minister in New York, and he was taken with ill health and they called in one of the best physicians. He told him to take a trip to Rome. The minister said: "I can't go; I can not leave my work, this great parish requires my time and I could not think of going away, I must work." "But," the physician said, "you must go away on account of your health and there are just two things for you to do: it is either to Rome or to heaven." The minister said: "I will go to Rome." Now, that just shows how much some ministers believe in heaven. None of us want to die. Jesus Christ came that we might have life and that we might have it more abundantly. There is one thing I like about this Truth, and that is, we can be happy every day, and that we are happy to practice what we preach, and this knowledge of the Truth gives us the knowledge that we live in the present, filling our hearts with love and gives us freedom from sickness, from sin, and the fear of death, taking care of us and making our pathway in life smooth. I have a great many friends, who are

good, earnest Christian people, and they attend church regularly, but they can not believe in this religion. Where there is no trouble and wrong and sin, they do not think any religion is any good that does not have lots of trouble in it. The more trouble the better your religion.

I tried to draw an illustration in my lecture a few Sundays ago that the better the man or woman is, the less trouble they have. Suppose you send half a dozen children to the black-board to do a sum in arithmetic and one boy gets it correct and stands ready to give his answer, and the other boys are working and get it wrong. They will say to the one who gets it right: "Oh, you aren't any kind of a mathematician because you get yours right. You never make any mistakes as we do, therefore, I doubt your knowledge of mathematics. I know that our mathematics are good, because we make mistakes; but yours in mind are not sound, for no one can do a sum correctly."

Every one of us who comes into Christian Science has eternal victory, a victory every day over sickness and disease and that power comes to every one who believes, because Christ said that we should do the works that He did and even greater. He holds out this promise to us all. If we only believe and take hold of God's promises to us and put them to the test we will be better off. There was a time when I was afraid to take God at His word. I thought they might fail me, and I did reverence that Book as true,

and then I would have all faith in the Bible.

Since I have begun to put God's promises into every day life, I find the realization is far beyond anything I ever expected, and I want to thank God Almighty for this blessed liberty.

Mrs. E. T. COWSILL.—I am glad to be here to testify for this blessed Truth because I know it has made me free from sickness. I used to suffer so much but now I am free, and I am only glad that I can testify for my own sake and for the sake of helping others; because I think we ought to be proud of such a religion; and I thank God that He has brought it to me and I am trying to live it and I believe, as I was saying to my folks, to-day, that I am the happiest woman on the face of the earth. I have everything I want, and I know it; because God promised to do it and I know I am to get everything.

Mr. E. J. WARD.—When I first started to read on this Science, I took up Christology. I did not know hardly that there were any Christian Science people, had heard nothing of them; but when I got through reading the Science, I got the Truth and the Truth made me free, and I immediately began to look for some place to tell somebody of the wonderful joy that had come into my soul. I naturally went where I had been going occasionally, and I got up and gave my experience, and told them that the Lord had forgiven me of all my iniquity, healed all my diseases, satisfied my mouth with good things and renewed my youth like the

eagle's and He had placed my feet upon solid rock and put new songs in my mouth, and I praised the Lord and did not expect to be sick any more. When I got through, the minister got up and said: "Well, brother, your experience is good, but your theology is very poor," and I have had that said to me a great many times since; or words to the same effect, that my theology was very poor; but I do not know anything about theology; I do not know what this is, whether it is theology or not, I do not care; but it is the experience I want and I am after every day and I find that my experience is growing better and better all the time.

Mrs. STEVENSON.—When I first came into this Science, little over two years ago, I did not like to tell people that I was investigating or looking into it. I had been afflicted for two years with a trouble which had been a source of anxiety and worry to my family, but afterwards, people came to me and said: "Why, you are looking fine; what have you been doing?" and even asked me if I had changed doctors. I did not tell them how I got back my health, I was not ashamed of it, but still I thought it was best for me to keep it to myself and I decided to keep it to myself; but since then I have known it is the better way to do and I can not talk too much about it and I am very anxious to tell just what it has done and what a blessed thing Christian Science is.

Miss MARTHA E. VAN VOAST.—The this Truth reminds me of my experience along that line. When I first

came to the Halls of the Ancients, to attend the meetings, I had fought it very long, and when I finally concluded to join the church, I felt that I was saying good bye to every friend I had, and for a while, I simply bore out quietly and did not say very much about Christian Science, and I can remember when I first decided to go to church I went in right quick, and did not stop at the door, but went right in, afraid that somebody would see me; but, afterwards, I became very proud and I used to stand out in front for a quite a while to let people see that I was going into a Christian Science meeting. Now the greatest pleasure of my life is to have my old friends come to me and say: "You have changed since I saw you two or three years ago; what brought the change?" That is the question I delight in; that is my greatest pleasure. Then I have a chance to tell them just what Christian Science has done for me and I usually end my argument by asking them to come to the church and come with the desire to investigate this Truth; and my friend, those people of my old life of years ago, are now, many of them, earnestly seeking this Truth just because of what it has done for me. Is there anything greater on earth than that? Many of them are coming into the Truth and I know it is the best Truth, because my life does speak for it; and I am only a beginner: only a baby and just imagine what it will be when I have grown, when I have the full Understanding of the Truth. I can look back at my mistakes of even a year ago: I look

back and see my mistakes of six months ago, but I think, yes; I am, growing better and a little stronger to-day and every day; I can feel a great deal stronger, and that is the beauty of this Truth; it can not be old, there is always something new ahead of us. There is never a day that I do not get something that I think: "Well, I would not exchange this one thought for all the world," and it will change the world. You look at everything different and you can not help but think that the world is the most beautiful place that can be imagined; everything beautiful here and you do not have to go to heaven, after you are dead, to have all the good things; but you can have them now, because heaven is in your own heart and body now and you can bring this condition about by right thinking and right living and the beautiful unfolding of the Divine in your own selves will be beautiful. I have asked permission to sing a little song, this evening, "God's Hand." It is such a wonderful thing to me:

Oh! that wonderful, wonderful hand,
God's hand, God's hand!

It meets me in every land, ev'ry land,
ev'ry land.

It comes to my aid, when my heart is
afraid,

Oh! that wonderful, wonderful hand,
God's hand, God's hand!

Each helper I meet is God's hand,
God's hand, God's hand.

By breezes from heaven I'm fanned,
I'm fanned,

It may be a child, or a hurricane wild,
Oh! that wonderful, wonderful hand.
God's hand, God's hand!

Oh! watch for that wonderful hand,
God's hand, God's hand.

It weaves my life into a strand, a
strand, a strand.

This strand is of white and it giveth
forth Light;

Oh! that wonderful, wonderful hand,
God's hand, God's hand.

BISHOP OLIVER C. SABIN.—“*Be still and know that I am God.*” is the command. When we look at the world, widened out before us, from the very confines to its center, we see men and women being destroyed with sickness, with sorrow, with want, with pain and distress; butchered here and killed there by carnal mind. It is enough to make us weep. How often have I thought of our Savior's work. He came and worked for three years, steadily, preaching the Gospel of Truth and Love, and healing the sick, as none others have ever been able to heal the sick so well since. He healed the sick everywhere He went; the streets were congested with the sick, lying upon the right hand and upon the left, and as He walked through them, His very shadow healed them, and those who touched the hem of His garment were healed. Considering the wonderful works He did we would have thought that the whole world would have gone mad to have followed Him and would have gone after this blessed Truth, giving them Freedom; but it was not so. Af-

ter His resurrection, according to the best authority we have, He had about five hundred followers. Then again, can we wonder that He said, before His crucifixion, when He was looking over the world and looking upon Jerusalem: “O! Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!”

“Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see Me, until the time comes when ye shall say, Blessed is He that cometh in the name of the Lord.”

The world controlled by carnal mind will not have this Truth. You heard what our brother said when he told of the wonderful blessing that He had received, that the minister told me his experience was good, but his theology bad. They will not have it; only as we are enabled to give it to them by the piecemeal, so to speak.

Five years ago, we commenced the propaganda of this church in this city, a few of us here in Washington started out together and since that time we have had hundreds; yes, we have had thousands of students in the city of Washington and I do not think it would be exaggeration to say fully ten thousand people in the city of Washington to-day are healers from this Truth, learned from this church and our work, and yet when the healing is needed and the knowl-

edge the Truth gives and people understand their physical ailments, they do not use this blessed Truth; they lapse back into their old habits. I know a woman in this town who was healed of locomotor ataxia. The doctors said she could not live more than three years. She also had heart disease, which they said might carry her off very soon. She was a pure-hearted, noble-hearted, lovely woman. She was with our church for two or three years; but she went back into her old church, and carnal mind is making its mark upon her face, and she thinks, as our brother has said, that in the sweet by-and-by she will reap her reward. Now, there is no sweet by-and-by in the sense taught; there never was and never will be a past; all is here and now, and the kingdom of God and the kingdom of heaven is within you. Why can't we send this thought out; it gives liberty and it gives freedom to the world; why won't all the world take it? But, upon the other side, there is a silver-lining to this cloud. There are under the auspices of this church to-day, two fairly active propagandas in the South African Republic, or what was the Republic of the Boer States; there is one in Tasmania, three in Australia, several in England and in France; one in Japan and here and there all over the world the truth has been planted; we have disciples in the Island of Ceylon; we have others here and there; but all are as nothing when compared to the myriads and millions and hundreds of millions of people who will not have it.

This meeting to-night has taken a trend which I am glad it has; and makes us think of why this Truth does not grow faster; ask ourselves what can we do to make it grow faster? and how to push it faster? We could throw the life line to our brothers and our sisters and if they accepted it would bring them in to the Truth; what more can we do?

Let me ask and urge that it be the burden of the prayer of each that God will make us all mighty and powerful, and that He will give success to our efforts and that he will help us to broaden our work and enable us to send out to the world this blessed Truth. I wonder what our Savior must have thought—the blessed Son of God, with the power of Omnipotence—when the world rejected His teaching. It is a work that we must be earnest, industrious and devoted in doing; you can not carry water on both shoulders. You have to burn your bridges behind you. I tell you now, and I say it for a truth, it matters not who hears or reads what I say, I never have in my life seen a student who made a success out of this Science that hung onto his old church associations. I never have known of one. Hundreds, that I do know of, have tried it, but failed. For four years, from this rostrum, I preached that the Truth would go into the churches and for the purpose of building up the Truth in the churches, with the hope that the Truth would go into them and spread out, but they will not have it. The ministers can not heal the sick, and they do not be-

lieve that anybody else can. They think they realize that they come to God as a little child and they can not heal. The very smallest babe in our congregation could take them and teach them true theology, and do it in such a way that they can heal the sick, but they will not have it. They are the worst enemies to this Truth that we have to-day on the face of the earth.

Now, I am not going to say anything against the ministry to hurt them or to question their integrity. They do not believe in us, they do not believe that anybody can heal the sick, and they will not have it. The reason why they do not believe in it, is because they can not do it themselves, and when we present it to them, they say in their heart: "Why, you, a babe in theology, a babe in religion, what could you teach me? I have been in theology and studied it for nearly all my life; it is my work and such teaching as I could present to them, would not have any weight with them. The Knowledge of this Truth comes slow. I do not know what we can do more than we are doing, only to continue to ask God for Light, Strength and Power, to keep right along and that He will ultimately give the Truth success.

It must and will be triumphant over all the world. This is the only thought that will redeem mankind, this is the truth that will destroy all wars, destroy all hate, destroy all sorrow, all want, all sickness and every kind of evil that is now dragging the human family down. It gives us the love of

God Almighty to walk in, the sunshine of his everlasting good, and let us work and work to consummate the salvation of man. That is all we can do. Then let us consecrate our lives and devote our talents, our energy to this truth. Jesus Christ said to a man, "Follow me." The man said, "Let me first go and bury my father," but Jesus said, "Follow Me." That is the command. As long as you attend churches where carnal mind is taught, where sickness is believed in as a reality, where death is looked for and where the good is postponed until the sweet bye-and-bye, I tell you, you are living among the dead. Any person who does believe in such a doctrine will die, and any person who believes in it cannot heal the sick, but those who believe in the omnipresence of life, omnipresent good, omnipresent love, that the good is for you and for me now, they can heal the sick; the sorrow is driven from their homes, their faces made to smile with this love of God Almighty. All we can do is to do the best we can, ask God for more strength and more power to make our work greater, and trust in Him for results.

JANUARY CLASS TEACHING.

The next teaching class is set for January 15. Those who wish to take that course, during that month, should write or come to see the Editor of the "News Letter" in regard to it.

Testimonial Meeting

Testimonies Delivered Before the Evangelical Christian Science Church,
Wednesday Evening, November 22, 1905.

BISHOP SABIN.—I wanted to speak a little along the lines of why people do not believe, that has been mentioned here a number of times by the speakers. We only have to look back a few years when we were very skeptical ourselves, when we could not believe one word of it. I do not suppose anybody was more bigoted than I was. I think I was a fool, as the saying is, for the want of sense. I did not have sense to know what I ought to believe and I would not believe anything, and that has been the way of the world. It has been the way of the world ever since Jesus Christ. When He came, He was met with unbelief, everywhere. The unbelief was so strong that it crucified Him; unbelief was so strong it destroyed Him on earth and finally killed His personal followers. Unbelief has been so strong in all the years since, up to now, that it has been hanging back, and has been practiced and crimes and persecutions have been committed by those who ought to be the friends of this Truth. The man that first enunciated the idea that the world turned on its axis and moved in its orbit was imprisoned. The first one who wrote a book fortunately for him, died. When the book was put in his hands, he ex-

pired. He was sick but he lived long enough to see his book. This book was taken up by Galileo, and in turn by Kepler and others. They were persecuted and put into prison because they believed in this doctrine. The old original idea which was enunciated first in India, that the world was flat and stood on the back of an elephant, and the elephant did not have anything to stand on, was the world's thought for centuries. That story is not as good as the Richmond negro preacher's who said the world was flat and stood on a turtle. They asked him what the turtle stood on and he said another turtle, and they asked what that turtle stood on and he said another turtle, and finally they got him in a hole and he said, "I tell you there are turtles all the way down." This Indian idea was that the world stood on an elephant and the elephant stood on space and that is why elephants are sacred in India. It is because the world stands on them. It has been but a few years ago, very few, since a scholar who practiced chemistry was called a wizard, a believer in black magic and was ostracized by the church and persecuted. In my time, I remember it well, and I have no doubt others do here, that this idea of the geologist that the world was not actually cre-

ated in six days about six thousand years ago was considered rank infidelity. I can remember when the clergy commenced to come out from that idea. I have heard sermons on it and they said that the six days were six periods. The Chinese Empire have a direct lineage by names of their emperors, if that is what they have always called them, back over six thousand years without a break. One dynasty went a little over three hundred years and one back over six thousand years, before Moses' time of creation, according to the thought of the creation of the world, creation as we were taught. There has always been a fight against science by so-called religion.

It is very interesting to study, this conflict between orthodoxy and science. Sometimes you find science becomes outraged as they did previous to the French Revolution, that scientists ostracised religion, but we must not worry or be discouraged, when we find unbelief. I tell you, my friends, this Truth is fast growing, it is growing wonderfully in the minds of the people, growing brighter and broader. I can take my experience, as shown by the circulation of my own writings and instead of being a narrow, concentrated, pinching and getting smaller affair, it gets wider and it is constantly growing. Everywhere you put a book or paper you plant a friend that will bear fruit. It is wonderful how things grow. A Boston magazine, some time ago, wrote an article against me and my work. A man who took that maga-

zine, living in Australia, became interested in what they said that I believed and he wrote to a friend in London to send for some of my books. The man sent him a copy of one of my books. In a year from that time the man from Australia wrote me and sent five pounds for some more books. I did not charge him a cent for those books, but I sent him as many books of the various kinds as five pounds would pay postage on and we sent out nearly a cart load, if not quite. The result was that he sent them all over Australia and now it is a very rare thing, if every ship that comes in from Australia does not bring us a bundle of letters from there, showing great interest in this blessed Truth.

A gentleman stopped at a hotel in Rome. Somebody, it seems, had left one of my books on a table in the parlor. This gentleman got hold of it, wrote me for books. Another person found a few leaves of a magazine in the Island of Ceylon. He wrote me for literature, and that is the way the work goes. It goes all over, everywhere. If they do not all come into the knowledge of this Truth right at once, do not be discouraged, God Almighty is with us, this Truth has come to stay. It is the same doctrine and the same thought that was practised by Jesus Christ. The world, it seems, had to go over this dark experience but it can never go back. With the printing press going, as it is, we can obey the Savior's command, when He told us to preach the Gospel to all the world.

The word is to teach, and God Almighty gives us the money, there is no difficulty about the money, and He gives it to us so we can send it everywhere. But, it does seem strange that all do not take it, but it was so in the days of our Savior.

These men in this city whom I have been associated with all my life, prominent politicians, and that class of men, I go to talking with them, and give them irrefutable proof, proof that if they were to have in any other class of cases would be enough to convince any court or jury in Christendom, yet they do not believe. I will give you the words of one of them. He sent for me to call and talk with him, which I did and after I had talked for a long time, "Well, Colonel," this man said, "I believe that you do believe what you are talking about." That was as far as he could go. They pass out and die rather than take it. I was surprised the other day when one of them passed away, a friend of mine, who I had talked to about the truth and thought he believed. How many I have talked to, prominent citizens, I could name them on my fingers, but they won't have it, and run for the doctor. But mind, I am not here to say anything against the doctors. If one of my family wanted a doctor, I would let them have him. I would say, "You are free, you have a right to do as you please, but by-and-by you will get up where you will see the nothingness absolutely of your errors and then while you are running for the doctor you can destroy

the disease by the realization of the Truth." That is the idea.

There was a little child, in the east part of the city, who was taken with diphtheria who was being treated by a scientist of another school. The child died and they could not understand why until they found a piece of a rag that had unfortunately adhered to its clothes and they claimed that that was the cause of its death. Such nonsense as that is absurd, perfect trash. When cases come to me, I never so much as ask whether there is a doctor in the case or not, do not think of it, but if I know they have a doctor I always tell them to never say a word about Christian Science. I do not want any doctor treating my patient to know I am in the case, that is all I ask. I want them to be ignorant of my work in the case, but I do not care how many doctors they have, so far as that is concerned. It is God Almighty's truth, and if we would say that they could not have a doctor, what would be the result? Instead of getting the people into the knowledge of the truth, we would drive them away. We must remember to be governed by common sense in all our transactions.

JANUARY CLASS TEACHING.

The next teaching class is set for January 15. Those who wish to take that course, during that month, should write or come to see the Editor of the "News Letter" in regard to it.

Sowing and Reaping.

Winfield S. Whitman.

For the News Letter.

"Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap."—Galatians, 6:7.

In an old way of thinking we laid the blame of every good or bad event of our life to either a streak of good or a streak of bad luck, while some of us supposed it was according to the Divine Will.

If our misfortunes came often enough we called it bad luck or else we thought that God loved us enough to remind us of Him by a little trouble—that we had met His expectations enough to receive punishment right direct from His hands, while we thanked Him for it and prayed Him not to lay it on any harder than we could stand.

In our new way of thinking, the way we are taught in Christian Science, shows us that such was not the case at all. God was not punishing us, neither were we having a "run of bad luck," but we were reaping a crop that we at some time or other had sown.

What we are to-day is the result of past thinking and sowing; what we will be to-morrow is what we are thinking and sowing to-day. Therefore be careful of your thinking.

We must learn that it is not environments that govern and control man, but governs and controls envi-

ronments. "As a man thinketh in his heart so is he," for thoughts are things.

Whatever kind of thoughts, be they good or evil, they must and will become manifest, and will sooner or later, come back upon us and our surroundings. This is a law, a law of cause and effect, and we must be prepared for it and meet it. Like will produce like; love for love; pain for pain; evil for evil; sorrow for sorrow.

Of an excited state of mind must be produced excited conditions; from an orderly state of mind must be produced orderly conditions, for "whatsoever a man soweth that shall he reap." Good for good, love for love, antagonism for antagonism, hatred for hatred.

Hence the importance of how we think that we may be pure and undefiled in all the ways of life cannot be over estimated.

Man is likened unto a mirror reflecting faithfully the impressions made upon the mind either consciously or unconsciously. If the impressions are good and harmonious, the result will be peace, health, happiness and harmony and satisfaction. If the impressions are evil and diseased, the results are sure to be sickness, sorrow, discontentment, and last of all, death.

We should be careful of our thinking, learn to control or govern our

thoughts, and what kind of an impression we have on our minds.

It is man's greatest need to know how to think. Jesus said "Be ye perfect." God spoke in the Old Testament, "Be ye holy for I am holy."

We are all capable of thinking just what we please. We are at liberty to think good, pure, healthy, strong and harmonious thought, and have a happy and healthy existence, or we may think weak, poor, impure thoughts and reap the crop accordingly.

It may seem hard for us to govern our thoughts, but it can be done and we can do it, the only necessary thing is practice. If our thoughts do not seem to obey us at first, we must continue trying, and by and by all the trouble will be well paid for by having all the obstacles removed, and only good thoughts will find room in our minds. Then and then only will we be in harmony, in tune so to speak, with the best the world has in store for us.

When evil thoughts and thoughts of malice come up, drive them out; ask God to help you, and see what a beautiful harvest will be reaped from the crop of good.

WORDS OF THE JESUS.

Be ye perfect.

My peace give I unto you.

Let not your heart be troubled.

Be not afraid.

Rejoice evermore.

I am the living bread.

Abide in Me.

GOD IN OUR HEARTS.

If we have God in our heart, then everywhere in nature we will find God. The blossoms will be the beauty of His heart smiling upon us. The birds will be the joy of His heart singing for us. The sky will be the peace of His heart taking us into His holy quiet. In the sea will be His infinite power taking us into its keeping. The everlasting hills will speak to us of His strength, and their words will become the mightiness of ourselves. This spirit that is in everything, vaster than that thing's self will be the spirit of the everlasting Father, and we will know ourselves at home in His universe, realizing that no evil can befall, no death defeat. When fully awakened to the indwelling God, we find Him everywhere, in everything something of His truth speaking to us, something of His everlasting love loving us, something of His everlasting life living for us. Every place is home, and everything the gift of our Father's love.

When the light within thee is aflame, thy feet walk in safety, for there is light everywhere.

When the spirit of God is within us, it is His spirit that we find everywhere, and that spirit is a spirit of health, happiness and prosperity, making us akin with the eternal, exhaustless vitality, gladness and plenty which is as the heart of the universe and cling to the outmost rim of things.

Why I Became a Scientist.

Dr. John D. Miles.

I am often asked by friends and others, why I became a Scientist. A few years ago I had to retire from my profession broken down in health, and burdened with the thought of old age, and to material mind a physical wreck. A number of good physicians had failed to give me any relief or even help.

Filled with the belief that my sands of life had about run out I moved to Washington, where I have friends and relatives, who I knew would minister to me in time of need. After residing here for a year or more, a relative from a distant State, who had been reading along the lines of the New Thought, and had seen some practical demonstrations of Divine Healing, visited me, and suggested that I try Divine Healing. I laughed at the thought of such a thing; to me it was foolishness. I had heard of Christian Science, but to me it was "as sounding brass or a tinkling cymbal." Not a particle of faith had I in such childish nonsense.

I had never read anything on the subject; had heard Christian Scientists spoken of as goody, goody, harmless cranks, and I have no doubt but like all other science, callings, trades and professions there are many so-called cranks who are numbered with this most worthy profession or science.

But this did not deter me from

"grasping even at a straw." I had about lost all hope of ever recovering good health through the aid of medicine, and by the influence of friends was persuaded to investigate this, to me, New Thought or Science Healing. While meditating upon the subject of life and this thing called death, I began to study the New Testament. I read and re-read the sermon on the Mount, and, believing that Christ was the Son of God, sent by the Father to redeem fallen man, I knew that He meant just what He said when He preached to His disciples and the multitude and said, *"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."

"Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and prophets."

Here was a positive and direct promise from God, the Father, to man. I determined to ask, seek, and knock, to accept Jesus, and Him crucified. I believed in prayer, but like the old lady in the mountain story, it had but little profit to me. I simply did not know how to pray. Jesus said, "Therefore I say unto you, what things soever ye desire,

when ye pray, believe that ye receive them, and ye shall have them." How could I believe that I already had what I was about to ask God for? Right here, to material mind was a gigantic mountain too high and steep to climb and too large to pass around, until I realized in my mind that God is Spirit, and that man is the image and likeness of God—therefore, man is Spirit. God is mind. What is true of God, is also true of man, who is the image and likeness of God, the Father. Solomon says, "As he thinketh in his heart, so is he." While meditating along the above lines I realized the fact that faith was the power needed to remove that material mountain. I resolved to have faith. I went to the Father. I thanked Him for health, love, peace and happiness, and like the poor woman who prayed to God to give her sugar to put in her coffee, I soon realized that I had all that I asked God to give me.

In the last two years I have known of many beautiful demonstrations of Divine Healing. This blessed Gospel truth is fast spreading all over the world, for God is Spirit, and God is everywhere, and like the onward flow of the mountain torrent, this religion of love is flowing down the pathway of time, blessing man in every land and clime.

Love is the corner-stone, the very foundation of God's universe, and is the "golden cord that binds the host of heaven together." Elias was a man subject to like passions as we are, and he prayed earnestly that it

might not rain; and it rained not on the earth for the space of three years and six months."

"And he prayed again, and the heavens gave rain, and the earth brought forth her fruit." If we will follow the teachings of our Savior, trust God for everything, and on all occasions sow the good seed, throw out the lifeline, preach the Gospel of Love God, love our fellow-man, God will bless us with sunshine, happiness, health, joy, peace, and contentment.

Dear Reader, you must forget the past. Don't worry about the future. Live in the now. Get right into God's beautiful sunshine. Get your heart, your very soul full of Divine Love, and obey the commandment, *"Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."*

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

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

God is all Science, all Knowledge, all Wisdom, and you can have that Wisdom, if you ASK, SEEK and KNOCK.

Ten treatment formulas, covering all conceivable inharmony, are given in the new book, "Christian Science Instructor."

The Centenary of George Mueller's Birth.

Rev. Arthur T. Pierson, D. D.

In Record of Christian Work.

*George Mueller of Bristol was one of the Beacon Lights of Modern History.

To him it was given to furnish to the race a new demonstration and illustration of the fact that God is a living present Helper; that a simple believer, with no secret but prayer and faith, may daily have such access to God, and answers from God, as to carry on work for more than three score years, of so vast proportions as to require at its maturity an annual expenditure of about one hundred and twenty-five thousand dollars; and though never asking any man for a penny, yet lack nothing. This was his mission and this is his monument more enduring than bronze or marble.

His life story naturally falls into four or five divisions. The first twenty years were spent in sin and alienation from God. He was not only unbelieving but so profligate, though nominally in training for the sacred office, as to steal the very fee due to the clergyman for his confirmation. This boy of sixteen seemed more likely to find his way to prison

than a pulpit; and at twenty, in his library of three hundred books there was no Bible.

The ten years following his conversion in 1825, were years of preparation for his true life work; he learned his first lessons in prayer, searching the Scriptures, and surrendering to the voice of the Holy Spirit even at cost of self-denial; in trusting God for daily supplies, and waiting on God for daily leading. He was learning to be a little child in his relations to God.

He first attempted to preach in 1826 a memoriter sermon. Being asked to preach again the same day, and having no other sermon ready he was driven to seek help from God; and so was he aided that he concluded this way the true way to preach, a discovery that shaped his whole ministry.

The reading of Francke's life in 1827, just a hundred years after his death, in Halle, where he saw the very orphan houses themselves, was the seed from which his future service sprang. Francke, in 1698, laid the foundation of a special building for housing orphans, and twenty-six years later had a total of 1,883 children and helpers under his direction. The number of pupils in the care of Francke's institutions in Halle, in

*Bishop Sabin has spoken repeatedly of George Muller and that all our readers may have the benefit of his example we republish this short sketch of his life.—ED.

1889, had risen to 3,500. He had also started a missionary institution for the East Indies, and a bookstore in Halle, while he pursued his double calling of professor and pastor. He conducted all his work without governmental aid, and set an example of prayer and giving seldom equalled.

It will be easily apparent how singularly Mr. Mueller followed in his steps. In 1833-34 he organized his Day Schools, and Scriptural Knowledge Institution, and the next year published his scheme for founding an Orphanage, the first home being opened in 1836. In 1875, thirty-nine years later, 2,000 children were lodged, fed and taught, without a shilling of endowment, without a committee or organization, or direct appeal for any human help, but depending on prayer alone, the funds being drawn from all parts of the world. Like Francke he sought to aid foreign missionaries, hundreds being assisted, while schools were planted, and Bibles and religious tracts and books distributed in large quantities in various parts of the world and in various languages.

We cannot now trace the steps by which George Mueller moved forward toward the work God had raised him up to do. He early felt drawn to missions and was led to offer himself for work among the Jews. By the end of 1829, in his twenty-fifth year, he had come to feel that to work unhindered for the Lord he must go forth without dependence on man, laboring where the Lord might lead and looking to Him only for supplies.

After a few years of preaching at Teignmouth, where he continued to learn dependence on God, and found in Henry Craik a true yoke-fellow, and in his own wife a still more intimate co-worker, he was led, in May, 1832, with Mr. Craik, to Bristol, which was to be henceforth his home and center of operations.

In 1834 he conceived the plan of the "Scriptural Knowledge Institution," which was to promote Christian schools, Bible circulation, tract distribution, and to aid missionaries. At that time he had no idea of doing any work himself to aid orphans; this was an afterthought, but, like some other men's afterthoughts, came finally to be the most prominent form of his ministry to mankind.

A little incident was the hinge on which this great work turned. An orphan had been taken from school to the poorhouse because extreme want forbade his continuing longer at school. This set Mr. Mueller's heart and mind at work praying and thinking about destitute children and what could be done for them. In 1835, again seeing a copy of Francke's life, before the year closed he felt led to take the first step, calling a public meeting to propose to his brethren his plan for an orphan house; and, curiously enough, a text struck his mind which became his life motto, "*Open thy mouth wide and I will fill it*" (*Psa. lxxxi. 10*).

When, in 1836, the first rented house was opened for orphan girls, not one application was made! Mr. Mueller had prayed about everything

but the children, and now lay on his face before God, asking for orphans to fill the house; and shortly it was necessary to open a second, and then a third, and then, seven years after the first house was opened, a fourth; and all this time there was no resort save to God, for all supplies of food, clothing and even helpers in the work.

The residents in the neighborhood of these orphan houses raised many objections to the noise of the children during play hours; and this, with the need of larger premises and better sanitary arrangements, led to a new step, taken in much prayer. Mr. Mueller boldly asked God for a suitable site for a building to be erected for the use of the orphans. This would need large sums of money, and increase the burdens of responsibility; but he felt that God was equal one donation of \$5,000—the largest sum yet received by him in the more than ten years since the work began.

His mind was led to Ashley Down as a good site, in 1846, and he made a bargain for the seven acres needed, at \$600 an acre. He would not build until the whole sum needed was in hand, but in June, 1849, the new building was completed without debt, and the orphans were transferred to the new quarters.

The same steps were taken when another house was needed and the same faithful God went before him, house after house being added, until in 1870, thirty-four years after the first rented house was opened, there were five large stone buildings on the

Down, with at least 1,700 windows, and room for over 2,000 inmates; and not one of the fundamental principles on which the work had been based at the beginning had ever been abandoned.

Five years after the fifth house was opened began those world-wide tours of travel and testimony, whose influence no human mind can measure. They continued nearly eighteen years, 1875-1892. Meanwhile the first Mrs. Mueller had departed in 1870 and Mr. James Wright, his beloved co-worker, had married their only daughter, in 1871. God opened the way for these extensive missionary tours, and Mr. Mueller and his second wife went fourteen times in seventeen years on long journeys, traveling in forty-two countries and over two hundred thousand miles. During these tours Mr. Muller spoke to over three millions of people, delivering probably six thousand addresses outside of Bristol. During his absences the work at Bristol went on under Mr. Wright's supervision with equal fidelity and success and all branches of the work prospered as truly as when Mr. Mueller was at home.

When the Lord took His servant home in 1898, he had, out of funds given to him and left free for his personal use, contributed upwards of \$400,000 to the Lord's work. He had built five orphan houses at a cost of nearly \$600,000 more; he had met by faith, year by year, expenditure which rose as high as \$125,000. Besides all this we are to remember the Christian schools with their aggregate of

14,445 children and over \$500,000 expenditure; the Bibles and portions circulated, about 2,000,000, at a cost of another \$200,000; the missionaries helped at a cost of about \$1,000,000 more; the 3,100,000 books and tracts at a cost of \$235,000; and the money spent on the orphans—in all \$4,940,000—nearly \$5,000,000 more. Thus the total spent in the sixty years very nearly reaches \$7,500,000.

An unknown writer, signing himself "Lector," has tried to evade the force of Mr. Mueller's life witness, contending that "the peculiarity" of his method and the great "publicity" obtained by his annual reports, made him the "best advertised man in the Three Kingdoms," and so money poured in from all quarters. This most conspicuous testimony to a prayer-hearing God furnished by any one individual in the century, is thus dismissed with one sweep of the pen, the writer concluding that "there was absolutely nothing in his career which could not be accounted for as the result of purely natural causes."

One thing is obvious—there is a wide field open for experiment. Let those who honestly believe that Mr. Mueller's great life work was entirely to be accounted for on a natural basis give us a practical proof. Let an institution be founded in one of our great cities, similar to that in Bristol. Let there be no direct appeal made to any one beyond the circulation of annual reports; or, if preferred, let there be the widest advertising of the fact that such a work is carried on, and that dependence is on public aid,

but without direct solicitation. Let there be no prayer, and no God acknowledged, lest some one should think it was religious and unscientific, and pious people should be moved to respond. The unbelievers outnumber Christian disciples at least five to one, and the constituency is, therefore, very large. Let us by all means have the experiment conducted, not on the faith basis, but in strictly scientific method! When we see any infidel carrying on such a work, building five great orphan houses and sustaining over two thousand orphans from day to day without any direct appeal to human help, yet finding all supplies coming in without even a failure in sixty years, we shall be ready to reconsider our present conviction that it was the living God Who heard and helped George Mueller. Beginning with a capital of one shilling, to take care of over ten thousand orphans in the aggregate, to give aid to hundreds of missionaries, scatter millions of Bibles and tracts, and in the course of his long life expend about \$7,500,000 for God and humanity; and then die with all his possessions valued at less than eight hundred dollars!

You can not fail to receive a reply to every prayer you utter, if you utter it in the NAME OF JESUS CHRIST, BELIEVING.

If the power to do hard work is not talent it is the best possible substitute for it.—Garfield.

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Then there is a beautiful special and appropriate sentiment for each day in the year, all selected with the greatest care, or written from the full heart of the gifted and cultured compiler and writer of "The Every Day Book." Emerson, Whitman, and others of our greatest ones, and Atkinson, Brown, the Townes et al., Cynthia Alden and other Sunshiners, all speak in this beautiful volume. The "Every Day Book" is beautifully printed and well bound, and will be sent for \$1.10 postpaid. Order of Elizabeth Towne, Holyoke, Mass.

In a recent issue this paper quoted a medical authority on the healthful influence of optimistic sentiments. We now give the opinion of Dr. T. B. Hyslop of the Bethlehem Royal Hospital, London, on the influence of prayer on the mind. He says:

"As an alienist and one whose whole life has been connected with

the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer."

Here is the testimony of a man who has no religious sentiment to serve. Without himself expressing any faith whatever, he gives it as a fact of his experience that prayer is a specific for troubled minds. It surpasses all remedies and exercises for curing of insomnia, melancholy and disappointments. There is a big thought here—something for an able preacher, wherein he might enthrone over all psychological phenomena the sovereignty of faith

I do not think we need to have any worry about the future life. Square your actions along the lines of honesty, uprightness and perfect love; love God Almighty and love your brother; carry this beautiful doctrine into your every day life, your business affairs and let the future take care of itself. There is no future, there is no past, there is nothing but now, eternal and omnipresent life; good, now. Live in it, enjoy it and thank God Almighty that you are happy. Be happy, train your mind along those lines and every blue thought that comes into your mind deny it, denounce it, banish it and God Almighty will fill your heart with sunshine and let you walk along the pathway of rectitude and happiness and perfection.

"ALL THINGS ARE YOURS."

"According to thy faith," 'tis said,
 So "be it unto thee,"
 Have confidence and forge ahead,
 And all things ours will be.

"All things are yours," already, now.
 Naught is to us denied.
 It matters not the way, or how,
 Our needs are all supplied.

"Ask what-so-e'er ye will, and I
 Will give it unto thee."
 The Cause of all can all supply,
 And will with certainty.

"Thy faith hath made thee whole," we
 read.
 And "thy" means you and me.
 From pain and illness we are freed,
 If we live trustingly.

These messages, and countless more,
 Come "In the silence" dear.
 While Wisdom, with her boundless
 store,

Makes all their meaning clear.
 The Spirit, God, is everywhere.
 Is One, Eternal, Whole.
 We live in Him whose tender care,
 Envelops every soul.

For all is Spirit. You and I
 Naught else will ever be.
 "All things are yours," one with Sup-
 ply,
 We are eternally.

—P. Corning Edwards, in *Practical
 Ideals*.

KNOW THE TRUTH.

"Verily, verily, I say unto thee, if
 ye ask anything in My name I will do
 it."

"Hitherto have ye asked nothing in
 My name: ask, and ye shall receive,
 that your joy may be full."

"The Spirit of the Lord God is up-
 on me; because the Lord hath an-
 nointed me to preach good tidings un-
 to the meek; He hath sent me to bind
 up the brokenhearted, to proclaim
 liberty to the captives, and the open-
 ing of the prison to them that are
 bound;"

"To comfort all that mourn;"

"To give unto them beauty for
 ashes, the oil of joy for mourning, the
 garment of praise for the spirit of
 heaviness."

I am of the opinion that there are
 living those who will see the last M.
 D., and one medical college where
 now there are ten such institutions.
 —J. S. Sprague, A. M., M. D., C. M.,
 Ontario, in *The Medical Times*.

Jesus never claimed to possess any
 power that is not common to all men.
 While he ascribed the healing effects
 he produced directly to God, he de-
 clared in language the most explicit
 over and over again that they were
 wrought by faith, by a law—by the
 highest law of human nature, by the
 power of spirit over flesh, of mind
 over matter.

Seek to be Perfect, even as your
 Father in Heaven is perfect.

A CHRISTMAS CAROL.

God rest ye, merry gentlemen; let
nothing you dismay,
For Jesus Christ our Saviour was
born on Christmas day.

The dawn rose red o'er Bethlehem, the
stars shown through the gray.

When Jesus Christ, our Saviour, was
born on Christmas day.

God rest ye, little children; let noth-
ing you affright,

For Jesus Christ, your Saviour, was
born this happy night;

Along the hills of Galilee, the white
flocks sleeping lay,

When Christ, the Child of Nazareth,
was born on Christmas day.

God rest ye, all good Christians; upon
this blessed morn,

The Lord of all good Christians was
of a woman born:

Now all your sorrows He doth heal,
your sins He takes away,

For Jesus Christ, our Saviour, was
born on Christmas day.

—Miss Mulock.

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If you have an inclination

To be savage, cross and mean,
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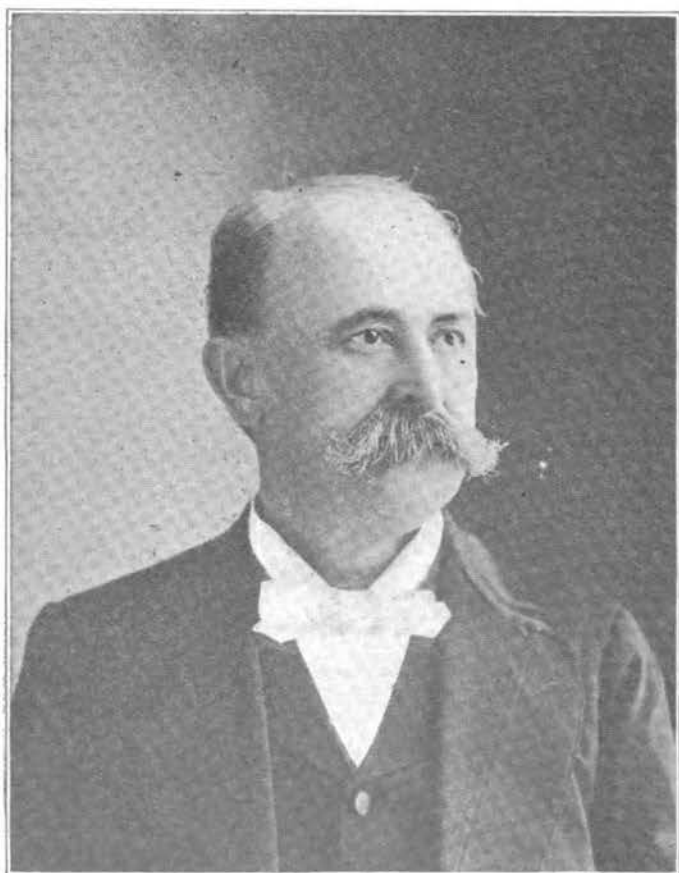
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Bishop Oliver C. Sabin

Washington News Letter

Vol. XI.

Washington, D. C., February, 1906.

No. 5.

Teaching Lecture No. 7.

Bishop Oliver C. Sabin.

Delivered Before the Evangelical Christian Science Church, Sunday Morning
November 12, 1905.

Since about the first century after the birth of our Savior, there have been distinctive societies or organizations of Christians, who taught what we might call this Mystical Christianity. St. Augustine was perhaps the first pronounced advocate of it. He was followed by others. Sometimes they would cover all of the Christian world, almost, and their doctrines would be universally accepted among the Christians, and then, at other times, carnal mind, as we term it, would overlap and would blot out this germinal spark of real Christianity.

The New Thought, as we term it, is the same as they taught with very few differences. The basic principle of their teachings and of ours is love—Love for God and love for your fellow.

Our Savior was the Greatest Mystic, if we may use that term, that the world has ever known. He taught an entirely different theology from any

that had ever been taught. He told His followers and the world that there was a way in which His disciples and followers could be distinguished, and that was, that they should love one another. There never had, so far as I know, prior to that, been any even quasi-organization which took for its basic principle Love, Love for God supreme and love for your brother as yourself. There were schools of philosophy which taught this doctrine of love, to a certain degree, but they did not teach it in its purity and simplicity as Jesus taught it. We find this doctrine, so far as the church was concerned, acceptable to the church, until the Dark Ages, when Christianity became simply the vehicle—that is organized Christianity—became the vehicle, for crime, wickedness, iniquity and sin. That was during the Dark Ages, as we term that era. If a person wanted to commit a crime, to punish his enemies or

destroy them, steal or cheat or murder, or commit highway robbery, or any kind of devilry known to the imagination of wicked carnal mind, he would buy an indulgence from the church and then would go out and do any thing they wanted to and be forgiven for he had bought forgiveness beforehand.

Under such a system of theology as that, of course, there could be no real love, Christianity, Mystical Christianity, as we are pleased to term it this morning; they could not love, in such an atmosphere, but yet there were others teaching the true doctrine, at that time. Along about that time this New Thought became offensive to the organized Christian churches, and it was denounced, ostracized and condemned and the Pope's bulls went out against it and made those who practiced it, comply with the law of the church or be destroyed.

This doctrine of the Spanish Inquisition was promulgated to punish the Moors, who had come from Africa and conquered their land, but it widened in its iniquity, as all evils do, until it took in the new thought; then it took in Protestantism and then went on, broader and broader, until it died in its very iniquity.

It is so with all ecclesiastical dogmas, that are not based upon the principles of love God and love man. Consider the religion of to-day. Look at the monstrous crimes that are being committed now in Russia. Religion is at the bottom of the persecution and destruction of those Jews in Russia to-day. The church may not be

the instigator of it directly, at this time, but it has been the teaching and teaching in the church for ages past and this is but the reaping of the harvest. Any religion which has a tendency to eliminate present happiness, present love, present righteousness, has no good in it. Any doctrine that declares, in accordance with the words of our Savior, that the kingdom of heaven is within you and that it can be had in the now, as well as hereafter, that religion is of God, Scientific, as we term it. The churches haven't it, and they will not have it. They haven't any wheels to-day upon which to break men and they dare not, in this enlightened age, set the torch to burning, but they are as much as ever they were, opposed to this New Thought and it is only because of an enlightened civilization that this free religion is permitted and gives you love to-day.

Any religion which holds the good off until you have passed through this vale called death; any religion that teaches the necessity of sorrow, of heartaches, of sickness and death, as we pass along down the world—that kind of a religion is all right with the world, provided we supplement it with the good, strong, red-hot hell and a devil that is able to take care of nineteen-twentieths of all the people.

I can remember, and I have no doubt that it is the experience of all of you, that I could not see how it was possible for anybody to go up that narrow path when here is the broad and wide path and the whole world is rushing down it with the

devil herding the whole business. The narrow path is slippery and if you can go up it without slipping, you can go into the Kingdom of Heaven. That is the doctrine I used to believe. I was taught it. My father was a minister and I heard him say at one time, "You have to take the doctrine of a hell-fire and damnation, just the same as you have to take the other; if you do not believe one you do not believe the other." A minister said to me, since I have been talking religion, in this city, "Without a hell I would not give a cent for any religion, because you cannot get anybody to come to your churches, you cannot fill your churches." True, that minister was a black man. I do not want to accuse anybody by insinuation, let it go where it pleases. I do not know of any white preacher who believes in that way, but that is the universal thought, whether they enunciate it or whether they do not.

Now, we believe this, that God Almighty is Omnipresent love, Omnipresent good, Omnipresent life, Omnipresent power; that He is here now, that He leads us now and that we are as much in heaven now as we will be in a million years from now, if we walk along the lines of rectitude, of right and of love and good. In other words, if we sow the seed of righteousness, our crop will be a constant reaping of righteousness. That is what we believe. We believe in the sweet bye-and-bye as much as anybody else; we believe that hereafter we will forever and forever be in eternal bliss and happiness, the same as

we are here, conditioned always upon our own conduct and our own minds and actions and our sowing, for we reap the crop we sow.

With these few preliminary remarks, I will take up the subject under consideration. We are yet teaching how to pray. We have taught you that in order to be acceptable in your prayers to God, you must go to Him with a pure heart with the desire that is filled with love, that then you are in proper condition to pray. We have taught you that this prayer was divided into the PRELIMINARY, the DENIALS, the AFFIRMATION and the PRAISE.

We taught you, as to the denials, that you should deny everything you do not want. You are entitled to all good and you are entitled to all that God has. God has nothing but good because all that is is good; God created the heavens and the earth and everything that was in them and, when they were all created, He looked over it and pronounced it good. Since that time when creation was finished, never has anything but good been created. Therefore you, being the child of God, are entitled to all God has, because you are His heir and the joint-heir with Jesus Christ.

It is a very easy matter to ascertain or understand what you are entitled to. You are entitled to pray for that which is your own. You are entitled to pray for everything good, as I am going to teach you here, and affirm that you have. You are God's child and the whole city is yours. You do not have to wait until God dies,

you do not have to die yourself, because then you could not use it, but it is yours now, you are entitled to the possession of it now and all you have to do is to affirm that you have it, because it is yours, and all you have to do is to reach out your hand and grasp. If you do that you are entitled to your inheritance.

Therefore, when you go to pray, you affirm what? You affirm all good. You could not affirm that God would give you strength to go out and steal a horse, to-day, or that He would give you strength to go out and whip your wife or go out and drink whiskey. You could not pray for anything of that kind, but you do those things along independent of God, along the lines of what we call carnal mind, or, as the orthodox people call it, the devil.

There are bushels of devils. The world is full of them, but that there was one original creature who was the devil. The devil of the whole business is a lie and never was true, because that would make a creator of the devil. The devil is in your own imaginations and your minds, and as you make a reality of the devil, the devil has you. But, when you come to the realization that all is good and that all is God and that there is no evil, then the devil, so-called, vanishes.

Twice in my life, I have had what I suppose was the presentation of what the world would call a devil. I was sitting in my chair, late one evening, after finishing my writing, and if a strong man had come with his left hand and taken me by the throat and

taken hold of my heart with the other and attempted to choke the very life out of me, I should have felt nothing different from what I then felt. I realized at once that there was what we call malicious animal magnetism, that it was false and there was nothing in it, and I got on my knees and I asked God Almighty to drive that devil out of the house and the devil went.

There is no power but God, but, if we accept and realize that there is another power, in the degree that we acknowledge it in our own consciousness in that degree that we have it in our minds and bodies. I suppose if I had tumbled over and given rein to the thought that death had me, I would have been choked to death. I think you will get just exactly what you believe along those lines. That was a very wonderful thing to me.

I think it was within the last year that I received a letter from a woman relative to her husband, who lived in Australia, who was subject to this very identical kind of spasm. If I have ever before mentioned this in any of my lectures, I do not now remember it. Those people did not have my books at the time he had been suffering. In fact he had the spasms for years before I even thought of Christian Science. Year before last a lady was staying at the same hotel with Mrs. Sabin and me in Maine, and she came to us with the same symptoms, that were choking her to death. It shows that the manifestation of what we term malicious animal magnetism goes out. It is the kind of

something that was in the man out of whom Jesus cast the devils when they went into the hogs and the hogs were choked to death. Such so-called devils have no power except in the degree that you give them character and give them power by your own consent.

If you are holding the thought and recognize the reality of the disease of a patient, in that degree it is fixed upon the patient, but if you realize the allness of good and the perfection of good, and that there can be no opposite, because good fills all, then in that degree you destroy by your own helpful thought the so-called manifestation of evil as nothing. That is the thought that heals the sick, that is the prayer that you should make. Realize, in your consciousness, the allness of good, the perfection of God, that there can be no opposite because God fills all space. When you make that perfect realization, you have healed your patient.

Now, you do not have to guess about any of our transactions, whether we are right or not. We do not have to enunciate a principle to you to-day and guess whether it is true or whether it is false. I know it is true. Why? Because it demonstrates itself. Jesus said, "If you do not believe Me, believe Me for the very works' sake." Let the work convince you. I do not ask anybody to believe my words in regard to these transactions. All I ask of you is to do this, to become interested sufficiently to commence the study of this truth and the truth itself will convince you of

its power, and, being thoroughly reliable, the blessings are for you and for you as well as for me. God loves all His children alike.

When you come to affirm, affirm what you want. You do not want anything but good. Then affirm that all good is yours. Do you want health? Affirm that God Almighty is perfect health and that I am His image and likeness and that I live, move, and have my being in eternal health, eternal life, and that I can have nothing but eternal health in me. Let that soul-raising thought come down into your consciousness and through you and you are a well man. The instant it takes hold of you, you are well. The only failure is because of your own doubt. Sometimes you won't receive this answer in a minute. It may take some time for you to make the realization strong enough because here is the whole world of adverse thought upon you; carnal mind everywhere is saying disease is real, death is real, sorrow is real, poverty is real. It is fastening itself upon the world and upon the whole human family, and sometimes it takes a great deal of work to lift this adverse thought, but lift it you can, and lift it you will, if you will but take God into your consciousness, into your confidence, and rely upon and trust in the Father of all.

Eternal Wisdom, Power, and Love,
In whom alike we live and move,
Here be thy household bond renewed
Which binds in world-wide brother-
hood.—*Rev. Christopher Ruess.*

Teaching Lecture-No. 8.

Bishop Oliver C. Sabin.

Delivered Before the Evangelical Christian Science Church, Sunday Morning

November 19, 1905.

Continuing the subject "How to Pray," we must remember that all prayers should be given with the scientific realization of who you are and what you are, and whom you petition and what is the subject of your prayer. The idea that religion can prosper and be separated from science is a falsehood, which the world's history has proven from the time that cold-blooded science in the absence of religion, forced the hemlock to the lips of Socrates. Analyze the world's history as far back as we have any written records of human action, and wherever you have found science and religion traveling in different ways, so to speak, one against the other, you will find mankind in a state of chaotic misery, and that condition it has continued until the normal condition returned, which is that science and religion must walk hand in hand.

They appear, in every age, as twin victories in human progress. They must flourish or decay together and, if you strike one, you strike the other. Take, for example, the time when humanity, under the name of religion and through the Bible, assumed control and dictation of the human race, as it did from the fifth to the

fifteenth and sixteenth, and even seventeenth centuries. Religion in that time dominated absolutely and science was dead. The result was that the human family sank into barbarism, into wickedness, into cruelty, and into ignorance and it was not until the Renaissance, when religion and science hand in hand came again to the forefront, that this dark veil was rent and mankind was again permitted to see the sunlight of God Almighty's love.

The French Revolution was another example. There science was the master. Religion was ignored; crime, brutality, infidelity, sensuality were the results, and history was written in blood.

Wherever mankind have attempted to divorce one from the other, the universal condition as shown and proven by history is that both are destroyed. This being true, God is working through all science in everything, in all creation, so far as thought can travel, or the imagination can go. We see the worlds moving in their orbits. system upon systems held together through perfect rules and perfect law. Why should we wonder that God should give to man His words and

His commands, through scientific principles? We are ridiculed because we call this religion a science, but I say to you and I say to the world that, when you divorce religion from science, when you divorce religious principle from scientific thought, scientific realization, you rob it of its power, you rob it of that which makes it great and that which makes it effective. The prayers that will go up from the churches to-day, throughout the earth, millions upon millions, will mostly fall by the wayside. Why? Because there is not a scientific realization accompanying those prayers and they fail because they have no root, because they have no parentage. In our practice, we have the scientific realization of the Truth.

Our Savior took His disciples from the people and taught them three years. After His resurrection, He was with them for forty days, yet He did not tell them to go at once to preaching, but He told them to wait. He said, You will receive this comforter I will send it to you; and they continued in prayer until the Day of Pentecost was fully come. Then came the spirit of God Almighty, the scientific realization, the new birth, and then they were prepared to do as he had commanded, to go forth and preach the Gospel to every creature.

When Paul, on his way to Damascus, was stricken down, he was not converted, he was not enlightened, but he was told to go to Damascus and there it would be told him what to do. Before he was permitted to go

into his ministry he went to Arabia, and there remained three years longer, in study, before he came out with this, the scientific realization. Without this realization, we have no more force or power as scientific healers and workers in this cause than a broken reed; absolutely no more. The realization of the scientific thought that God is all, that all is spirit, that spirit manifests itself through all creation, and that all is spiritual manifestation, must come to you, or else, when you pray, you pray simply with blind faith, you can not pray with the realization.

We are blamed with another thought which is not true, that we believe in neglecting the body, that we say all is spirit and therefore there is no body. That is not our thought, but that is an objection made against our thought by those who do not know. We claim that all is spirit and spiritual manifestation, that all is God and God's creation, that all that was created was good, that God is all in all, that God is Omnipresent Love, Omnipresent good, Omnipresent health; that Omnipresent harmony pervades all space, fills the entire universe and that there is no room for the opposite. He fills all and therefore is all and all that is is God and God manifest, and when we speak of this body we say it is God manifest, God's creation, God and God's creation. But that does not mean we are to allow our bodies to go to wreck and ruin.

We have a coat which has a splotch

upon it, are you obliged to wear it with that splotch? No. You either take it to somebody else or you go to somebody and have that person clean that splotch away. You have a body, the temple of the living God given to you in which you live. It is your garment, it is your robe, it covers you and you wear it. It is made in such a way that it is made for you. It has its own protection.

The same general law fills this body that fills all creation. With God, everything has its means of defense. The rabbits upon the rocky mountains, in the spring, turn gray, and when the fall comes, their fur becomes as white as snow, so that they are at all times, so to speak, indistinguishable. The terrapin has upon his back a shell, to cover him so that it can not be broken in two. Some animals have fangs to sting and teeth to bite, and a means of defense is given to all of God's creation. You, yourself, have means of defense. Your hand is made with the hollow in the center, the nerve center, which is rarely ever touched in your work. You take your hand and strike the palm. The nerve center is protected, being a curve. Everything shows that God created this body and that it was to be protected and the person that claims that he should not be careful of his body is simply a fanatic along the lines of what we term scientific thought. It is written that we have to take care of our bodies as well as of our souls.

All is spirit and spiritual mani-

festation. But they say that we say there is no pain. There is not any pain. Anybody who scientifically understands anything knows there can be no pain. I was speaking with a friend of mine sometime ago and he said to me, "I had been reading your book, but I came to the place where you said there was no pain, and I knew that was not so, and I put the book down." Now, we will see if he was right or not. This body is the thing that is supposed to suffer pain. If there is any pain, it is supposed to be of the body, of course, because mind can not feel pain. Take the mind from the body, and you can stick the body full of pins and needles and there is no more sensation in it than there is in a piece of wood, not a particle. You do not have to kill the body by any means. You can give the patient morphine or hypnotize him. There are various other ways, but you do not have to adopt any of these means. Take the mind away from the body and the body is perfectly inert and has no sensation whatever. That shows that it is not the body that suffers pain. All there is of pain is the realization in what we term the objective mind.

Now, for instance, two years ago I had my right hand mashed between a big wheel and a great oak stake. The first sensation that came to my mind was that I was very much hurt; the next sensation that came into my consciousness, I threw a handkerchief over the hand and commenced to deny the possibility of pain exist-

ing in the human body. That realization and the realization of one or two of my scientific friends, who were there, destroyed all pain. The knuckles were all pushed into the center of the hand, and the hand was torn and lacerated, but I never had any more pain in it. The hurt never left a scar, never discolored, and in the course of two or three weeks, the hand was as perfect as the other one. Now had I acknowledged this pain, if I had acknowledged it in my consciousness, saying Yes, my hand is very much hurt, and that the hurt is real, I would have had a crippled hand until the time I would have passed on, but it was the spiritual mind which denied the hurt and that mind is what destroys the possibility of any pain or ache in the body.

Try this. You who have pains, you who have aches, realize in your consciousness that you are the child of God Almighty; realize that you live, move and have your being in God and that God is life. God is good, that God is health, that God is perfect, that God is all harmony, and nothing inharmonious can live within you. Realize that, in your consciousness and deny the possibility of pains and aches, and see how soon they will go away.

When I first came into this thought, or was coming into it, I was studying it to ascertain how a young man of my acquaintance had been healed of what they term the morphine habit. I determined to try every way possible to ascertain the

truth, not that I expected any benefit to my own self, although I was filled with disease from the top of my head to the soles of my feet. I did not believe a word in it, but I was determined to investigate and give it a fair trial in my consciousness. I hired a healer. I had what the doctors term gastralgia and heart disease. Disease had driven me from several fine positions, because I would be sent out to die. I was driven from Washington once, to die of heart disease. I was driven from another position paying me a very handsome salary and a position for life, because of this terrible pain in my side, caused as the doctors said by indigestion. In fact, my whole body was filled with the belief of disease. I had these pains in my right side under the rib and the only way that I had been able to get rid of them, for years, was by taking morphine and going to bed and there staying for two or three days, and letting the drug work itself away. I hired a healer and let her go to work. She told me, when these pains come on, to deny them, to say that they did not exist. "Well," I said, "I am willing to do almost anything, and I do not claim to be good for anything of that kind, but my mother raised four boys, and they are all of them poor liars. She taught us one thing and that was to tell the truth. "Now," I said, "if I tell myself to say there is no pain there, I know that to be a lie." "Well," says she, "you do not understand, but you will by and by, if you study and try. But you do as

I tell you, and do it for my sake." Finally, she said, "Just because I want you to." I did so.

What was the result? Well, this pain would come up. I would put my finger on it and say, "You are a liar, a liar, you do not pain," and it as much as said, "I don't, eh? Well I will show you," and it seemed as though there was a crank inside of me which would turn and it seemed as though it would fairly take the very life out of me. But I kept saying, "You are a liar, you are a liar; get out of there." The result of all that was that, after denying it two or three times, that pain never came back again, and I never had to take another dose of morphine from the day I told that pain it was a lie.

I used to have a corn on this right little toe. It would hurt severely, and in fact I could not wear a decent shoe without cutting it. It would ache, I point my finger down there and said to the pain, "You are a liar, you do not ache," and it would appear to say, I don't eh? well I will show you; and it would take a twist and the pain would seem to bore right down to my very soul, into the bottom of my foot. I kept denying it and the result was that the corn left me, and the toe is now as soft as any baby's. It is the realization of the truth that destroys all inharmonies, all pains, and all aches and this scientific realization will heal everything.

When our Savior went down into His own country, He could not do many mighty works, because he was

met with this unbelief. Suppose ten thousand people were in this hall, and a person would come up here with some kind of a ailment. Every one of them had known me, we will say, by reputation, as a lawyer, all of my life, when I did not have a great deal of religion in me. They would be justified in laughing at me and ridiculing the thought that I, who had been the leader in another direction, was posing here as a healer through God Almighty. The whole ten thousand minds would be on me and against me and the possibility would be that I could not heal a thing, because of the adverse power of unbelief. It would take a pretty strong crowd to prevent me from healing a headache in a minute. I think I could heal a headache in a minute if the whole world was here saying I could not do it, but the time will come when we all can do these things.

It is this universal belief in death that causes death. God Almighty never created death. The apostle said that the last enemy to be overcome would be death. God never created an enemy to man. An enemy is not good, and everything God created is good. This thing called death, this thing called sickness, this thing called sorrow, this thing called poverty, are all creations of carnal mind, creations of man's adverse thought. As we think and bear down upon it, we make it more real, but, if all the world believed in the non-reality of death as much as I do, and would go the road as I go, there never would

be another death in all the world. Why? Because I believe in life eternal, and I believe that life is deathless. I believe that this constant in the beginning creation that is building up the body can build up in youth as well as in gray hairs and old age. Your body is but a passing panorama. There is not one of you that came into this hall ten minutes ago who has the same body now that he had then. Every breath you draw, you draw in life, and every breath you exhaust you throw off what we call dead matter, and, if you believe in your consciousness and hold the thought that this new life, this new creation that is coming into you all the time is a creation of youth and of power, vigor, and mental exertion, as you think, so you will be built up;

but, if you hold the thought, "I am gray, it is time for me to have gray hairs, my back must ache and I must get ready to die," you will get it. God Almighty will let you build up or tear down, in accordance with your own desire.

In conclusion permit me to say one more word. In all your thinking, think that you are the perfect child of God, that God is eternal and that you are created in His image and likeness, that you, to be youthful, to be strong, to be like Him, must think those thoughts. Realize that perfection and God Almighty will bless you with youth and with vigor and with life, health and harmony and give you the sunshine of His perfect love to walk in, as you go along through this world.

GOD'S LOVE.

Lo! I am with you alway.

When we have this love of God in our hearts, this knowledge of our oneness with God, we are never lonely because we can never be alone. We are constantly conscious of the "source" of our being. God with us, God in us, and this thought lifts us out of our environment, and fills us with a desire to be alone with this beautiful thought, God is love; I am filled with God love. Every thought shall be God love. Thus we fill our minds, our souls, the very innermost part of our being with this God love. We become so happy, and the love ex-

pands until it first embraces our neighbor, and then we feel our oneness with all He has created. Finally we become filled with the desire that all God's dear children shall possess this beautiful secret, which is in reality harmony or Heaven.

M. E. VAN V.

The flesh-bound volume is the only revelation that is, that was, or that can be. In that is the image of God painted; in that is the promise of God revealed. Know thyself; for through thyself only thou canst know God.—*Ruskin.*

Teaching Lecture No. 9.

Bishop Oliver C. Sabin.

Delivered Before the Evangelical Christian Science Church, Sunday Morning

November 26, 1905.

For the information of the stranger who may be with us to-day, I will state that this lecture is the ninth of the series of teaching how to demonstrate along Divine methods, not only to heal the sick, but to control all of the various incidents of life, in accordance with our wish.

We first taught you that there were three fundamental thoughts that dominate the whole subject of demonstration. These were, first, the understanding of God, who is God, what is He, His relations to us and our relations to Him; second, Man the child, who created by, how created, his rights and his privileges, and his attributes; Thirdly, the language between the Father and the child.

It is very simple. All you have to understand is the mode of approaching God, the Father, in order to obtain the perfect answer to our prayer. All prayers, to be effective, must be given by what we term in the spirit and with the understanding. God is Spirit, Omnipresent, everywhere, covering all space, throughout the vast universe forever and forever, onward. In the north, the south, the east and the west, God fills all the immensity of space. God is spirit, we live, move

and have our being in this Divine being, and, when we pray, we can not pray out of the spirit, because we live, move and have our being in the spirit.

In addition to praying in the spirit, we must pray with the understanding. The understanding means that we know who God is and what He is so far as He has vouchsafed to give to man, that information; what man is, his rights. Upon our own coming to God Almighty with a pure heart, a heart surcharged with love, with honesty and uprightness, with purity of purpose, a desire to do good—when we come to God Almighty with that kind of a purpose, with that kind of an intent and then know and realize of whom we ask and what we ask, it is all as plain as a, b, c. Your demonstration is perfect. Jesus says, Ask for what thou wilt in my name and I will give it unto thee; and in another place He says, Ask what thou wilt in My name, believing, and you shall have it.

We demonstrate the truth of these promises, day by day. There should be no mystery about this, everything should be plain and simple. The only trouble with the theology of to-day is

that it has been made a mysticism. They have thrown mysticism around it and about it and if they find a word that means so and so, they try to dig out some false Greek root and throw us off upon a false scent; make white black and black white. They do not take the plain a, b, c word of God Almighty as He has given it to us. They have environed it with mysticism.

About the third and fourth centuries, the Christian religion was made the religion of the Roman empire under Constantine, and, from that time on, in order to give the Pagan a pill that he would swallow, if you will permit the expression, a sugar-coated pill, they filled their churches with images and with saints and, if anybody wanted to be anything, he aspired to be a god. The Athenians, centuries prior to this, never had a prominent general or statesman but that they would deify him. What was true of them was true with all the enlightened nations of the earth along these lines. They deified humanity. Go to Rome, and nine-tenths of their gods were deifications of men that had been prominent during the days of the Republic and later during the days of the Empire,—purposely throwing around it, mysticism. During the dark ages, under the rule of the church, intelligence was largely blotted out; substantially so. It was actually a disgrace during the heyday of feudalism for a man to know how to read or write. The church taught them that all knowledge of

that kind belonged to the church and that man, noble man, was made for war and conquests, and they cared very little for these little things like learning and intelligence.

It is somewhat like the rule that is now in the Chinese Empire. Of all the professions that exist, in that Empire, war is considered the meanest and last to be considered. It matters not how brave a general may be or how brilliant his victories, credit is never given to him. The mode of encouraging patriotism and bravery in China is to kill the soldier that gets beaten in battle. When they go into a battle they know that, unless they conquer, they are to be killed. That is the reason why they have no patriotism, no love of country; it has been blotted out, and all patriotic ideas along the lines as understood by civilization are blotted out with them. And so it was with the great church during the dark ages. All intelligence, so to speak, was blotted out, man became brutal, crime became prevalent, indulgences for the commission of crime were openly sold by the church in all those ages, and under all conditions.

By the thought that exists in India to-day, and that has existed for more than five thousand years, the people are bound down to the same old theories. They are slaves of the priests; they dare not do, and they may not think, except as they are told to do, and if they ever do, this engine of reincarnation is held over them. The law that appertains thereto is

thrown against them. For certain crimes they are to be reincarnated, according to their law, as many as one thousand times into vicious reptiles or loathsome serpents. India, although under the crown of England, the freest country on the face of the earth, one which holds up and has held up the Christian religion longer than any other living nation to-day, has not one-thousandth part as much freedom as had the slaves living upon the plantations of the Southern States during the most barbarous part of slavery. Ecclesiasticism has bound them down; they dare not think or do except as they are permitted by the church. Now, wherever you find upon the one hand, people dominated, you find that people going back into barbarism. On the other hand, where you find philosophy rooting out the churches, as it has in many instances of the history of the world, love is abandoned and wickedness, cruelty and crime mark the path of such philosophy. Those of you who have read the French Revolution have, in that one instance, a sample of what philosophy without religion can do. There is no perfection in religion or philosophy until they walk hand in hand, one supporting the other, all being dominated by the doctrines enunciated by Jesus Christ, that love, love God, the Father and man the child, must be the one thought that permeates all human actions and endeavors. When that is done; in the degree that it is done, you find that people great. Civ-

ilization advances or retrogrades as science is encouraged and learning pushed to the forefront. Everything which tends to make a people great and good is the handmaiden of this doctrine of love.

In this subject of prayer, how to advance or approach the Father, we taught you that we divide our prayer into four parts. First, the preparation, of your own self, to enable you to go to God in prayer. The Savior says when you are at the altar and there rememberest that thou hast aught against thy brother, lay aside thy gift and go and be reconciled. It is useless to go to God Almighty with hatred in your heart for any living being, expecting an answer, or to be heard. You must go with a pure heart, with love dominating for every soul. When you do that you are in position to go; otherwise, stay at home, your prayer is simply worthless; if shoe leather is worth anything, you lose the shoe leather by walking to church; if you pray with hate in your heart, it would be better for you to stay at home. You are no good as a Christian either to yourself or to anybody else. You have to go to God and give what you expect to receive. If you go hating, with malediction for this one or that one, you will simply get nothing, and you will reap the crop of hate and malice in your own consciousness, in your own body, which will lead you down to death.

The second division of this prayer is what we term the DENIALS. That is

to say, we deny everything that we do not want. We realize who we are. Man was created in the image and likeness of God Almighty, endowed with wisdom and spiritual understanding from the Father on High. Man, being the heir and joint heir with Jesus Christ, the heir of God Almighty, is entitled to all God has, and when we understand what we are asking for, and what we are entitled to ask for,—and we are entitled to ask for what God has, and God has everything,—all is ours. Now, what has He? He has all good, and nothing but good. Everything that God created, when He created the worlds, He pronounced good, according to the Biblical history and there is nothing but good and God, because God is good and all the space in the entire universe is filled with good; is filled with love, for God is love, is filled with life, for God is life. Then you are entitled to all that God has. You are entitled to perfect life, perfect good, perfect health, perfect harmony; and all the good things of the world are yours and yours for the asking.

It does not mean that you have to wait until God dies before you come into the possession of your heirship, for God never dies. It does not mean that you have to wait until you die before you get anything, because that would be absurd. Suppose that my friend should will me a house, one of these fine big buildings on F Street, to have and hold forever, but that he should make a proviso, in the will, "provided, however, that the said

Oliver C. Sabin shall not come unto the possession of said estate until after he has passed on, under this system they call death, and he is to enjoy it in the sweet by-and-by." Now, do you suppose that I would sit up nights jollifying myself as to how I was going to enjoy that house after I had passed on. You see it is absurd, don't you? The Christian's heirship is after you have gone through something that God Almighty never created, death.

Death is a man-created thing. We are told in the Bible that the last thing and the last enemy to be destroyed will be death. It never was created, for God created everything in His image and likeness and He could not create anything in His image and likeness and create death, because He is eternal life. He should no more create death than you could draw a streak of darkness from a sunbeam. It would be impossible. God can not lie, because God is truth. God never created hate, because God is love. God could not repent Himself, because God is unchangeable.

You have to harmonize your thought and your feeling along philosophical and logical lines, and you can not hold up to the fact that white is black, and then on the other side contradict it and condemn a man to eternal perdition if he does not believe both. You can not do that way. Our Savior has given you the rule of interpretation, By the fruit of the tree you shall know the tree; and I give you a new one, it is not mine,

and is as old as language, That every truth that ever existed or ever will exist, is susceptible of self-demonstration. Any proposition that claims to be true and is not susceptible of demonstration is falsehood; it is not true and can not be. One truth can not cross another, but all truths must run in parallel lines, one must harmonize with the other and when we find a thought expressed anywhere, under any conditions that purports to dragging a streak of darkness out of light, a lie out of the truth, viciousness and evil out of good, death out of life, we know that all such propositions are illogical, false and untrue and uproot and contradict the very fundamental principle of all human logical conclusions and of human philosophy and God philosophy.

There is no science in the world but that is not in harmony with every other and God religion is as scientific as any other part of science. What makes the stone come back to earth, when thrown into the air, or make the water seek its level when released, or continues this eternal in the beginning creation day by day? They all harmonize, go hand in hand, and the day of Judgment and the day of creation, the day of salvation and the day of all are now. There never was such a thing as time, never can be. There never was a past and never will be a future, for no part of a straight line can you put into a circle. Eternity is an eternal cycle. When you consider time, you see you must have a place to measure from,

and there is no place to measure from. We have a measuring place given to us in the Bible, for the convenience of those who wrote the book. It was supposed to be at the creation and that idea of creation, as understood, by us in our younger days, is entirely mythical. It is not true as we understand it. There never was a time when the world never was. There never was a time that there was one ounce less or one ounce more of this earth than there is to-day; never was a time when there was a creation of a world. God Almighty is the First great cause, and He never had a beginning and the worlds and all His creations are like Him. They have existed forever and they will exist forever. Take this earth out of the solar system, and then our system of worlds out of the system of the stars. and what have you? You have inharmony, you have the world pulling here and another there, one stronger in thought than the other. The equilibrium is lost and the whole thing is in a jangle. The whole universe is upturned, and there is no harmony in it anywhere.

This law of attraction, of gravitation is as fixed as the sun in its course; it can not vary a hair's breadth, and it is impossible to change it. Take a two-ton sheet of steel, measure it, and weigh it at the face of the earth, the surface, and then put it two miles under the surface of the earth, and it weighs less in the degree as two miles is to eight thousand miles or the center of the

earth. The weight that is above holds it up, to a certain degree, and it only has the whole of the earth to pull it down less two miles. You see the difference. Everything has its power of attraction, and you can not change the worlds, you can not take an ounce from them without making inharmony everywhere.

We have to learn to look at things in that way and, when we do, we see God and His beauty and His grandeur, and we know Him; and yet, notwithstanding God is all and of all creation beyond his hand, as it were, and is the life of everything, and moves everything and controls everything, yet the very hairs of your heads are numbered. Every thought you ever enunciated, every word thrown into the vibration is written in God's book of life, your life; and every thought and every act and every deed, from the time you come to the age of responsibility, is thrown out and there, to Infinite mind, is always an open book, ready at all times to be read.

The next thought or rather the next part of this prayer that I want to take up is this, the AFFIRMATIONS, and this brings us to our regular course to-day.

If you want anything, affirm that you have it. Now, prayer is not given by asking. That is simply the prayer of faith. The prayer of faith is a blind prayer. If you have faith strong enough so that you know absolutely, in your consciousness, when you ask for anything that you are go-

ing to it, you will get the answer, the same as with the understanding. but the prayer of understanding is so much stronger.

I sometimes illustrate that by telling of going hunting. When I was a boy, I had a very handsome hound, and he had a voice that was very sweet to me. We would go out into the woods of about four or five acres, and get to a place where the hazel brush was very thick and there would find a great many rabbit tracks. I would call to my dog, and he would bark and whodp. He knew there had been rabbits there; and had faith to know they were there. He did not see them, but he smelt their tracks. But, if he ever did get up a rabbit and run it, then he would be hunting by the understanding. The other way he simply hunted by faith. Those who pray with faith have an understanding to a certain degree, that God will answer them; they have faith, believing, but they do not know. But when we ask with the understanding, we know simply what we are going to get. When we affirm anything, we know that what we affirm is true. Jesus Christ says, ask for that which you have before you and it will be given to you. What are we? We are God's children. You are God's image and likeness, God is eternal health, eternal life. Then life, health, harmony, is yours. Then what do you do? Do you ask for something that you do not have? That is not the way to ask. It is an innuendo, so to speak, to say that God's promises are not

true, for He has told you that you are His heir, joint heir with Jesus Christ. If you come asking and praying for something that already belongs to you, it throws a cloud over your asking; you do not think God told the truth. It is yours and what do you affirm? You affirm, It is mine.

We will say here is a table set at the end of this room. There are two or three boys here on this platform, and that table is filled with a lot of good things. One boy goes down there and he says, "I am going to help myself, this belongs to me," the other one says, "Oh! I wish God would send me such things; they are not for me," and sits and looks at them and wishes God would take him up and put him down in front of the table. Of course, he does not get anything.

You must understand, when you pray, that God never changes; it is you that change. The boy that walks to the back of the room and goes after the food is the one who changes. God did not change. The one who sits back and wishes God to carry him and perform a miracle, as the idea was, how absurd such a thing is,—he does not get anything. Why? He simply is asking for something that is his already but he won't go and take it. You must understand always—and I have impressed this upon you so often—that you are absolutely the architect of your own life, and you will get all or you will get none. Therefore, if you want health, what do you affirm? You say, "I have health, and it comes from

God Almighty, and this manifestation called sickness is a lie." Why? Because all that is, is good; for God is all, and God is good; and this manifestation called sickness and disease is a lie; it is false and untrue, and there is no part or particle of truth in it. I am God Almighty's child and I live, move, and have my being in Him, and I can not be sick, and I can not have anything but perfection around me. Therefore, all along the entire line, everywhere you go, affirm that everything you want, is yours, realize who you are and what you are, affirm your rights and do not be a coward.

There is no room for a coward in God Almighty's kingdom. There is no place for a negative quality in His kingdom. Motion, action, everything is onward and upward, nothing is still, but all is onward. There is no going back, no nothing but all is going on. Eternal creation is here and with you now; it is going on; you are going on, upward, you are building to God or you are building to the bad; you are building to your own grandeur and glory or building for the eons of billions of years wherein you have to work out of this creation, and this is the only way to God Almighty and happiness, it is the only religion. You have to go to God Almighty, through Jesus Christ, His Son; you have to go as He taught you to go and you can not go in any other way.

I do not care where you belong or what church holds you, if you take the good, if you come to the realiza-

tion of the allness of God and the allness of spirit and the allness of life, that you are God's image and likeness, and that you are building up along that line—if you do that, the time will come when you will get

your place, for none of God Almighty's children will be lost; but how long it will take to bring them all out is something for the Infinite mind to determine. I can not.

LAW OF THOUGHT.

If we all could fully understand the "Law of Thought" and how absolutely it works, what a wonderfully good place this earth would be to live in.

There are many kind-hearted people who would be shocked at the idea of striking a friend with a stick, but they give them thoughts that strike them just as certainly, and the thought is harder to overcome in a way than the blow would have been. All you have to do is to investigate to prove the law. Afterward you will not want to say the bright "smart" things that really are amusing until you know that they will either strike the person thought of or come back and lodge in you.

So, in self-defense, we must send out thoughts of kindness, thoughts of help and strength, or spend our thought force in affirmation for help of ourselves. The result will be happiness, health and harmony.

M. E. V.

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 and 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."

Teaching Lecture No. 10.

Bishop Oliver C. Sabin.

Delivered Before the Evangelical Christian Science Church, Sunday Morning
December 3, 1905.

I am thankful that so many have braved the storm this morning and have come to hear our lecture. While my audience is always a very large audience, whether there are many here or not, yet it is an inspiration to see so many bright faces before me, especially under such conditions as the weather presents to-day.

The subject in our teaching course, this morning, is, "Is Christian Science True?"

It is the proper thing that we should examine into the conditions of the human mind, as we find it, and learn how to teach that mind and bring it into harmony with this Truth. Carnal mind is enmity against God. That is, the world mind. It has nothing to do with, or any sympathy with, the real, true, infinite thought. It is the reverse. One is love and the other is hate; one is honesty, the other is rascality; and, in the degree that a person is led by the Divine Mind, or the other so-called mind, in that degree that person is walking along the lines of right and rectitude.

The best way in the world to learn what the world thinks about our religion is to look back and see what

we thought about it a few years ago. Eight years ago, last May, was the first time I ever heard the word Christian Science, of which I have any recollection. If I heard of it before, I had classed it with fortune telling, spiritual seances, slate writing, necromancy, hypnotism, and the class of people who were associated therewith. Now, I am not criticising these people, but to my way of thinking, they were all classed alike, and I had no sympathy for any of them, not one particle.

The world at large has no more thought or belief that God Almighty heals the sick, in answer to the prayer of any person through any given rule, than they have of a thought that the sun would cease to shine; not at all. The general thought is that God answers prayer for anybody who will get down and pray and petition and roll in the dust and make himself out debased, and make to a certain degree a sack-cloth and ashes spectacle of himself, and, according to that notion, in the degree that you can debase yourself, in that degree you are susceptible to God's love, and He takes you in, out of mercy, and answers your prayer.

That is all wrong; there is not a word of truth in it. God Almighty does not change to answer anybody's prayer. You obtain the answer because you have brought yourself into harmony with divine thought, and divine love and divine law. The world does not believe this. You teach them that all is good, that an Infinite Good controls everything and nothing but good in reality exists, and that the seeming evil is but a passing panorama, and they can not believe you.

A member of Congress was reading a book of mine not long ago, he told me, and he said, "I was reading your book and was very much interested, until I came to the part where you say there is no reality in pain. I knew that was not true, because I have pain in my own body, and I laid the book aside." Don't you see, they can not judge? I am talking about the honest fellow outside that can not understand us. We have to have patience and treat with them as much care as a mother would an infant, until we have brought them up into the knowledge of this Truth, where they can see it themselves.

Our Savior was this way himself. He did not go to Jerusalem and there ally Himself with learned philosophers, the priests or the lawyers, or the doctors of this or that, not at all. Why? Because they would not have anything to do with Him. He went down along the shores of the sea of Galilee, and found men there engaged in fishing, mending their nets. He said, "Follow me and I will make you

fishers of men." They were ignorant and uneducated, and they had no more conception of what they were being called to do, perhaps, than any other person that did not know anything about His science. Yet they followed Him. They followed Him for the three years of His ministry, but He did not permit them to go to work, after His resurrection, until they had received the gift of the Holy Spirit from on High.

So, when St. Paul was on his way to Damascus to destroy the Christians, he was stricken down by the power of the reaping of the crop he was sowing. He was stricken in crime, but he was told, we have been informed time and again, to go to go to Damascus, and there it would be told him. I have had this same kind of vision as every one has probably, who has had a large experience in this work. You did not hear a voice, but you were told plainly what was for you to do, the same as it was with Saul. He went to Damascus, then he was sent to Arabia, and there made to study for three years before he was permitted to come into the ministry. This science can not be taught in a minute, it can not be learned in a minute and these instantaneous conversions, there is nothing in them, in the sense that we have always been taught.

When Peter spoke to the multitude on the day of Pentecost, he told them of the enormity of the crime that they had committed; that this son of God had come to earth to teach them and

teach them the doctrine of love and this doctrine of Christianity, this doctrine of love and bringing them back to God Almighty, this doctrine of salvation. They were not taught, they could not go forth and heal the sick and preach the gospel, but they were convinced in their hearts of the enormity of their crime, and they wanted to learn and get into the right way and come back to God Almighty. It is so with us to-day. We are met by these people and we must be patient with them, teach them as far as they will permit us to, little by little, and the truth will go out and do its work and make them free.

Take the Christian ministry. One who does not look at the philosophical thought, would think they would be the very first ones to rush after this Truth. I know when I first learned Christian Science and after God Almighty had given me the partial realization so that I could lay my hands on the sick and ask God Almighty to heal them and He would do it, I had no doubt that these ministers would rush after such a thought. So I went and talked with one I had been raised with, as a boy, and known for forty years. I went to him and told him of the wonderful things that were being done. After all my talk, he looked at me with a sort of sickly, pitiful smile and said, "Oh, you know, you and I have been raised not to believe such things." All of my conversation and the proofs that I had brought to bear upon him had no more effect than a bucket of water poured on a duck's back; not one particle.

I went to another friend of mine, a minister, a good man, a man who had been in theology ever since he was a boy, who had been one of the greatest writers of their greatest paper in New York for years and years. I came to him with indisputable proofs of the healing. I thought he would be glad to hear it and would be glad to embrace it and would be glad to proclaim it, but, said he, "I can not believe it." Then I said, "Come and go with me and God Almighty will heal them right in your presence." I finally got him in a hole and he said, "I would not believe it if I saw it with my own eyes." They can not believe it.

Suppose I should have gone to the Methodist Conference that met a year ago in Los Angeles. There were many bishops there who had been my guests during my life, and if I told them that God Almighty does heal the sick, in answer to prayer and that the healing is done from a perfectly scientific rule, as much as the rule that two and two make four, they would not believe. Look at the situation. I am going to the Conference which is the representative ruling body of one of the greatest churches in the world, composed of men learned in theology, from their earliest days, writers of national and international reputation, bright and wide in their work. I am seeking to teach them. Who am I that is talking, they ask? No one but an ordinary lawyer who has gotten a smattering of Christianity, as they would term it. They would say I had a crank in my head. They would use

the term to express the thought that I had a screw loose. They would not believe my talk, and where they might believe in my honesty, those who knew me, they would not believe a word I would say as to this divine healing. They would be convinced that I was a fit subject for an asylum, and some of them would say I was a lunatic, probably.

Now, why can't they believe it? This is the reason they can not do it. They have been taught their theology all their lives, for they are honest men. They know they love God and they are trying to do the best they can. They know that by living a life of perfect righteousness they will escape hell and reach heaven. They know that in their consciousness; but, when asked to believe that an ordinary lawyer can teach them anything about religion, why the thought is offensive; it is absolutely offensive, and they deserve a great deal of credit even for listening for a moment to a person of that kind.

Suppose a person, in my day when I was practicing law,—and we have a great many of those home-made lawyers,—suppose one should have come to me and said the law is so and so. Of course I would have known it was not true. Do you suppose I would have had any confidence in those people's laws? Not a particle. I just simply knew that they were ignorant; and, in this other case, they can go a step farther than that and know that we have wheels in our heads, that there are bees buzzing in our

bonnets that do not belong there according to nature.

These ministers ought not to be criticised. They are honest, perfectly honest in their position, a great majority of them know better, but they hang on to the old way of thinking, simply because the loaves and fishes are on that end of the line. But there are not many of that kind.

Now I am going to give some proofs here to-day, to lay them down so that if any person is desirous of knowing about this truth he can learn it and know it is the truth. You must remember that the human mind is something that you can not control. It is arbitrary. You can not force yourself to believe anything in the world. All in the world you can do with your own self is to get your own consent to study and investigate. Your mind must be controlled by the evidences that strike your comprehension. You can not do any other way. You can not force yourself to believe this or any other philosophy only as you are convinced by testimony, or circumstances that amount to the same thing. All we hope to do, to-day, in this lecture, is to teach you how you can induce other people, who do not believe in this science, to study and learn and be convinced themselves by testimony that will come to them.

Before taking up this testimony, I want to add another word. This truth does not belong to me, it does not belong to Mrs. Eddy, it does not belong to any favored few; God Al-

mighty has no favorites among His children one above the other, He loves us all alike. We are all his favorites and we live in His love and each one of us has been born with the same power and dominion that belong to the others. If we have failed in our own conduct, or, if circumstances have placed us in such a way that we can not take advantage of it, it is not the fault of the universal law, of universal law of universal creation. This Truth can be proven by all; all can heal the sick and every one who studies and investigates with an honest heart and sincere purpose and continues is just as sure to be a healer, just as sure to be blest with the gift of the Holy Spirit, divine knowledge and spiritual understanding as that he exists. Why is the world to blame? It puffs itself up in its ignorance, the clergy in the same way. They argue that they know it all and they won't study. They discourage the whole business from the very start and accuse us all of being cranks. I was a public man for a great many years, I used to look down on cranks as did everybody else, but I tell you here is one thing that is not crankism, it is absolutely the truth.

In the testimony of some cases that I am going to call your attention to to-day, I have purposely eliminated self from the cases. I purposely do not call your attention to any kind of a case that is a disease that can not be seen; we may say, any that may be classed as a subjective case. A person may claim to have head-

ache and nervous trouble, or may have a thousand and one internal diseases that can not be seen, and the whole world does not know whether you have cured that person or not. I want to tell you this one thing: it is pretty hard for a fellow to believe even after he has been healed. The first healing which I had was a backache. I went to a healer, requested her treatment, and sat down, and she gave me a treatment. I went to sleep and, at the end of fifteen minutes, I woke up and the backache was gone. I thanked her, but I believed my sleep had cured my backache. During the war I contracted inflammatory rheumatism and ever since it has come on not at fixed periods, but at different times, but it was always worse in my right wrist than elsewhere. It would commence by getting a little sore. Then, when I would move the wrist up and down, it would squeak, and for a few days it would get inflamed and swell up and was very painful. I usually had a time with it until I burnt it out with liniment. I told my partner that Christian Science fooled me the other day. I went to sleep and she got my dollar for nothing, and now I am going to try her on this old wrist. I knew what I had, because I had had this off and on for nearly forty years, and I said, "If she heals this, then I will know there is something in it." I went down to her and told her I wanted this wrist treated. She asked me to excuse her, and she went into another room. At the end of fifteen minutes she came back and I was

reading a book I found there, and I had forgotten all about myself being absorbed in what I was reading. I woke up to the fact that there was not a particle of pain or soreness or inharmony about that wrist, not a particle. It never has come back. Now, I could not believe she had cured that wrist. I conjured up in my mind an excuse that the wrist would have gotten well itself, anyway; but, after they cured me a dozen or fifteen times of different ailments, then I began to get it into my consciousness that God Almighty did, in answer to prayer, heal mankind through man. I kept on studying and finally the illumination of the mind came over me, and I could heal the sick by praying to God, and God healed it through answer to my prayer.

The first case to which I will call your attention this morning is the case of a woman that lives in this town. She had what the doctors called a malignant tumor in her left side. She had been operated on twice, and the last time she had been in one of the hospitals for over seven weeks, and now the tumor had come back again. If I remember right, it was worse the last time than the first, and it was exceedingly sore and tender. The doctor told her that she was committing suicide every day she stayed away from the operating table. The healer gave her a treatment and God Almighty healed her. In forty-eight hours she came back and there was not a symptom of it and, so far as I know, there never has been since. She

lives here and is a member of this church.

The next case is that of a woman who did live in this city, but who has now gone to Pennsylvania. She had what was termed an abdominal hernia, a great big lump on her side that had been coming for twenty years, and it finally got to that condition where the doctors said it was endangering her life and, unless she was operated on, she was liable to have strangulated hernia and die at any time. She was put under treatment and was healed in three weeks.

Now, remember that I am going to give cases that were objective.

A man from Georgetown came to the healer. I heard a loud noise down stairs, and it sounded like it was coming up the stairway. I wondered what in the world Mrs. Sabin was doing. She must be bringing upstairs some heavy piece of furniture from the lower part of the house. I could not imagine what it was and, when I went to see, here I saw three men bringing up a man who had crutches. They were carrying him in. His feet were wrapped in rags, or at least they looked like it, and the feet looked as large as elephant's feet. He had been in bed, he said, for eight weeks. The doctors said it was rheumatic gout, and he looked at the healer as though he was scared, as though he had been ushered into the regions of Pluto, and that the healer was the old man with the red cap and the pitchfork ready to go at him. I made a little fun about his crutches, and asked him

what he was going to do with them when he was cured. He said he would throw them away, he did not care about the price of them, if he just got well. The healer then gave him a treatment, and in ten minutes from the time he commenced he asked the visitor to get up and walk. He was afraid to try it at first, but he did get up and walked to the side of the room. Then came back and walked to the other side, and then he looked at his companions and said, "Why, I can walk down stairs, myself." He did so and got into his carriage and went away. He came back the next day with one shoe on, and said the other foot was too much swollen yet. He was given another treatment and that was the end of it.

Now, mind you, these cases can be proven. I am telling this to convince people who do not understand this science, to prove that such things are being done. It is not because I was instrumental in the slightest degree, that has nothing to do with it. There is not a healer in the world who understands this, but what can take the same cases and do the same work. There is no personality in this. Eliminate that thought entirely from your consciousness.

A little boy up in New York stepped on a garden rake and ran it through his foot one inch and a half. He fell over in spasms. The mother was a Christian Scientist, belonging to the other school. She would not have a doctor, and I do not know why she telegraphed me, but she did. We

put a number of healers on the case, and in one and a half hours time every bit of pain and every bit of soreness had gone from that foot, and it never was sore again, although the neighbors insisted that the woman should call in a doctor, and they talked of gangrene and everything else. The child's foot never gave it a particle of trouble any more, and it got entirely well.

Now there is a case up there in Galena, Ill., the first case I ever knew of appendicitis being treated by science. I had a number of friends who had passed on with that disease before I knew anything about Christian Science, some lovely men I knew, one of them a brilliant orator, another intimately personal friend who lived in Chicago. A few days after he came, he was stricken down right in this city with appendicitis and operated on at the hospital and died, as did others, until appendicitis was a nightmare in my consciousness. So when we got the telegram, asking for us to treat the young lady in Galena for appendicitis, the thought came to me, Oh, if God would only heal appendicitis. We began praying. To the best of my recollection, we received the telegram perhaps in the neighborhood of 3 o'clock in the afternoon. They were making preparations to take her to Chicago, the next day, to a homœopathic hospital to be operated on. She was healed instantaneously. She soon got up out of bed, took the dinner with her family, and stayed up until 11 o'clock, laugh-

ing and talking and, the next day, instead of going to the hospital, she did a big day's work. There is a lady in this house now who is familiar with the circumstances by letters received from friends. That is what brought her into science.

I could go on and name cases for a year of similar character and other various kinds, but, if they can not believe these, they would not believe anything, for the healing is done in one instance the same as in all others, and it is done in compliance with the perfect law, and when that law is complied with, there must be certain and perfect results.

Mind you, we do not heal all the cases; there are cases that come to us that we do not heal. When our Savior went down into His own country, He could not do many mighty works, the apostle tells us, because of the universal unbelief that surrounded Him. It is so now. The fear of the family in my cases destroys the patient. I could give you a good many incidents wherein the disease had been destroyed, and the patient was substantially convalescent, yet the doctors held to the thought that they must die, and that feeling, being reinforced by the family's fears cause them to pass out. That is why we have installed this system of putting more than one healer on a case, to destroy the universal fear that kills the people.

Fear kills people. History tells us about the case, which is familiar to many medical books, of a young man,

during the French Revolution who was condemned to die. In the interest of science, some students obtained the right to take his life. They discussed before him, the mode which each thought was the least painful, which would be the better to pass him out the easiest and with the least pain. Well, it was decided to bleed him to death. They bound his hands and feet and scratched his neck with a pin, then, having a bucket of water and letting the warm water run down his neck and hearing it drop, as he supposed the blood coming from his neck. They would feel his pulse, and every once in a while discuss his condition, telling how he was passing out. The time came and he did die and died properly without losing a drop of blood.

There was a young girl in England looking for the return of her fiance, who had gone to the war. Instead of bringing back his form alive and perfect as she was hoping to see him, she looked out the window and saw them bring in his dead body. She instantly became insane and she always was the young girl looking for her future husband and never grew old. At seventy years of age she did not look over nineteen. It is the mind that controls, it is the mind that makes you grow young or old—this universal thought of universal creation. If you hold the thought that God Almighty fills you with youth and with life and with vigor and strength, and that this thing called death, disintegration, weakness, sick-

ness, is a myth, you will be filled with thought as you think, you will become strong.

An old friend of mine, who had not seen me for a number of years, told me the other day, "Colonel, you look twenty years younger than you did the last time I saw you. The last time I saw you, you were an old man, bent over, with a very sallow complexion, ready to die. We did not expect you would last long." You can see how I am. This new thought has built me up like a young man, I am growing stronger and more vigorous and, actually, the hairs are coming back into my head, and I have the muscles of iron and the activity of youth. Why? Because I am holding the thought that God Almighty gives me eternal life, and that life is deathless, and there is no such thing as death, and there can be no such thing as death, except in the seeming. People say to me, "Are you going to live forever?" I say, "Yes, unless this carnal mind passes me out." Carnal mind is a lie. I never did believe in it, it is untrue. I denounce its power and I affirm the allness and omnipo-

tence of God Almighty and, so long as He builds one up and fills one full of life and vigor, then He is perfect and all the evils of hell cannot prevail against him.

Now, my friends, in conclusion, permit me to say this: Every word I have said to you to-day is true, and it is not spoken by a crank. If you will believe me only this far to induce you to study and investigate, then you can do the things that I have spoken of, and God Almighty will give you the evidence in your own work and in your own consciousness, and in your own mind so that you will no longer be praying without getting an answer.

Then you will join this large army of us and thank God Almighty that it is growing broader every year. It grows now from this center to every part of the world, and it is broadening; and, when this truth becomes known in the consciousness of man and woman, then and then only will we have the millenium; then only will we be free from all thought of evil and then we will be prepared to live forever on this earth.

No one, I say, is conquered till he yield;

And yield he need not while, like mist from glass,
God wipes the stain of life's old battlefields

From every morning that He brings to pass.

New day, new hope, new courage! Let this be

O soul, thy cheerful creed! What's yesterday
With all its shards and wrack and grief, to thee?

Forget it, then—here lies the victor's way!

—James Buckham.

TREATMENT.

 Bishop Oliver C. Sabin.

Given December 31st, 1905.

We thank Thee, our Father, that we are permitted to come here to-day, the last in the year, and to enjoy Thy love, realizing as we do the truth that we have from Thee, the knowledge that makes us free. God, Almighty, we thank Thee for this knowledge and that we know from whence it came. It came to us from Thee, through Jesus Christ, Thy Son, and we realize this Truth, practice this Truth, and Thou dost give us freedom and spiritual understanding, freedom and bravery, so we fear not the evils of the wicked and the darts of the malicious, but we, in love, look up to Thee, God, our loving Father, and we love Thee with all our hearts and love our brothers as ourselves. Our weapons are weapons of love, and it is by them we conquer, and we thank Thee that Thou art with us, and that Thou dost lead us in the lines that we should go.

Oh! Father, we thank Thee that Thou hast enabled us to preach this Gospel and that the Truth is being broadcast throughout all the world by us in the name of our Savior. Oh, Father, make the result, so far but a speck, that was seen in the sky no larger than a man's hand, make it grow in volume and in force, until it covers the heavens and settles down upon all the earth and brings the refreshing showers of love, of light and

of good to the suffering children of humanity. God Almighty does bless us, and we thank Him and praise Him for it. The little stone that is hewn from the mountain without hands is rolling on and as it goes it gathers in substance and it will gather until it covers the earth and the fullness thereof and then we shall all rejoice in the redemption of man and in the victory of love and in the supremacy of God Almighty. Help us in our work, dear Father, and Thou dost help us, and Thou dost lead us; and, oh, we thank Thee, our Father. Bless each of us who are filled with the determination to burn the bridges of carnal mind and to step forth upon the broad platform of eternal love and eternal light. All who will stand and who upon that platform will work and strive and conquer because there can be and is no failure in God Almighty's Truth. He leads us and directs us in this work as we march along this vale of life. We love Thee, our Father, and we love our brothers and sisters, and we love all, and Thou dost make our love stronger and more vigorous and manly. We thank Thee for all in the name of our blessed Savior, Jesus Christ. Amen.

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."

His heart was as great as the world, but there was no room in it to hold the memory of a wrong.—Emerson.

Washington News Letter

PUBLISHED MONTHLY.

1329 M St. Northwest, Washington, D. C.,
U. S. A.

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*Entered at the Post-Office at Washington,
D. C., as second-class mail matter.*

SUBSCRIPTION RATES:

Single copy, one year.....	\$ 1.00
Eleven copies, one year.....	10.00
United States and Canada.....	1.00
Europe, Asia, South America—in those countries in the Postal Union	1.26
Oriental Asia, with postage addi- tional	1.00

SINGLE COPY RATES:

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100 sample copies	8.33

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Unchain the Truth

The New Year has started out with bright prospects and renewed vigor. During the month of January, we have sent out more books and more papers and periodicals than we ever did during any month of January before and the holiday trade on our book, "Christian Science Instructor," was simply phenomenal. The first edition is largely exhausted already, and still the demand continues. The universal verdict regarding that book is that it is one of the very best that has ever been written and teaches how

to heal the sick and demonstrate along metaphysical lines more plainly than any other of my writings.

We are making a special offer for a few hundred copies of the book Christology, which have damaged covers and some of the first edition. These books will be sent free to any person sending for a subscription, or renewal of the NEWS LETTER, if they send 12 cents for packing and postage. Unless they send twelve cents, the book will not be sent. This will only last until the few hundred copies, perhaps five or six hundred, are exhausted. We prefer to have them go out instead of remaining in the offices unused.

There is little to add to what we have heretofore said regarding each one's duty to use every endeavor possible to forward the scatterment of the Truth, preach this gospel and make each day count something towards the work of the Lord. This is the chance for sowing the crop, the day of reaping will come by and by, and the harvest will be abundant, if we sow abundantly, for as we sow we will reap.

Commencing with Sunday, February 4, at our morning service at 11 o'clock, we will give the first of a series of free teaching lessons for the last half of this year. This will be the last opportunity the people of

Washington will have during this year of obtaining these lectures free of cost. I hope our friends will make a note of this and let their friends know, so that all who wish to know

how to heal the sick and demonstrate along metaphysical lines, can have this opportunity. We shall be only too glad to see them at our services.

Lovingly,

Oliver C. Sabini

Bishop.

CHRISTOLOGY AS A PREMIUM TO SUBSCRIBERS.

Having on hand a few shop-worn copies of Christology, we have concluded to give them away. Any subscriber, new or renewing, may have one of these copies, by sending in addition to the one dollar for one year's subscription to the NEWS LETTER, 12 cents for postage on the book. This offer will be withdrawn as soon as the few shop-worn copies are exhausted; therefore, subscribers should, if they wish to take advantage of this offer, renew their subscriptions or send in new subscriptions at once.

Solomon says, "As a man thinketh, so is he." That is true in life everywhere. If you think you are going to be poor, 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 Saviour said, "The kingdom of heaven 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.

"Desire not to live long, but to live well;

How long we live, not years, but actions tell."

Genius is health, and beauty is health, and virtue is health.—*Emerson*.



Mrs. Mary C. Sabin.

Thinking.

Mrs. Mary C. Sabin.

If we could all realize the importance of how to think, what to think, and the far-reaching effects which our thoughts have upon our spiritual, mental, and so-called physical surroundings, then indeed we would be more careful of the thoughts that we throw into the vibrations.

If one should throw a pebble into the ocean, the waves which would vibrate from it would go on continuously, diminishing in volume, until they reached the farthest shore. So it is with every thought that we throw into the vibrations of life, that may be called the Book of Life, God's Book of Life, in which is registered every thought that is thrown out and every word spoken and every act done, and these vibrations go on and live forever and thus the Eye of Omniscience, the Infinite Mind, can read at a glance the sayings and doings and life thoughts of each one of the children of man.

If, in our thinking, we throw into the vibrations thoughts of health, strength, beauty, and of life abundant, vigor, and manliness, it is sowing the seed which will return to us a crop at the reaping of similar im-

port. If, in our body building, we hold the thought that this inflow coming from the Infinite Mind and Infinite Source and All Good is strength, health, vigor, life, holiness and beauty, such will be the effect and our bodies will respond with renewed youth, our muscles with increased strength, our minds with greater brilliancy, our bodies with more beauty.

If, in our thinking, we hold the thought that there is no want, that God Almighty is our supply, that from Him we receive every good and perfect gift and that we are heirs of God Almighty and joint heirs with Jesus Christ, that all that is is ours, the reaping will be abundance, prosperity, happiness, contentment and everything that is necessary for our temporal welfare.

If we throw into the vibrations thoughts of health, happiness, harmony, strength and vigor, realizing that we are the perfect children of God, living, moving and having our being in eternal life, the reaping from the sowing will be perfect health, perfect harmony, perfect happiness, and our surroundings will be only those of happiness and contentment. If

we take any department of life, any of the business affairs of life, any of the social affairs of life, and control such situations with such thoughts as we wish to see realized, those realizations will be verified, and God Almighty will give to us as we think, for as a man thinketh so is he; as a man soweth so shall he reap.

These rules are subject to the same general exceptions that may be given to all rules, and the especial exception to this line of thought is doubt. If one thinks these thoughts in doubt, fearful of their perfect realization, such doubts are sin, and sin is death.

In our meditating along the lines indicated, the student should manifest perfect faith and perfect reliance and

dependance upon God, knowing that everything which we ask, in the name of Jesus Christ, will be received, and knowing that everything to which you are entitled will be received. There can be no failure, there is no failure if you do your part and do it according to the rule. Let your bodies be built up by proper and healthy thought, let your mind be strengthened and invigorated and broadened and deepened and enlightened by proper thinking and let your business affairs prosper and give God's holy Truth a chance to to supply you in every department of life, as you shall need, as the rule of your thinking. It depends upon you; think right and all will be well.

CHRISTOLOGY AS A PREMIUM TO SUBSCRIBERS.

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There is no help in misanthropy and pessimism. If our race vexes us, let us keep a decent silence in the matter. We are imprisoned on the same ship, and we shall sink with it. Pay your own debt and leave the rest to God. Sharer, as you inevitably are, in the sufferings of your kind, set a good example; that is all which is asked of you. Do all the good you can, and say all the truth you know or believe; and for the rest be patient, resigned, submissive. God does His business—do yours.

Those love truth best who to themselves are true,
And what they dare to dream of dare to do.
—Lowell.

Lecture--Why We Celebrate Christmas

Bishop Oliver C. Sabin.

Delivered Before the Evangelical Christian Science Church, Sunday Morning

December 31, 1905.

This being the last service in the year 1905, I have thought it proper and expedient to talk on two or three subjects that are somewhat in dispute. In so doing, I shall endeavor to give the facts and let them speak. Our church is called the Evangelical Christian Science Church. The words Christian Science means the science of Christianity; Christianity means the followers of Christ; therefore, if we would be true to our name, we should be scientific followers of Jesus Christ.

There is another question which has been a source of controversy with some persons who do not know, and that is the origin of the thought which heals the sick and demonstrates over the affairs of life. That thought is the realization that *all is spirit* and *spiritual manifestation*, and that *matter*, so-called, is *nothing*. With these remarks, I will ask your indulgence in my discourse to-day, as it is mostly quotations.

The first quotation I will read is from the Washington Post, under date of December 28, this present month, among its dispatches, as follows :

"MRS. EDDY OPPOSES GIFTS.

"Ban on Christmas Presents by Christian Scientist Leader.

Special to the *Washington Post*.

"New York, Dec. 27.—Mrs. Eddy, the self-styled *pastor emeritus* of the Church of Christ, Scientist, has again given her million children a shock, this time by declaring in an official mandate that it is a sin and a shame to make presents and send greetings at Christmas time, and that she wants the members of her sect to stop such nonsense.

"Mother Eddy has gone so far as to cause to be inserted in the by-laws of the church a clause forbidding the giving or receiving of presents at Yuletide, and she has warned the elders not to spend their time in writing messages of congratulation.

"This edict of their leader spread consternation among the ranks of the Scientists, as up to the day before Christmas they had made all preparation to fittingly celebrate the season of good will.

"What induced Mrs. Eddy to issue her edict, which was evidently pre-

pared in haste, is a matter of speculation among the members of the sect. The edict was read on the day before Christmas in all the Christian Science churches."

For the benefit and information of everybody in this connection, I will quote from various authorities regarding Christmas day, its origin and who celebrates it.

CHRISTMAS DAY, a festival of the Christian church, observed on the 25th of December, in memory of the birth of Jesus Christ.

In all civilized countries the annual recurrence of Christmas has been celebrated with festivities of various kinds. In none, however, was it more joyfully welcomed than in England, where even still the "old honour" has not altogether fled. In that country it was the custom on Christmas eve, after the usual devotions were over, to light large candles and throw on the hearth a huge log, called the Yule Log or Christmas Block.

The favourite dishes for breakfast and supper at this season were the boar's head with an apple or orange in the mouth, and set off with rosemary, plum-pudding, and mince pies. The houses and churches were decked with evergreens, especially with mistletoe, to which a traditionary sacredness has attached since the days of the Druids.—*Encyclopedia Britannica*.

I also quote from the Century Dictionary and Cyclopedia:

"CHRISTMAS. The festival of the Christian church observed annually

in memory of the birth of Christ. The festival properly begins with the evening of the 24th day of December, called Christmas eve, and continues until Epiphany, on the 6th of January, the whole period being called Christmas-tide; but it is more particularly observed on the 25th of December, which is called Christmas day or simply Christmas. In the Roman, Greek, Episcopal, and Lutheran churches Christmas is observed as a religious festival with special services. Christmas day is now generally observed throughout Christendom by religious services, by public and social festivities, by the interchange of gifts between relatives and friends, and by the distributing of food and clothing among the poor. In most Christian communities Christmas is a legal holiday."

"CHRISTMAS LOG, Bourne's says, to lay a log of wood upon the fire, which they termed a Yule-Log, or Christmas-Block."

"CHRISTMAS BOX, originally, a money-box with a slit through which coin could be dropped, carried by prentices, porters, and others at Christmas-time for the reception of presents of money; hence a Christmas gift, especially money."

Swift says, "By the Lord Harry, I shall be undone here with Christmas boxes. The rogues at the coffee-house have raised their tax, every one giving a crown, and I gave mine for shame, besides a great many half-crowns to great men's porters."

Again quoting from the Century

Dictionary and Cyclopedia, we find,

"CHRISTMAS LOG, a large log of wood, which in old times, formed the back-log of the fire at Christmas; the yule log.

"CHRISTMAS TREE, a small ever-green tree of large branch, upon which at Christmas presents, ornaments, and lights are hung, as the occasion of a festal gathering."

From the New American Encyclopedia Dictionary, we read:

"CHRISTMAS, the festival of the Nativity of Christ, observed by the Christian church yearly on the 25th of December."

Augustine considered the festivals Good Friday, Easter Sunday, Ascension Day, and Whitsuntide, as the only festivals which had an apostolic origin and the sanction of a general council. Christmas he deemed to be of later origin and lesser authority. When the first efforts were made to fix the period of the year when the advent took place, there were, as we learn from Clement of Alexandria, advocates for the 20th of May and for the 20th or 21st of April. The Oriental Christians generally were of opinion that both the birth and baptism of Jesus took place on the 6th of January. Julian I., bishop of Rome from A. D. 337-352, contended for the 25th of December, a view to which the Eastern church ultimately came round, while the Church of the West adopted from their brethren in the East the view that the baptism was on the 6th of January. When the festival was at length placed in De-

cember, it afforded a substitute to the various nations who had observed a festival of rejoicing that the shortest day of the year had passed, besides spanning over the great interval between Whitsuntide of one year and Good Friday of the next.

From the Encyclopedia Americana, we quote:

"CHRISTMAS, the feast of Christ's birth, observed by the Christian church annually on the 25th of December. It was, according to many authorities, not celebrated in the first centuries of the Christian church. A feast was established in memory of this event in the 14th century. In the 5th century the Western Church ordered it to be celebrated forever on the day of the old Roman feast of the birth of Sol. Among the German and Celtic tribes the winter solstice was considered an important point of the year and they held their chief festival of Yule to commemorate the return of the burning-wheel. The holly, the mistletoe, the Yule log, and the wassail bowl relate more to paganism than to Christianity.

"Most Christian Churches celebrate this great festival in some way, and practically the entire community in Christian countries, including Jews and non-church going people nominally classed with Christian populations, join in its social observance. In the United States, England, and other countries, business is commonly suspended, although in Scotland this is only partially the case. The custom of making presents at Christmas is

derived from an old German usage; but it has become consecrated by ages and contributes greatly to make this festival an interesting event to families. The sending of Christmas cards by way of friendly greeting and remembrances has grown up within a period of some fifty years. The Christmas-tree has been traced back to the Romans. It went from Germany to Great Britain, and is almost universal in the United States, where the customs of so many nationalities meet and gradually blend into common usage."

The Students' Reference Work says:

"CHRISTMAS, the day on which the birth of Christ is observed. The first certain traces of the festival are found about the time of the Emperor Commodus (180-192 A. D.) In the reign of Diocletian a churchful of Christians, gathered to celebrate Christmas, were burned by order of the emperor. The birth was celebrated in May, April, or January by the early Christians. It is almost certain that the 25th day of December is not Christ's birthday, as it is the rainy season in Judea, and shepherds could hardly be watching their flocks by night in the plains at that time. The present date came to be used probably because all heathen nations celebrated that season with great festivities, as the old Norse Yule-feast. The beautiful Christmas carols were first manger songs, telling the story of Christ's birth. The Christmas-tree with its hanging toys was a custom borrowed from the Romans, and is told about

by the poet Virgil. The visits of "Santa Claus" bearing gifts belong properly to December 6, the festival of St. Nicholas."

We quote from The American Cyclopaedia:

"CHRISTMAS, (Christ and mass), a festival of the Christian Church, observed on December 25 as the anniversary of the birth of the Saviour. Its institution is attributed by the decretal letters to Pope Telesphorus, who died A. D. 138, and throughout the subsequent history of the church it has been one of the most noted of Christian solemnities. At first it was the most movable of the Christian festive days, often confounded with the Epiphany, and celebrated by the Eastern churches in the months of April and May. In the 4th century the urgency of St. Cyril of Jerusalem obtained from Pope Julius I. an order for an investigation to be made concerning the day of Christ's birth. The result of the inquiry by the theologians of the East and the West was an agreement upon the 25th of December. The chief grounds for the decision were the tables of the censors in the archives of Rome; and, although, in the opinion of some of the fathers, there was not authentic proof of the identification of the day, yet the decision was uniformly accepted, and from that time the nativity has been celebrated throughout the church on the same day. It has been also a common tradition that Christ was born about the middle of the night. The custom in Roman Catholic countries

of ushering in Christmas day by the celebration of three masses, one at midnight, the second at early dawn, and the third in the morning, dates from the 6th century. The day was considered in the double light of a holy commemoration and a cheerful festival, and was accordingly distinguished by devotion, by vacation from business, and by merriment. During the middle ages it was celebrated by the gay fantastic spectacle of dramatic mysteries and moralities, performed by personages in grotesque masks and singular costumes. The scenery usually represented an infant in a cradle, surrounded by the Virgin Mary and St. Joseph, by bulls' heads, cherubs, Eastern magi, and manifold ornaments. The custom of singing canticles at Christmas, called carols, which recalled the songs of the shepherds at the birth of Christ, dates from the time when the common people ceased to understand Latin. The bishops and lower clergy often joined with the populace in carolling, and the songs were enlivened by dances and by the music of tambours, guitars, violins, and organs. Fathers, mothers, sons and daughters mingled together in the dance; if in the night each bearing in his hand a lighted wax taper."

A poet has beautifully written:
 On Christmas eve the bells were rung;
 On Christmas eve the mass was sung;
 That only night, in all the year,
 Saw the stoled priest the chalice rear.
 Then opened wide the baron's hall,
 To vassal, tenant, serf and all;

Power laid his rod of rule aside
 And ceremony doffed his pride.
 The heir, with roses in his shoes,
 That night might village partner
 choose.

All hailed, with uncontrolled delight
 And general voice, the happy night
 That to the cottage, as the crown,
 Brought tidings of salvation down.
 England was merry England when
 Old Christmas brought his sports
 again.

'Twas Christmas broach'd the might-
 iest ale;

'Twas Christmas told the merriest
 tale;

A Christmas gambol oft would cheer
 A poor man's heart through half the
 year.

Continuing our quotation:

"A glowing fire, made of great logs, the principal of which was termed the yule log or Christmas block, which might be burned until Candlemas eve, kept out the severity of the weather; and the abundance was shared amid music, conjuring, riddles, hot cockles, fool-plough, snap-dragon, jokes, laughter, repartees, forfeits, and dances. The generous wassail bowls and bowls of punch never failed to bring tumultuous joys. The favorite and first dish on Christmas day was a soused boar's head, which was borne to the principal table with great state and solemnity, 'upon a silver platter, with minstralsye.' The common custom of decking the houses and churches at Christmas with evergreens is derived from ancient Druid practices. It was an old belief that sylvan spirits might

flock to the evergreens and remain un-nipped by frost till a milder season. The holly, the ivy, rosemary, bay, laurel, and mistletoe furnished the favorite trimmings, which were not removed till Candlemas. Holly and ivy still remain in England the most esteemed Christmas evergreens, though at the two universities the windows of the college chapels are decked with laurel. It was an old English superstition that on Christmas eve the oxen were always found on their knees, as in an attitude of devotion, and that after the change from old to new style they continued to do this only on the eve of old Christmas day.

"The Christmas celebrations in England have lost their primitive boisterous character, the gambols and carols are nearly gone by, and family reunions and evergreen trimmings are nearly all that remain of the various rough merriments which used to mark the festival. In the United States, it has been made a legal holiday in several of the States, and is usually observed by a religious service and by making presents, and not unfrequently by trimming houses and churches with evergreens, and by imitating the German custom of Christmas trees. Santa Claus (St. Nicholas) originally introduced by the Dutch settlers of New York, is the American representative of the German Knecht Rupert."

Inasmuch as there is a controversy, in the press and otherwise, as to who first advanced the idea that there was no substance in matter, and that all

was spirit and spiritual manifestation, I have concluded to give a few quotations from different authorities regarding this matter, pro and con.

I first quote from Mrs. Eddy's book, *Science and Health*, page 2, the 125th edition, as follows:

"Whence came to me this heavenly conviction—a conviction in antagonism with the testimony of the physical senses? The Divine Spirit testifying through Christian Science unfolded to me the demonstrable fact that matter possesses neither sensation nor life; that human experiences show the falsity of all material things."

She replies to that question on the opposite page,

"Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the Divine Mind and idea. This great fact is not, however, seen to be supported by sensible evidence, until its principle is demonstrated by healing the sick, and thus proven absolute and divine."

I quote from the works of George Berkeley, Bishop of Cloyne, Ireland, in the edition printed by Griffin & Co., of Glasgow, 1837, commencing on page 9, paragraph 7, as follows:

"From what has been said, it follows that there is not any other substance than spirit."

Paragraph 9, he further says, "By matter, therefore, we are to understand an inert, senseless unthinking substance, in which extension, figure, motion, do actually subsist, but it is evident from what we

have already shown that extension, figure and motion are only ideas existing in the mind and that an idea can be like nothing but another idea and that consequently neither they nor their archetypes can exist in an unperceiving substance. Hence it is plain that the very notion of what is called matter or corporeal substance involves a contradiction in it."

Paragraph 11, "Again, great and small, swift and slow are allowed to exist nowhere without the mind being entirely relative and changing as the frame or position of the organs of the sense varies."

Paragraph 15, "In short let any one consider these arguments which are thought manifestly to prove that colors and tastes exist only in the mind, and he shall find they may with equal force be brought to prove the same thing of extension, figure and motion."

Paragraph 17, "But why should we trouble ourselves any further in discussing this material substratum or support of figure and motion and other sensible qualities? Does it not suppose they have an existence without the mind, and is not this a direct repugnancy and altogether inconceivable?"

Paragraph 21, "Were it necessary to add any further proof against the existence of matter, beyond what has been said, I could instance several of those errors and difficulties, not to mention impieties which have sprung from that tenet. It has occasioned numberless controversies and dis-

putes in philosophy and not a few of far greater moment in religion. But I shall not entre 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 I shall hereafter find occasion to say somewhat of them."

Paragraph 23, "A little attention will discover to anyone the truth and evidences of what is here said and make it unnecessary to insist on any other proof against the existence of material substance."

Paragraph 27, "Spirit is one simple, undivided, active being; as it perceives ideas, it is called the UNDERSTANDING, and as it produces or otherwise operates about them, it is called the WILL. Hence ther can be no idea formed of a soul or spirit, for all ideas whatever being passive and inert, they cannot represent unto us, by way of image or likeness that which acts."

The above quotations were taken from a volume which was first printed in 1710.

I next quote from the writings of Andrew Jackson Davis, published in Boston and New York, 1853, copyrighted 1850, U. S. Law.

In his series of books, entitled "The Great Harmonia," I quote from The Physician, pages 295:

"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 which 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 Godlike 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 glorious spheres, radiant with beauty, purity and peacefulness. If the reader is true to nature, which is being true to himself and 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."

Ibid, page 279, "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."

Ibid, page 275, "When we inhale the air, impregnated with the sweet fragrance of numberless flowers, we should feel that oxygen, nitrogen and carbonic acid, are physical mediums through which the Celestial Spirit, or God, communicates a portion of His essential properties to the human soul. In food, water, and air, the Deity

lives; it is through these instrumentalities that He imparts many harmonizing and spiritualizing principles to the human constitution; in this manner, he causes nature to act anatomically, physiologically, chemically, and magnetically, upon man: man the highest evidence and revelation of the Divine existence and workmanship."

Ibid, page 267, "Everything conspires to keep alive the flame of Divine consciousness in the soul. The food we eat is saturated with the elements of Divinity, and the soul could not support the body unless it extracted from nourishing substances committed to the stomach, the principles of motion and vitality."

Ibid, page 213, "From the inexhaustible Fountain of Celestial Love and Wisdom flow innumerable streams of Motion, Life, Sensation, and Intelligence. Man, the ultimate of stupendous creations, and the germ of celestian seraphs. Nature, ever faithful and true to herself, has unfolded man in the image of God. He stands as nature's masterpiece. He possesses all her wealth, her beauty, her skill, her magnificence; and he completes the chain of life and Love extending from spirit to matter, from God to the infinite ramifications of the universe."

Ibid, page 46, "It is certainly sufficient to affirm, when attempting to investigate the nature of the Vital Principle, that the universal empire of worlds about us, is actuated and governed by a Divine Mind, which is

the cause of all that feels or exhibits life.

"Probably the most universal demonstration that mind or vitality is substance is furnished by the universal, chemical, electrical, magnetic and mechanical changes, which are wrought by the principle of life in and upon visible so-called matter. If it be conceded, and it will be found that pure philosophy demands the concession, that matter cannot move without a principle of motion being first applied to it, and that the primary source of all life and power is the Divine Mind; then the conclusion cannot be escaped, that the Divine Mind and consequently every relative or approximate principle of life or mind, is an actual substance. It requires substance to move substance, but the moving principle must be superior to the principle which is moved. Hence, we are led to conclude that mind, or that spiritual force which resides in and moves the various physiological combinations matter in man's physical economy, is a substantial principle. What principle is it that shapes the mighty orb, and what causes all those mechanical and geometrical motions which take place in the planetary bodies? I answer, it is a principle of Universal Vitality which we term the Divine Mind.

"The growth of trees, or grain or flowers, or animals, is invariably attended with chemical, mechanical, and physiological changes, more or less perfect and obvious; hence the

conclusion that the Deity is a substance, moving substance, is not only self-evident but incontestable. But this is not all. Nature testifies most positively that the Deity acts universally upon matter in seven distinct but converging ways, namely: acts upon matter first, anatomically; second, physiologically; third, mechanically; fourth, chemically; fifth, electrically; sixth, magnetically; and seventh, spiritually.

"Nor is this novel and highly important conclusion all to which pure philosophy leads us in the present inquiry. The modes of action just classified, which characterize the manner in which Deity as a substance acts upon substance, conspire to impress the following conclusion, viz.: that Deity itself is an organized substance—yea, organized upon anatomical, physiological, mechanical, chemical, electric, magnetic, and spiritual principles."

It will be seen that the whole Christian world, dating back to as far as A. D. 134, have to a greater or less extent recognized Jesus Christ, and His mission and have celebrated Christmas Day. The Evangelical Christian Science Church, in harmony with its name, as the follower of Jesus Christ, whose lessons of wisdom and of love we hold is the upbuilding and uplifting of the world in its advancement towards greater and purer existence. We wish it to be understood by the Christian world, that we as followers of Jesus Christ, are practicing the healing taught by Jesus Christ.

strictly. We further affirm that this same doctrine which we teach has been taught, as history amply proves, in every century since the death of our Savior, and has been recognized and taught in every century by many leading men in different parts of the world.

The claim that the friends of any living person have made that such was the discoverer of this Truth, or that this Truth was given to any one by special dispensation from God, the testimony that we have added from Berkeley and Davis, proves untrue. We could add evidence *ad infinitum* from numberless writers, in all the ages, that this so-called revelation was no revelation but that the idea of the Allness of Spirit has been taught and practiced in all the ages since the first century after the death of our Savior, and the claim that is made for

any one being the discoverer is untrue as a matter of history.

We love the doctrines and teaching of Jesus Christ. We follow as He has taught, we heal as He has commanded, we practice as He has shown us and, in so doing, we prove to ourselves and to the world that we are the followers of Jesus Christ. We love to celebrate the day of His birth, we rejoice in it, and, in common with the Christian people of all the world, we claim Jesus Christ as our Savior and the Savior of man. That is the position of the Evangelical Christian Science Church. Those who wish to practice otherwise, it is for them, not for us, but we do not wish the stigma of this second crucifixion of Jesus Christ and His memory to be in any way laid to the door of the Evangelical Church.

For every soul that is saved through your efforts will be added a crown, and God Almighty's blessing will be yours. Remember in all your prayers, as well as in your conduct of life, that love alone must be the motive which impels you; self must be eliminated. That is, in the sense that you are working for your own profit, gain or advancement, it must be destroyed, and you must do what the Savior commanded you to do 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, the kingdom of right for the sake of the good and the right, not for selfish purposes, and then you have placed yourself in position where your prayers will be answered.

When we cannot rejoice in God as our song, yet let us stay ourselves upon Him as our strength, and take the comfort of spiritual supports when we cannot come at spiritual delights.—*Matthew Henry.*

Testimonial Meeting.

Testimonies Delivered Before the Evangelical Christian Science Church,

Wednesday Evening, November 29, 1905.

BISHOP SABIN: I want to say to my brother who has just spoken that, in one of the lectures found in one of my books, he will find that very passage of Scripture which he just quoted. The more nearly you keep along the lines of Jesus Christ, the nearer you are to true science, and that is what we claim for the Evangelical Church. We take Christ as our guide, absolutely, He is the Way, the Truth and the Life, and we follow in his footsteps absolutely, and I tell you I do not think the world is producing, elsewhere, such healers as there are in this Church.

As long as I was with the Eddy church, the healings that we are doing all the time would have been considered marvelous there,—wonderful, but I can not go into that now. I want to first say how thankful I am that there are so many here to-night in this bad storm. It shows that the salt of the earth is in the heart of every one of you. God Almighty's love is here and dwells in you, and we have good reason to love one another, and we should thank God that there are so many of us here who are not afraid of the storm.

I received a letter, to-day, that gave

me a great deal of delight. It was from one of our students up in New York, our friend, Arthur Tippet, from England, who is now evangelizing the United States. He has met with wonderful success, and has been in five cities since he left Washington. He says that he is going to try to come down the first of the year with his wife and give us a lecture.

The sister's telling of the healing of the little boy while the lad was waiting for the doctor, reminds me of an incident that occurred some time ago. Mrs. Sabin and I were coming from New York; we were seated in one of the private cars, and there was a party on the opposite side of the aisle, an old lady, nurse and the wife and a young gentleman. I supposed they were all of the same family. The old lady got a cinder in her eye, which was causing a great deal of pain. The young man got up and went out. I went over by her and said to her, "We do not allow anything of that kind to hurt us. If you wish, I will give your eye a thought and destroy the pain." She looked up and said, "What are you?" I answered, "I am an Evangelical Christian Scientist." "Well," she said, "I wish you would give me a thought." I gave her a thought,

the pain stopped, and she was feeling fine. The young man came back pretty soon and it turned out that he was not her son, but was a young doctor living in Baltimore, and he had gone forward to get into his baggage to get some cocaine to put into the old lady's eye, but by the time he got back her eye was all right. As they got off at Baltimore, the wife of the young man stopped, all the others went ahead, and said, "You Christian Scientists are destroying all our doctor's business." Of course, I had no idea of destroying the young man's business, but my rule is that, where I can throw the lifeline and give the cup of cold water, to do it every time I can, and I do not think it is destroying the doctors' business or anything else.

Those of you who have studied Science and especially what we call the higher branches of it, as the Savior taught us, can see a scientific thought in almost every utterance that God ever made, but Christ could not teach it to the multitude. He could not explain to them the allness of spirit and that man must have that realization in order to experience the new birth, the thought, that knowing the truth has made them free. He could not explain that to them. Why? Because they were not ready for it; the people could not understand it.

I could talk all day long about this science to a congregation and when I had finished, none of them would know what I was talking about, unless they had this gift of the Holy

Spirit. When I commenced this study, a friend of mine, a good, well-instructed man, would talk to me by the hour on Christian Science, and when he got through I had no more idea of what he had said than if he hadn't talked at all. The trouble is that the world has been mystified, religion has had mysticism thrown around it, not in this age alone, but it has been in every age and—from the first century down to to-day—I could give names of readers and writers of every age who were Christian Mystics, as they were termed. The nearer you come to the a, b, c teachings of Jesus Christ and the plainer you are, the nearer you are to perfect science.

Ask, believing, and you will get what you ask for, if you have faith. The old Christian faith that we were taught, when we were young, in the churches is not as good as our understanding; because it does not go so far, that is all. If you have perfect faith, to understand that when you ask God Almighty for something He is going to give it to you, you are sure to get a reply, instantaneously, every time.

But we go beyond faith, we have understanding. Sometimes I illustrate it in this way. Say that window looks into a room, and you see pictures on the wall, and all about it everything bright and brilliant. You know those pictures are there. Why? Because you see them. You understand they are there, because they are in plain view. Now, we will say here

is another window on this side. Now we have faith to believe that there are the same kind of pictures in this room as there are in the other, there, but you can not see them. You see the window plainly, and you have faith to believe they are in the room. Now, if that faith can amount to as strong in realization of the fact that they are in there by believing they are there, as it does here by seeing them, then, of course, the faith will heal, just the same. I just give the illustration. It is difficult, but you get this realization of the allness and perfection of God, the allness and perfection of good, the omnipresence of eternal love, that it covers us, that we live, move and have our being in this Omnipresent love, good, life;—when we realize these things to be true and know them to be true, and have this which might call the second sight, the sight of the new birth,—you can call it the gift of the Holy Spirit, or you can call it the spiritual realization, it amounts to the same thing, but it is a perfectly clear spiritual sight that God is plain to you as a, b, c, as clear as the noon-day sun—then you can not be deceived. You can not take in a person in this thought who has this spiritual realization and deceive him, because he stands like the eagle on the mountain's peak and looks down and sees this world as it is, with the gloss thrown off. You can look through a man and see the motives and look beyond carnal mind and see beyond and in every man and woman, your brother, your sister, and, beyond

that, it matters not what he may be, the spark of the image and likeness of God is there. Somewhere, somehow, infinite love will bring back and will redeem him. How long and when it is to be we can not tell, but every tongue shall confess that Jesus Christ is the Son of God and, somewhere, somehow, all will come into the realization of this perfect truth, but all cannot come into this realization of perfect freedom in any other way. When it will be, I can not say, but that any man or woman will be lost is impossible, because the spark of God Almighty is within them all centrally and it will dominate and the so-called evil will be destroyed and they will repent and come back to God with pure hearts, as God intended, washed whiter than snow.

That is the ultimate of all. If you would give me all the world on the one hand and give me this blessed realization of the truth on the other, I would not look at the world an instant, would not give it a thought except to say, "Get behind me, Satan." Jesus Christ knew perfectly well what He was doing when He said, "Satan, get behind me." He knew this world was a farce, covered with heartaches, wickedness and iniquity and covered with crime and there was nothing in it.

The golden age we will revive,
 Each man will be a brother;
 In harmony we all shall live,
 And share the earth together.

Testimonial Meeting

Testimonies Delivered Before the Evangelical Christian Science Church,

Wednesday Evening, December 27, 1905.

MISS MARTHA E. VAN VOAST.—As this is our last meeting of the old year, it seems that it would be fitting if we were to tell what the year has been to us. For myself, I think I shall always look upon it as the red-letter year of my life. When I look back to November and December of last year, I hardly recognize myself. My progress has been perfectly wonderful and I can only say that I hope the next year will be just like it. When we think of this study, the growth of this study and the stepping forward we realize that there is no standing still. When a person comes to the knowledge of his oneness with God; when one's heart becomes filled with love to God and for his fellow being, there is no standing still. We have to advance every minute. It is simply a matter of time. I know that every one of you has had like experiences and I just want to say that I do thank God for my year of 1905.

MRS. O. E. THORNILEY.—I think I can voice that same sentiment. I know that this year of 1905 has been a banner year in my life. Never before have I realized such a wonderful change, such a wonderful development in all things and especially in my own self. Had any one told me three years ago that I would be standing here

talking and thinking as I do, it would have seemed to me utterly impossible; since I have began to realize this truth and realize that I am one the right road—because I have had it demonstrated to me several times that this is the right road, and I find, as our sister has said, there is no time to stop—it is a continuous going forward. We do not think of going backward, and, if we did, we would not do it. We could not do it, and we do not see how we could, because the things that we left behind would not be worth going back for.

Now, then, if one year can make such a wonderful change in a person as it has in me, what will one more year or several more years do?

This last week has been, to me, a constant demonstration. Every day there has been something happened, some demonstration,—some days more than one, some days several. To-day, for instance, there have been several demonstrations to me that have been wonderful. I will mention one that happened last week. A little girl was taken very violently ill with a cold. The doctor had been called in, and had pronounced it a very serious case. The temperature had gone up to such a wonderful degree, 103, that the parents of the child were advised to get

a trained nurse. I was sent for to see the child. I went in and found she was breathing just as fast as any person could, and that she was just as warm as anybody could get. I did not recognize that as being anything at all. I stayed with the child a little over two hours, and when I left her there was not a vestige of fever there. The child asked for her playthings and sat up in the bed and was playing as though nothing had ever happened.

Now, if that is not wonderful, I do not know what is. If God will do that for me, only having been in this Truth a year, what is He going to do for me next year? I want to urge upon everybody to surrender completely to God, as I have done. I have made a complete surrender of everything that I have in this world, my means and everything; I have surrendered them all to God, and I am His servant and I expect to go on doing His work. Whatever He leads me to do I am going to do it, at all hazards. It does not make any difference where it is. If He sends me away, I will go. If I am to do His work here I will stay; but I feel this way, that it is not going to be long until we will have this church so full of people that we will have to take measures to get some place else. That is what we are working for, and we will soon have it.

I thank God that I lived in 1905. I used to think that I would give anything in the world if I could die; but I do not want to die now. I have no

idea of dying, I am not thinking about it, I am just commencing to live. I have just begun to live. I am just about two years old, and I am going to keep on living as long as God lets me.

Mrs. E. T. COWSILL.—When I awoke this morning, I felt so happy that I could not help thanking God that He had given me this beautiful religion because I have been so wonderfully blessed this year and all the time. It seemed to me that I could not help thanking God for it. I have received so many blessings that I have to thank God for; and I thank Him and praise Him for this beautiful truth that makes us free.

Mrs. SUSAN MORRIS.—I can truly say this has been a wonderful year in my life, this last year. All through my Christian life, I did not understand what it was to be a Christian and now, spiritually, this has been a profitable year to me; it has been the most profitable really in my life. I know that I live, move and have my being in God, and as to all my fellow beings, whatever they do and whatever is the matter, sickness or sin, or anything else, I can look through that into the spiritual beings and see the perfect beings that God made. So, when we come to realize that, and know in their hearts that we can see the spiritual beings God made, the perfect being, these other things seem very trivial and in fact, seem to be nothing.

This has been a profitable year to me in more ways than one. I have

had a great many demonstrations, more than I could tell, but it seems to me my heart is filled to-day with the precious privileges I have, that God has given me and does give me from one day to another. My life is just happiness from morning until night, because I live in God, and for all my fellow beings I feel nothing but love and kindness. I have the greatest love and regard for all; and I think when we come into this spiritual light we will all feel and know just as I do.

MR. WILKINS.—I recollect, several years ago, being at the beginning of these meetings of the bishop's; even before the formation of the church society. I do not see many of the old guard here, and I know quite a number that used to be shoulder to shoulder with the bishop, but for some reason or another—in some instances, I know it was selfish reasons—they deserted the cause that held them. I was not then in accord with the teachings and did not come very often, but I am more so now and hope to be wholly in accord later on.

But the Bishop can smile at those who have left, and say, as Tennyson has said, "Men may come and men may go, but I go on forever." When the history of this movement is fully and truthfully written it will be shown that it is the greatest one that was ever attempted by one man or one woman. Undoubtedly the one thing that sustained the Bishop and his co-worker in this movement, has been the thought and conviction that one

with God was a majority. I can understand the opposition, the trial and the trouble that have been encountered, and I can no better portray this than to give you "The Fable" of Ella Wheeler Wilcox, the philosopher and poet, as well. It seems that the hawk, the buzzard, the crows, and the birds of the air, even the little canary, held a convention against the eagle. The buzzard did not like the eagle because he had a hankering for fresh lamb, the crow did not like him because he thought he put on airs and did not associate with the black birds of the air, and the canary did not like the eagle because the latter was so ugly.

"Then the old marsh hen went hopping about—

She said she was sure, she hadn't a doubt,

Of the truth of each bird's story;
And she thought it a duty to stop her flight,

To pull down from the lofty height,
And take the guilt from her glory.

But lo! from a peak on the mountain grand,

That looks out over the smiling land,

And over the mighty ocean,
The eagle is spreading her splendid wings—

She rises—rises—and upward swings,
With a slow majestic motion.

Up in the clear of God's blue skies,
With a cry of rapture away she flies.

Close to the great eternal,
She sweeps the world in her piercing sight—

Her soul is filled with the Infinite,
And the joy of things supernal.

Thus rise forever the chosen of God—
The genius crowned and the power-
shod,

Over the dust world sailing.
And back like splinters blown by the
winds,

Must fall the missiles of silly minds—
Useless and unavailing.

“There is a throne of self-control—
That sways the thought unseen,
Where sits enthroned the human soul,
Ruling the world within.
And he who wisely rules himself —
A greater hero makes,
Than he who led by love or self—
A city storms and takes.”

Now, I know that this audience and those that are identified with this movement feel grateful and appreciate the Bishop's accord in this matter, but I wish to give them this word of caution. They must divide their praise and their admiration in two, because he has had a co-worker, Mary C. Sabin, his beautiful wife who has been a staunch and steadfast helper, and as true to the cause as himself.

BISHOP O. C. SABIN.—I did not expect to say anything to-night, but, inasmuch as the meeting has taken the trend of looking back, I want to say a few words. As our brother Wilkins has said, the old guard that started out in this work, that helped me to hold up my hands for the first year or two have gradually passed away. Some have been killed by ma-

licious thought, others have been treated out by malicious thought and by a combined effort of evil. I have seen my brightest jewels who came to me with hearts as pure as the snows from the mountain's peak, whose hearts were filled with love of God, destroyed by malicious thoughts sent against them. I have no doubt that there are two thousand people living in the City of Washington who have been taught this Truth from this propaganda, and I have no doubt that there are five thousand people in this city who are treating and healing diseases through the knowledge of the truth that has been given them through the books sent out by this propaganda.

Regarding the remarks of our Brother Wilkins, about our personality in this work, I desire to say that no one can accuse me truthfully of trying to push my personality to the forefront. I have sought and do seek, in all things, to do God's work and to be led by His wisdom in so doing, but in so far as he has mentioned, not only myself, but Mrs. Sabin, I will add this, regarding her, that, during all of our labors, she has been ever my faithful co-worker, standing by my side, defending me from the darts of evil thoughts and sustaining me in many of the dark hours of the original propaganda of this work. Now the skies are bluer, and she and I have less evil to contend with, because God has prospered us in such a wonderful degree, with all our work of His selection, that our enemies have no further

power against us. She is an honest, faithful worker and is blessed of God.

I have always felt that when I received the word, in the stillly night, to UNCHAIN THE TRUTH, it should be free, that God Almighty had given me a mission. I felt as though this work was given to me to fulfill a promise that was made by my father when I was four years old and, again, one I made myself some few years before I came into this Truth, that if God did certain things, I would devote my life to His services. God did as we asked and these promises were bending me down. I looked upon the right hand and the left. I saw the necessity of reform, but ecclesiasticism had builded the gates in the wall here and there, and if I were to preach the Truth, I found I must teach it through the strainers that were given to me by these so-called theological seminarians and theologians, and, unless I followed in the lines marked out, I would be guilty of heresy. If I had ever attempted to teach the truth that we teach now, that God Almighty through man does heal the sick, it would have been no more or less than rank heresy and infidelity.

But, through God Almighty's providence, the heavens opened and I saw the blue sky above and since then my life has been devoted to my Heavenly Father and His work. What it has accomplished, of course, I know not in full, but when we come to realize that of the number of all kinds of books of my writing that have been sent out from this church work one

million would be too low an estimate, you may know that somewhere the knowledge of the truth has been broadened. The almost universal verdict that comes back to us is that, with your teaching, I understand the Truth, I understand the Bible, I love God as I never loved Him before; I love my brother as I have never thought it possible to love any human being, and it brings me in harmony with universal love and universal good, lifts me up, gives me a realizing thought that I am living in heaven here and now.

The past year in this work has been one of the greatest in my life, as has been testified here by others. We have published two books, we have established churches and societies in almost every clime on the face of the earth where a civilized flag covers, and wherever one may go, almost, to-day, the Evangelical Christian Science Church teaching takes its stand among the peoples of the world as a bright and shining light, leading people to God and the realization of His love. This is but in the beginning to us. Our work, which we will do in the future millions and trillions of years, will continue, and we will continue to travel up this ladder of knowledge becoming stronger and brighter in the knowledge of this blessed Truth, until we will nestle in the very bosom of the Infinite and know as God knows. That is the ultimate of man. Man is mighty, He is the image and likeness of God, he is endowed with power and dominion.

and it belongs to him, and it belongs to you and it is for you, for me to acknowledge the good that God has sent us and thank Him for it, accept of it, use it and then the future cannot measure the successes that belong to us.

How true it is, has been stated by one of our sisters to-night, that there is no standing still. There can be no standing still. The very earth as it circles around its orbit goes with a whirl. Everything in all nature, the worlds in their systems and the atom in its minutiae is in constant and everlasting motion,—the rivers of the earth and the currents of the oceans, the vibrations in the granite's heart. Everywhere and in everything onward and upward is the command. There can be no stopping; he who stops comes within that class of people of whom our Savior said, "Let the dead

bury the dead." They belong to the dead, and are no part or parcel with us, who are living in God Almighty's love.

Now, in this, our last Wednesday meeting in 1905, let us all, to-night, take on new resolutions as to what we are going to do for the future. Where we have given of our substance in our labor and in our love, let us throw forth oceans more and, where we have worked, let us work more earnestly, add to our labors infinite love, activity, and strength and let us go on. God Almighty blesses this little church, God Almighty blesses this propaganda, and He does enable us to send forth in the future the Truth that makes the world free and we do thank Him and praise Him for this in the name and through the name of Jesus Christ, our Savior.

The physician should be treated exactly as other men are treated. He should be held responsible for damages. He should not be allowed to practice fraud. This is all the medical laws we need. Let the Christian Scientist do as he pleases. Let the hydropath, the eclectic, the clairvoyant, and the vitaopath alone. Let the people decide whether they can do any good or not. Do not hinder them, do not help them. *Let them alone* and hold them responsible for damages. Hold them responsible, as you do the allopathic physician. No more, no less. This is our creed as to med-

ical laws. Any physician who wants more is a tyrant or a coward. This is not a land of tyrants; it is a land of the free. Medical laws are absolutely pernicious. They strike at the very foundation of a democratic government.—*Medical Talk.*

The waste of a gift, the prodigal dispersion of genius, is one of the saddest acts of this human life of ours.

"Ask whatsoever ye will in My name and it shall be done unto you."

Now.

Winfield S. Whitman.

As an illustration, let us suppose that you suddenly found yourself about forty-five million miles from this dear old planet that we call the earth. You would then be about half way to the sun. Now, one of the first things that would attract your attention would be that you could not measure time. You would not have the sunrise and sunset to give you the day and night; you would have no movement around the sun to give you your seasons, for you would have no earth. You would have no **TIME** or **DISTANCE** or **DIRECTION**. All time would be the same, all time would be **NOW**. This is a true relation to the Spiritual universe. You are a Spiritual being living in a Spiritual world and governed by Spiritual laws. Even if you do not know it or recognize it, it is a fact just the same. In this Spiritual world that you are living in there is no time; all the time there is, is **NOW**.

The carnal or earthly mind of man measures time, and lives in the past and the future, and suffers much for it. It is always dwelling on the past, thinking how different things would have been if it had or had not done so and so. It dwells on the future and wonders what it would do or what it would be if this thing or that thing

should happen. The result of all this is suffering and much misery.

This dwelling in the past and worrying over something that cannot be remedied causes our insane asylums to be filled with patients, and one of the best treatments that can be given to the insane is the mental treatment of prayer, where the patient alone with God and the healer, receives that which no drug on earth can give, cheer and the truth that all time is **NOW**, and that there is more good "**NOW**" than we can make use of.

The one that lives in the "**NOW**" is free from worry. He will not let anything worry him; not the past for that is gone; not the future for that is not yet.

The past, like the future, is nothing but the dreams of the foolish, or foolish dreams. All things that are in existence are here. All the time that is is **NOW**, there never was any other time, there never will be. **NOW** is the time to live. **NOW** is the time that man has dominion, and **NOW** is the time to use it. **NOW** is the time to use your God-given power. **NOW** is the time to get into the Kingdom of Heaven, for "the Kingdom of Heaven is at hand."

When you are dwelling in the past or future, you are missing one of the

greatest opportunities of life; that of living NOW. You are missing the present, the great eternal present, the only time that ever was or ever will be.

"In the beginning God created the heaven and the earth." In the beginning is "NOW." "NOW" God is creating the heavens and the earth. You are also creating a heaven or an earth. God pronounced the heaven and the earth and ALL that He made Good—"Very Good." Man has pronounced it bad. Who is right, God or man? Man will see how good things are when he learns to live "NOW."

NOW is the time to make that effort for success, and forget that there ever were past failures. A street fiddler was playing to an audience of street boys, he took up his fiddle to play and a string broke. Tearing it off he threw it away and started his playing on the three remaining strings, when one of them broke. This like the first, was removed, and the music again started on the strings that were left, when one of them broke and left the musician with only one string on his instrument. Casting aside the broken one, he carefully tunes the only string that he now has, and on that one string he played, and tradition says that such playing was never heard before or since. Suppose he had got discouraged when those strings broke, he would never have played for his audience.

The Spiritual Mind of man seeks God and heaven here, and NOW, and

he finds it. He who is looking for heaven in another world and forgetting this world, is making little progress, and neither will he until he learns to live in the eternal "NOW."

The entire universe with all that it contains is here "NOW," put out your hand and take.

Eternal life is NOW.

Eternal power is NOW.

Eternal plenty is NOW.

You can live under the law of carnal mind or you can live under the law of God. If you are under the carnal mind there is a chance and a time to change. That time is NOW. Make up your mind now to let Spirit have control NOW. Act NOW.

Think beautiful thoughts, lovely thoughts, happy thoughts, and, whatever you do, never give up to the idea that there is such a thing as age; for there is no age; there is no time, all that is is here and now. Suppose that watch was a perfect circle, could you put any part of a straight line in it. So with time, so called, you can put no part or parcel of it in eternity. Time must be measured from somewhere. At least it must have a beginning, but there is no beginning and no ending in eternity. It is simply forever now. There is nothing to measure to. It is forever; and we live in the forever and, when God Almighty breathed into our nostrils the breath of life, He made each of us a living soul, that will live forever and forever.

God's Mercy.

Dr. John D. Miles.

Oh! give thanks unto the God of heaven for His mercy endureth forever.—Psalm 136: 26.

DEAR READER:—Perhaps you have been brought up, educated, in the old thought, to believe that you are a worm of the dust, born to plod your way through life a poor, miserable wretch. If such is the fact the sooner you call a halt, and about face, and go the other way, and think and act directly opposite to the above, the happier you will be.

No intelligent mind could suppose that God created man to be a worm of the dust. Did not God make worms? But did He make them to be men? He did not; neither did God create man to be a worm. He breathed the breath of life into man, and he became a living soul, the image and likeness of God the Father, in whom we live, move and have our being with "power and dominion" over the earth, the fishes of the sea, and the fowls of the air." God gave to man mind, and by the aid of Divine Spirit we can educate and direct the mind either for good or for evil. Man, being a free agent, must decide for himself as to which it shall be, good or evil. In making your decision, remember that "*God's mercy endureth forever,*" and that the good is of and from God, and the evil is of and from man, and is

not real. Confront it with the Truth and it is destroyed; being error, it is nothing.

Remember that "*the living Christ now casts out all demons of fear and evils, and restores the peace that passeth understanding.*"

God is ever with us. Remember the words of Jesus, "*It is I, be not afraid.*". The word of God is Truth and Love, and we should learn our Spiritual needs and weakness through Christ, and like the "wise virgins keep our lamps filled and trimmed," and not let error or material thought lead us into a false security.

We should recognize the word of God, "*That they only truly live who live unto the Lord,*" and though we, like Peter, have again and again denied our "Redeemer," we know that "*God's mercy endureth forever,*" and that in the bosom of our heavenly Father we have a haven of rest.

We should be humble in our estimate of our own Spiritual competency, yet courageous when we remember that it should be our supreme desire to show ourselves approved of God; that if we should be called suddenly away from our stewardship the summons may find us steadfastly treading the straight and narrow way, walking with God, and our hands clasped in

the hand of Jesus, letting God's wisdom instruct our ignorance, and God's strength be perfected in our weakness, and not overlooking the welfare and interest of our souls, nor put the things that are manifest and temporal above those that are unseen and eternal. We should ever seek for that deeper rest which the soul finds in God's covenanted love; in the sweet assurance that we are at peace with God and our fellow man.

Believing and knowing that "*God's mercy endureth forever*," we should have faith that God the Father watches over the "needs of the infant in the cradle—of the youth just entering upon the dangerous battlefield of life, and the aged patriarch with dim eyes and trembling limbs."

We should buckle on the whole armor of Jesus, send out the Light and

the Truth to all the world, that the dark places of the earth may become illuminated, and the children of God be brought to the knowledge of our blessed Redeemer, and be filled with Love and Truth.

Live in the now, "*Let the dead bury the dead*," don't worry over the future, be happy, send out to all the world healing, healthful, and loving thoughts. Dený all error, sickness, sorrow, or trouble of every kind; don't depend upon mortal man for anything; don't beg or be a worm; be a man with "power and dominion." Remember, you are God's heir and are entitled to everything that you need. Go to the Father with faith and thank Him for what you want, believing that you have it, and you will not be disappointed, for "*God's mercy endureth forever*."

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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 these offers:

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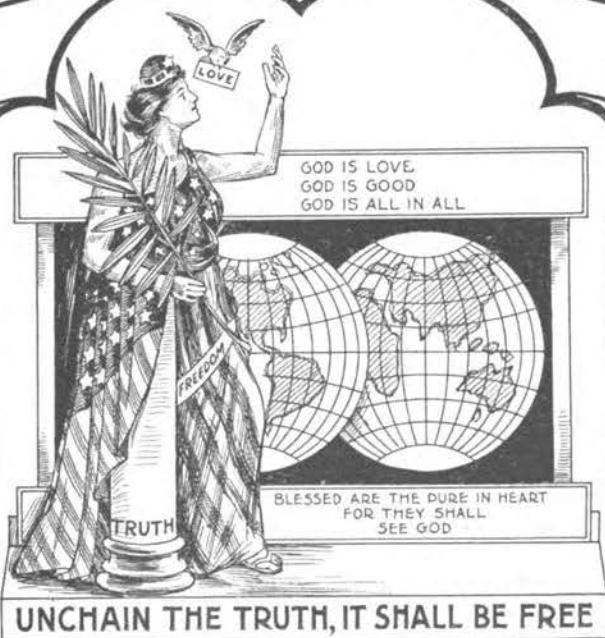
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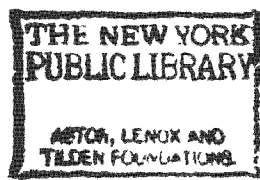
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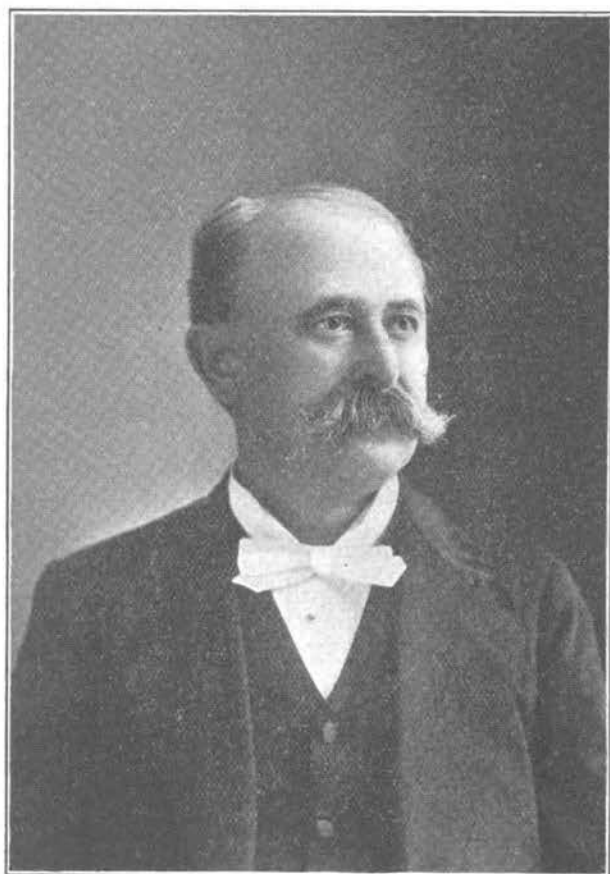
A MONTHLY MAGAZINE
OF
DIVINE HEALING

Vol. XI.

MARCH, 1906.

No. 6.





BISHOP OLIVER C. SABIN.



VOLUME XI.

WASHINGTON, D. C., MARCH, 1906.

NUMBER 6.

THE NEWS LETTER.

WE present the *News Letter* to our readers, this month, in an improved form, and we hope from now on to make it one of the handsomest, as well as the best, magazines published in the metaphysical field.

The Editor of the *News Letter* stands upon the broad platform of the teachings of Jesus Christ, taking them as his guide, following in the footsteps that He led. We believe in the doctrines taught by our Saviour, and we believe it is the only system of healing that has ever been given to man by God; that is to say, the principles taught and the rules advocated by Jesus Christ are the only true system the world has ever known. While we do not pretend to say that He was the author and inventor of them, because He was not, the principle of healing is as old as God Himself, because it is based

upon His eternal, fixed, unchangeable law.

We hope and trust that the friends of the *News Letter* will see to it that its circulation is increased, that it is sent to those who ought to have it and that each one will make an effort to enlarge its field of usefulness.

In the meantime, we would be glad to hear from our friends from various parts of the country and various parts of the world, how they like the *News Letter* and what they think of Evangelical Christian Science. We would be glad to publish letters from our friends along these lines. We reserve the name and will not publish the names of any of those who send, unless they so desire and so express in their letters; otherwise the names will be reserved.

THE EDITOR.

Teaching Lecture No. 11

BISHOP OLIVER C. SABIN

Delivered Before the Evangelical Christian Science Church, Sunday Morning, December 10, 1905.

"As a man thinketh, so is he." "As a man thinketh in his heart, so is he." These were the words of Solomon, who was supposed to be the wisest man of whom we have any record. Another philosopher has said that the thought of a thing is the prophecy of its fulfillment. This being true, and it is true, it becomes of the first importance for us to know how to think, in order to heal the disease and overcome the manifestations of so-called evil that surround us. If we, by our thoughts, build ourselves up and surround ourselves with happiness, with comfort, with health, with harmony, or, on the contrary, drag ourselves down to sickness, misery, want, sorrow and in-harmony, then I repeat again that it is of the first importance that we know how to think and that we practice what we know.

If persons wish health, they must think health. A good exercise for the ladies in their little societies, quilting parties, tea parties, and also, if they would take it into the millinery stores, would be to let their delectable conversation run along the lines I am going to suggest. If they did, our women, in a few centuries, would be a great deal prettier than they are today; they would have absolute health and they would be the sweetest creatures that were ever on the face of the earth, because they would be like God. Let their conversation, when they meet, be along these lines:

"God gives me such beautiful health and I love Him for it. I get up in the

morning and everything looks bright to me, the sun shines with a greater brilliancy and the skies are bluer than ever before and not a wave of trouble crosses by mind from the morning until the night, because I live in the thought that I am with God, constantly, all the time. I do not worry about my work, I do not worry about the affairs of life, but on the contrary I know that the Father gives me all and I have all, for I am His child."

Let these thoughts, or similar thoughts, be the burden of their conversation, and what a different world they would have. The ordinary little tea party, that we have today, I hope it is growing better, is something like this:

The wrong way: "Well, how do you do, Mrs. Smith?"

"Well, I am not well, I have been troubled with a headache and some way or another my food does not digest and I cannot sleep, and do you know that the knuckles on my fingers are getting big and I believe that I am going to have the rheumatism," and she will go on until she makes herself out perfectly ridiculous and the woman to whom she is talking can hardly contain herself until she wants to begin to tell how mean she feels. By the time they go all around, each one, if possible, is like that minister out West whom I was told about. He was going to have a debate with another minister and the people said to him: "I would not debate with that man because he is so coarse. You cannot afford to debate

with him." Said he, "I tell you, brothers, he cannot get into the mire so deep, but that I will bite the mud under him." That is the way with these stories of these ladies. Each one is trying to bite the mud under the other's mire.

Now, this is not a very pretty way to put this, but it is so true and so fatal in its effects that I cannot make it look meaner than it is or one thousandth part as mean. If this was mere ethics from the platform, of course, it would not be a very pleasant conversation, but the people are doing that and they are doing it all the time, and they are simply digging their own graves, and destroying their own health; they are impoverishing themselves; they are destroying their own happiness, and, as they think, the inexorable law is, they are, for as a man thinketh so is he. A greater truth was never expressed by mortal man.

It is within the province of men and women to be what they want to be. How many of you want to be sick? How many of you want to be covered with melancholy? How many of you want to drink the dregs of poverty? How many of you want to be dragged down in the mire of carnal mind, and ultimately go over that dam called death? Do you want to enjoy such things? If you do not, then turn around and walk the other way. We thank God that many of us have turned in our path. We do not have to walk that way, we refuse to go that road; nevertheless, it is a broad road and many there are that go upon it. The great family of man are crowding, crushing and jamming one another as they go over, and there are few that refuse to go. We know that God is good and that all He created is good. We live in the eternal good, eternal health and eternal love; and eternal love leads us from the morning until the night.

Eternal health, eternal happiness, opulence, everything that is good is our reward, for we reap the crop we sow. There is no greater truth in the world than that we reap the crop we sow. If you send evil out into the vibrations against your brother or your sister, or any other person or thing, it is recorded in this universal book of life, as it goes over the waves of thought into the vibrations of eternity, and it ever remains there in that open book for the Infinite mind to read and you will be punished for every thought of evil that you ever entertained. Therefore, it is of the utmost importance that you think right, in order to obtain the blessings which belong to you, as the child of God.

A favorite thought is existent among the people of the world, especially religious people,—I will add further another adjective, the ultra-religious people—and that is that you must demean yourself, you must get down in the dirt and wallow around and cover yourself all over with carnal mind, filth, and express to your friends and your neighbors and brothers and sisters in the church, what a vile creature you are, a worm of the dust, literally wallowing in the filth of carnal mind; and in the degree that you sink yourselves in this moral filth, you think, in that degree you are lifted up in the sweet by and by. How absurd that is! What is man? Man is the image and likeness of God. God said, "Let us make man and make him in Our image and likeness," and He further said, "They did make man and made him in the image and likeness of God, male and female created He them, and the evening and the morning were the sixth day and He rested on the seventh and all was good." Man, furthermore, is the heir of God Almighty. All that God has is his, and it is his now and all

we have to do is to reach out our hand and grasp and take. Now, what is the fellow doing that is demeaning himself? What is he doing that vile work for? Why, that he will escape the devil and hell later on.

Don't you see what an absurd and vicious religion that is? It has a tendency to destroy the man here and his happiness and everything else. The sweet by and by will never come in that way. The sweet by and by is, as Solomon tells you, as a man thinketh. If you think you are in heaven, if you think you are in harmony, if you think health, if you think you have happiness, you have all these things.

They were discussing this question once with the Saviour. The Pharisees were asking questions. They wanted to know when this Kingdom of Heaven was coming, and when they should look for it. Jesus told them that it did not come by observation; that you could not say, Lo, here it is, or lo, there it is, but the Kingdom of Heaven is within you; it is a condition of mind, it is a condition of realization; it is a condition of thought. for as a man thinketh so is he. Therefore, I repeat it and I emphasize it, that it is of the utmost importance to you and to the community in which you live, to the nation and age in which you live, to the people, to the world, that you think right, because you, not only by your good thoughts build your own self up, but also you are an example to others. It is like throwing the life line to the drowning man. He sees you, he grasps and takes your example, and he thinks, and he thinks right, and in his thinking he is redeemed, as you have been redeemed by these good thoughts.

There is another very prolific thought that goes out, through all the world, that is making a great deal of misery perhaps

as much as any other one thought upon which I could talk. That is, the thought of coming poverty and coming misery. I was raised among good people, good Christian people, and the nightmare of my acquaintances was that they would sometime, somehow or somewhere, be thrown upon their children for support; in other words, they would cease to be independent, so far as their money affairs were concerned. The most of them got there, all the same. Most of them were thrown on their children, as they were afraid they would be, because they were prophesying it all these years, and the thought of it was the prophecy of its fulfillment. Take the person who is afraid he is going to be a charge on his children, and he almost always gets to be that. Now, my father and mother had an idea that they wanted to be independent all their lives. Looking over this world's goods, they had ample, and it looked as though there was no possibility of their coming to want. My father had ceased speculation and had many hundreds of acres of land. Everything was easy and comfortable; but he had a son who was speculating and father indorsed for him. They had a blue Friday in New York and every dollar of my father's property was swept away in twenty-four hours, and I now look back upon it as one of the greatest pleasures of my life, that I was able and did make my father's life comfortable, the same as when he had his plenty. I think he was the sweetest character, after he lost all his money, that I ever saw, because then he gave himself up to God and let mortal mind and its cares take care of themselves.

It is all a mistake, this thinking of coming poverty. When you think it, you are almost sure to realize it. Well, now, look how absurd it is. How are you

going to come to poverty? You are God Almighty's child, aren't you? You are God Almighty's heir.

What has God Almighty? He has everything, hasn't he? Didn't he sustain the children of Israel for forty years in the wilderness without striking a blow? Wasn't the food there, six days in the week, and all they had to do was to gather it? When the multitudes were hungered and followed Jesus Christ and did not have any food, were not the six fishes and the few loaves enough to feed the multitude, and were not the fragments more than the original number in sight? Did not the widow's cruse of oil feed Elisha and the widow and her son all the time during the great drought?

These things were all accomplished through natural law. This idea of miracles is absurd. There never was a miracle and never can be. Everything that comes comes through natural law, and everything that has been done can be done again. Now, remember that God changes not. Here is the universe going in its rotation around the orbits—worlds and systems of worlds, everything going in perfect unison. There can be no change and there can be no disjoining of nature. All is infinite mind, infinite law, fixed and unchangeable, and the same rules and the same laws that ever existed exist to-day. You, being the child of God, have all, and it is for you to realize and accept of your own; that is all.

Suppose that the sunshine—this is an old illustration, but I am going to use it again—suppose the sunshine was necessary for the health of each one of us and that it should only strike this one aisle of this church. Now you are sitting on the right hand and on the left of this aisle and the corinthian would come forth, all

who wish to be healthy, and to be perfect, have to get up and walk down this aisle in order to obtain the sunshine. The sunshine gives us all. Well, part of us would go down there and we would receive everything. Some of us would sit in our chairs and say, "I am not going to make a fool of myself. If the sunshine cannot come over and hit me while I am sitting in my chair, I do not believe there is anything in it at all, and I am not going to do it." Such would not get the sunshine, and they would continue in their evil ways. Those of us who have come out and walk in the sunshine have brought ourselves into line, into tune with the Infinite thought; we have placed ourselves in position where we are asking, seeking and knocking, and we receive the blessing. Why? Because we do our part. God changes not.

When you pray you ask God for something. God does not change, God never changes to forgive your sins, and make you happy and make you comfortable, but it is you who have got to change, to get into the line of Infinite mind and Infinite good. When you do this you receive the blessing, because it is there for you and for all. It is inexhaustible. All of us can stand in the sunshine and receive it all, and yet it is not diminished by a fractional part of an atom, not a particle. It is infinite in quantity and is forever.

So it is with God's goodness and God's plenty, God's love and God's health and God's life. It is infinite. It is for us to say whether we would receive its benefits. If we would receive the blessings, it is for us to get ourselves into tune, into line of the infinite love, and this same principle has been carried out into the minutiae of life. You will find yourself, if you do not guard against it, finding fault with somebody in your mind, pick-

ing flaws in your brothers and sisters, with something they are doing that you think they ought not to do. Now, instead of doing that, stop, go into your own consciousness, go into your own mind, and drive the devils out of your own self, and, as Jesus said, pick the beam out of your own eye before you see the mote in your brother's.

In conclusion, permit me to say, be careful of your thinking. You are God Almighty's child; you live, move and have your being in God, the Father; you have power, you have dominion; it was given to you at your creation. You are

the heir of God Almighty, and you are a mighty creature. Man is infinite, almost, and he has the spark of God within Him. You do not know how great you are, and you will not know it perhaps for millions of years, but you are growing up, walking up the ladder, and as you think good thoughts, as you think the good for yourself and for others and let the evil alone, it drags you down and destroys. Remember, in all your treating of disease, in your going down through the affairs of life, keep clean thoughts in your own consciousness, and, oh, how blessed it will be unto you, not only now, but forever and for aye.

GOOD COUNSEL.

Guard, my child, thy tongue,
That it speak no wrong;
Let no evil word pass o'er it,
Set the Watch of Truth before it;
That it do no wrong—
Guard, my child, thy tongue.

Guard, my child, thine eyes:
Prying is not wise;
Let them look on what is right,
From all evil turn their sight:
Prying is not wise—
Guard, my child, thine eyes.

Guard, my child, thine ear:
Wicked words will sear;
Let no evil word come in,
That may cause the soul to sin;
Wicked words will sear—
Guard, my child, thine ear.

Ear, and eye, and tongue,
Guard while thou art young;
For, alas! these busy three,
Can unruly members be;
Guard, while thou art young,
Ears, and eyes, and tongue.

—Margaret.

Teaching Lecture No. 12

BISHOP OLIVER C. SABIN

Delivered Before the Evangelical Christian Science Church, Sunday Morning, December 17, 1905

This is the twelfth lecture in our series of teaching for this year, and is the concluding lecture of this course. We have taught you that it is the Truth which heals. All ailments, all inharmonies are the result of error. Error is always untrue, and when confronted with the Truth is destroyed.

Now, that is the beginning and the end of this science. It is the first and the last, as to the mode of healing. It is the thought which should dominate your mind, and which does dominate it if you have received this gift of the Holy Spirit. That thought is that spirit is all and all substance is spirit. God is spirit and God is all. Everything is God and God manifest. Matter is supposed to be the opposite of spirit. That being true, it would be the opposite of God; and, that being true, there is no matter because there is no opposite of God. God is all and God is good, and there can be no opposite. Everything that is is God and God manifest.

Now, when a manifestation of error comes up before you and says, "I am disease," you go back at once into the realization of what you are. You are God Almighty's child; you live, move and have your being in God, eternal, omnipresent life, all good, all harmony, all wisdom; and you live, move and have your being in this being, living as the water lives in the sponge and the sponge in the water, perfect in God. Then you realize at once that this manifestation of so-called sickness, or evil, cannot exist.

Why? Because it would be the opposite of God, living, moving and having its being in God, which would be impossible.

But you must understand this, that all error or inharmony of whatever character it may be, until it is confronted with the Truth, has all the power and effect of truth upon you, in your consciousness. You may believe an error that is told to you, you may receive an erroneous telegram stating what is not the truth, from such a source that you have confidence that it is true, and it has all the force and effect upon your mind that the Truth would have. Until this error is destroyed by the Truth, it has all of the effect.

So with disease. Here is a person who has a manifestation of disease. He believes in it, has been taught to think that disease is real, has been raised in that thought. Some of you have been taught by your spiritual advisors that God Almighty sends this upon you because He loves you. Believing that, of course, it has the force and effect of Truth on you, and until that idea is confronted and destroyed by the Truth, you suffer as if the disease was real.

So with all kinds of inharmony, it matters not what they may be. It may be along the lines of your temporal affairs. You may be bowed down with the thought and belief of evil and poverty. The knowledge of the Truth, the realization of the Truth, destroys that thought. Suppose a person is manifesting, in his every day life and in his manners, thoughts of poverty. It does not

make any difference how abject it may be, what is the thought that will emancipate him. It is the same as the other, that you are the image and likeness of God; that you live, move and have your being in God; that you are His child; that He is your father, and that you are His heir; that all that God has is yours.

All you have to do is to reach out your hand and realize the Truth, to grasp and take, and you do it by SEEKING, ASKING and KNOCKING. You do it through the line of Truth. You bring yourself in harmony with this universal infinite mind of good, and, when you get in harmony all this comes to you. You do not have to do anything except to get yourself in harmony with God Almighty—get where you realize in your consciousness that you are God's child. All belongs to you; claim your own, then trust. Do not do as some people do. They ask God Almighty to help them, in a financial way, then they go off by themselves and snarl and complain, and, every time you see them, they are full of complaint because God Almighty does not do as I said He would. Of course, it never helps such people as that; they are not made to be helped.

The command is, "Commit thy ways unto the Lord and then trust." Stop your unbelief. Suppose I should go to a friend of mine and want him to go into that anteroom and transact some very important business there for me. He says he will do it, but I do not believe he is going to do it, and I peek through that door all the time to see whether he is doing it or not. That is the way a great many people pray to God Almighty; they ask God for something, affirming that it does belong to them. Then they go off and peek through the door of their mind and wonder whether God Almighty is going to do it or not. An old lady prayed to

God to remove the hill from in front of her door. She got up in the morning, looked out the window and said, "Just as I expected, it is there yet." Such people do not expect an answer and they will never get one.

The way to pray and the only way to pray is, pray with the understanding that you are going to get an answer, and then throw it out of your mind. People come to me and say, "Are you thinking of my case?" "No, I am not, thank God Almighty; I am not thinking of you at all." What kind of a healer would I be if a person would come to me asking me to heal him, and I would pray for him, praying God Almighty to destroy the evil manifestation, and then keep my mind on that person all the time, wondering if God Almighty was going to heal him? What kind of a healer would I be? I would fasten that disease upon that patient so tight that all the science in the world could not disturb it.

Ask God for what you want, knowing that He is going to give it to you; go on about your business and attend to your work.

People write to me frequently like this, "You remember you treated me a year ago, or maybe one year and a half ago." I do not remember the time, and the thought that comes into my mind is, I do not remember anything about that person, and I do not even remember his case, unless it is some especial case. I do not remember that I ever heard of the person at all, because I purposely throw such things out of my mind. Suppose I had a friend in San Francisco, John Smith. Well, suppose every time John wrote I would say, "Yes, John, I remember you; I treated you for a carbuncle on the back of your neck," I would always connect John with a carbuncle on

his neck, or some other hideous thought. What kind of a scientist would I be?

When you do your work, do it right and stop, and trust. There is no sense in pretending to trust when you watch through the keyhole to see whether the thing is being done. There is no trust in that. You must go to God as a little child. When your child comes to you and asks you for something, and tells you to get something down town, he is not worrying about it. He knows you are going to get it. He is too innocent, too pure, to have a question or doubt in his conscience. He knows and he feels and he trusts. Then go to God as a little child.

"Except you become as a little child you cannot enter the kingdom of Heaven." The kingdom of Heaven is within you, but you have to have a pure heart, a truthful heart, a heart that is not filled with guile. Come to God Almighty and know that you are going to get all you ask for, and then you will get it.

There are certain environments that will hold you back. Our Saviour tell us the same thing. When He went down into His own country and went upon the rostrum and opened up the book, as He did, and commenced to expound the Scripture fulfilled in your presence; the Scriptures fulfilled in your presence; I am the Messiah, about whom the prophet is talking." I have not any doubt that the Saviour had been away for a great many years. It was the habit and manners of scholars of that day to travel and study. They would go to this philosopher and that philosopher, and we know, by the demonstration of Jesus Christ and of the scientific actions which He performed, that He was learned in the science and philosophy of the days in which He lived. In the study of the

higher metaphysics this is all brought out, plain and simple.

There was that whole congregation before Him. They did not believe one word of what He said, and they wanted to know who He was. I have the tableau in my mind: I see one old Jew, a father in Israel, sitting there. He leans over and says to another Jew beside him: Who is that? The fellow says: Why, He is that carpenter's son, Joseph's son; His father and mother and brothers and sisters are here with us.

Unbelief became so great that Jesus could not do anything. They got stones and everything else to harm Him, but what did He do? By a perfectly scientific law He became invisible and walked out from their presence. They did not know where He was.

The Book says that He could not do many mighty works down there, because of his utter unbelief. You will find unbelief will retard us in our work; you will have a patient where the whole family are against you. Now, my almost universal, private instructions are to say as little about this treatment, or healing, as possible, or, if some one else writes for the treatment for them, I tell them not to say anything about it except to the one who is under treatment. They will write me sometimes, "Oh! if you will only heal me, I will advertise you all over the country." I always write to them, "I do not want any advertisement; God Almighty runs my business, and runs my advertisement, if that is what you mean. What I am seeking simply is to disseminate and spread this Truth. What you have to do, after you are healed, is to give God the glory; He is the healer."

I have not a student in the world who can not be as good a healer as I am if he applies himself as he should. This healing belongs to no one. It belongs to the

universal children of God. Like the air of Heaven, it is for all, and the sunshine is for all, and this healing truth is for all; but, if you won't accept of it, you cannot use it. If a person refuses to go into the sunshine he cannot have the sunshine. But, get this idea of any personality out of this religion, out of your consciousness. That has been the trouble with mankind ever since the days of Jesus Christ. Here and there have been public people, we might term it, in history, this or that character; and it was so before, and during the Pagan ages. Alexander the Great was deified, and so with all those ancient kings, who have achieved any kind of greatness. They generally managed—to so fixed things—that they were worshipped after they died.

There is a something in the human mind that wants to be made great of, that wants to be worshipped, wants to be deified; that wants to be an Elijah, or second Jesus Christ, or wants to be something. It is all error, all nonsense. There is but one Jesus Christ, that is Jesus of Nazareth. He came to show us the way back to God Almighty. God Almighty is the One from whom we received everything. We receive nothing from Jesus Christ; we receive all from God Almighty, but we ask it all in and through the name of Jesus Christ. God, the Father, is the One from whom we receive every good and perfect gift, and with whom there is no variableness or shadow of turning.

This idea of the world is filled with error, where they want to raise up personalities here and there. Jesus Christ is the WAY, the TRUTH and the LIFE, and He came to show us the way back, to lead us back to God. The world was going astray and man was dying. It was only a question of time when the

world would be bereft of mankind. They would die out and be gone, but through the universal law that wherever there is a necessity, the supply is always on hand, God Almighty sent that supply in the nature of Jesus Christ, and through Him and His ministry we were brought back to God.

The time is coming when this truth will be all, and this Truth is going to grow greater, infinitely more general than it was in the days of Jesus Christ. Then they had no printing presses, they had no means of disseminating the Truth, except through personal contact. Today I can stand in the city of Washington and preach the Gospel to all the world. It goes out to the thousands and hundreds of thousands all over the earth, and when they get it, it is there in printed form. It is printed and remains there and remains for all, and that is why this great truth is making such strides. It is the coming thought of this age. It is the only thought that will redeem man. It is the only thought that will redeem man from Trades Unions, upon the one hand, and pauper labor upon the other and from concentration of capital. It is the only thought that will restore universal harmony and give to God's child His own.

It is not extravagant to say that in one hundred years there will be five or six hundred millions of people in our country who have come to these shores. More than half a million are now coming yearly. Every immigrant who comes to this country to labor is a direct competitor and wage leveler of every other laboring man in this country, because the greater the supply the less the wages.

To remedy this evil, we are confronted with the proposition of Trades Unions. They, in turn, have their laws, many of which are cruel in the extreme in this,

that they put up the bars against the honest seekers for labor, and, under the name of "scab," they refuse to have them employed, and thus, by their principles, keep the poor man from obtaining employment. This is grievously wrong.

The capitalists, in our country, have so combined the capital that it is fast being centralized in the hands of a few men, comparatively. This gives them power, and, by it, they have formed Trusts, impoverishing the laboring man, the consumer and the great middle class, raising the price of food and all of those things which go to make living pleasant and agreeable, until today they practically have the poor man by the throat.

We only have to look to the great insurance companies whose money is reckoned by the hundreds of millions; money which had been given to them for safe keeping, and for investment for the future support of the widow and the orphan, and we find that these same men who have controlled the railways and the steamships and the great oil industries and the various systems of public utilities, have got their loathsome fingers into these great insurance companies, and, of course, they are there for no other reason than to control and absorb these immense combinations of capital to their own selfish purposes.

If we look at history we find that these capitalists are simply the almost exact duplicate of those that infested the city of Rome prior to the decline and fall of that mighty empire. The capital had been curtailed and absorbed by the few. The people had become slaves, their slaves had become law-breakers and lawless people, and they went on strikes and from strikes into wars, and, for over three hundred years there was almost continuous warfare in the Roman Em-

pire between the laborer on the one hand and the owner of the capital on the other. Spartacus, the great Roman gladiator, whose achievements were read in the school books of former years, was nothing but a Trades Union general before his capture and confinement in the Colosseum.

The only thing that will give harmony is God Almighty. He alone can stem this current, this current of evil in all the various forms, and when you go to God Almighty, knowing and trusting, asking, nothing can harm you or hurt you; but, on the contrary, your path will be strewn with the flowers of happiness, the sun will shine upon you and God Almighty's love will sustain you and not a wave of trouble can cross your breast, not one. All is harmony, all is sweetness, all is life, all is love, all is health and all is beautiful harmony, sweet, sweet harmony.

In conclusion, let me urge you to take this science and study it. Let these lectures that have been given be an incentive, a commencement in this greater work beyond. Never stop until you have climbed the ladder. It may take you a million years, but the ladder is there and you have to walk it step by step. Nobody can do it for you, you have to work it yourself; you may call it working out your own salvation, or whatever it may be; you have to climb and climb, by your own intelligence, trusting every step you take, to affirm that God does sustain you, that God does protect you, that God does lead you, and let Him take you by the hand all the way, and that nothing but perpetual goodness, love, health is yours. That all of the inharmonies of life, the wickedness of graft, malice and avarice cannot affect you in the slightest degree; but like the loaves and fishes that fed the multitudes, the supply will be more than

abundant all the time. Now, take these lectures and learn them, and pray God Almighty that He blesses you in the

study, and gives you wisdom and spiritual understanding, and you will conquer. I give you my blessing.

"He that is slow to wrath is of great understanding."

Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.
—Lincoln.

Who is strong? He that can conquer his bad habits.

Who is rich? He that rejoiceth in his portion

Nothing more like a fool than a drunken man.

Be slow in choosing a friend, slower in changing.

What e'er's begun in anger ends in shame.

One to-day is worth two to-morrows.

The noblest question in the world is, What good may I do in it?—Benjamin Franklin.

How beautiful it is to understand and know that a thought did never yet die, that as thou the originator thereof hast gathered it and created from the whole past, so thou wilt transmit it to the whole future.—Thomas Carlyle.

"Father of all, in every age,
In every clime adored,
By Saint, by Savage and by Sage,
Jehovah, Jove or Lord."

The universe is God's unfenced and all-inclusive communion table, and every act of humane ministration, every helpful hand stretched out to the weak or fallen is as sacred a rite as the holy Eucharist.—James Thompson Birby, Ph. D.

Time past and time to be are one,
And both are now.—Whittier.

True Life is not measured by nuggets of gold, by stocks and bonds, by billets of steel, or by cars of coal, but by devotion to the service of Jesus Christ.—Rev. R. S. Holmes.

There can be no freedom except in love. No man is in the slightest bondage of any kind, on any plane, unless he requires it, demands it, and chooses to remain in it. A man is free as he gives his love freely. He who condemns ever so slightly anything or anybody is in most pitiful bondage. Let the Spirit of Supreme Love speak to your throbbing, appealing heart, and in its divinely sweet tone you will hear the message of Freedom.—Grace M. Brown in Fulfillment.

He who knows that power is in the soul, that he is weak only because he has looked for good out of him and elsewhere, and so perceiving throws himself unhesitatingly on his thought, instantly rights himself, stands in the erect position, commands his limbs, works miracles; just as a man who stands on his feet is stronger than a man who stands on his head.—Emerson.

You cannot remove the evil of the world by constantly thinking about it; by complaining, condemning and deploring; but you can, by such thought, produce in your own mind, tendencies, habits and perversions that will take you down into disease, poverty, misery and materiality.

Lecture—The Necessity of Trusting God.

BISHOP OLIVER C. SABIN

Delivered Before the Evangelical Christian Science Church, Sunday Morning, September 17, 1905.

The subject of the lecture this morning is "The Necessity of Trusting God." The text is "Look unto Me and be ye saved, all the ends of the earth, for I am God and there is none else."

I give a few illustrations of the necessity of trusting God, more in a historical sense than any other, in order to impress the necessity upon every one that they must trust God, not only in one thing but in all.

The first instance to which I will call your attention is that of the children of Israel, when they were about leaving the land of Egypt. According to all rules of computation there must have been very close to six millions of those people. After being repeatedly refused the right to leave, Pharaoh finally consented that they might go. They all started on their way to the land of Canaan, where God had given them their fathers' inheritance. After they had gone a day's journey or so, the King of Egypt concluded that he would take his army and smite those that were fighting men, destroy them and force the others to return into Egypt and to their servitude. It was something of a disorganization to the domestic arrangements, you can imagine, to the industrial pursuits of that land of Egypt, to have six hundred thousand men leave it who were able to carry arms, as we are told they were; also including the old men and the young boys and the women and children; taking them all, leaving none there to labor. It was very disorganizing and Pharaoh concluded that he

would go and bring them back. He had a large army and hundreds of war chariots. In those days, as you all know, a war chariot had two or three or four horses, as the case might be, hitched abreast, with a warrior to drive and another one to smite the enemy, and they run those horses and chariots over the foe. They had scythes coming out from the side of the chariots, cutting and killing wherever they went.

Hundreds of these and hundreds of thousands of soldiers went after the children of Israel.

When they approached, Moses and the children of Israel were in a gorge; the mountains were upon the right hand and upon the left. In front was the sea, and behind them Pharaoh's mighty host. That was a situation that would test a man's trust in God. Moses went to God in prayer and he received an answer. Moses told the children of Israel to stand still and see the salvation of the Lord. God had told him to smite the waters with his staff, and he did so, and they piled up the sides of the path mountains high, and the children of Israel were told to go through, and they did so, and reached the dry land of the other shore. Pharaoh's host was behind them, in the waters, and so soon as Moses' army was safe the wind was moved upon the face of the earth and the waves were turned to their natural channel, and that mighty host was destroyed.

That was one illustration of a victory achieved by simple trust in God.

Another instance was when the children of Israel were in the wilderness. After they had been traveling there for several years, they had become very disobedient, almost mutinous, and commenced to blame God and blame Moses. They wanted to go back where they could have the land, where there was meat. They got tired of manna, and they made all kinds of complaints, notwithstanding they had seen the salvation of God Almighty at the Red Sea, and had all walked upon the dry land. They forgot all this and commenced to murmur. God smote them with serpents, and every one that was bitten died, and then they cried unto Moses, and Moses, in turn, cried unto God, and God told Moses to make a brazen serpent and to put it up in a high place, and that every one that looked upon the serpent should live. So as a poor fellow was lying, almost ready to pass out, when he got courage enough to turn his eyes and look at the brazen serpent, trusting in God, he was saved.

Another incident was that of the Shunamite woman who lived in the town of Shunam. Elisha, the prophet, very often would call at that house. Elisha, you all remember, was the beneficiary of Elijah. They were very different in their characters. Elijah was a Bedouin, a regular Arab, and lived in the desert. He ate raw food and God Almighty's ravens fed him; his clothes were beasts' skins, his hair was long and uncombed and unkempt. God took him, and left as his beneficiary Elisha, a man who wore ordinary clothes, a man who was associated with the civilized ways of life. In his work he would occasionally come to this Shunamite woman's family. They were people of substance, so to speak, and her husband was a man of God, and she said to him, "Let us build Elisha a

house upon the wall that, when he comes here he will have a home of his own. We will keep it for him." And they did so.

Elisha, when he saw what they had done for him, sent for her and asked her what she would have. She did not ask for anything, and he told her that within a year from that time she would conceive and bear a son. She was much rejoiced; the time came round, the child, a son, was born and grew. After he had gotten to be something of a lad, she sent him to her husband's field, where the shepherds and workmen were. He was taken with a severe pain in the head, and before help could reach him, died. They took him and laid him in Elisha's room. She saddled her ass and her servant took another ass, and they went after Elisha and found him, and told him her trouble. Elisha sent his servant on ahead, saying: "Go on and lay my rod upon the child." The servant went. There was no response.

He sent him again, and by and by Elisha came. The child was apparently dead, in fact was dead. Elisha threw himself upon the child's face, his hands upon the child's hands, his mouth upon the child's mouth, his eyes upon the child's eyes, and he breathed into him the breath of life, and God Almighty restored the child. The woman was repaid for her trust in God Almighty, because he brought her child to life.

I have always thought that was a very beautiful illustration of the trust that she had in the man of God.

Take the history of the Jews, from the time they left Egypt up to the time they were scattered and as a nation destroyed, and you will see how they were punished exactly in accordance with what Moses told them would occur if they failed to trust God. When Moses left them he

made them, what we might call his farewell address. It was a beautiful address. He told them that, by and by, they would come into a rich country; they would become great and powerful and opulent, and the tendency would be to go after the things of carnal life. He said: "If you do, God Almighty will punish you, but as long as you remain faithful God Almighty's blessings will pour down upon you and make you the greatest and best people on the face of the earth." How true that was! In history how those promises held out!

Moses told them again: "If you do sin and they take you into captivity, then, when you cry unto God, He will yet hear you and bring you back." How true is that! I think one of the most impressive lessons in the whole Bible is the history of that people in their trust and failure to trust. Here one king would come up who would trust God, and God Almighty would prosper him and his people beyond all comprehension; would conquer their enemies for them and all that opposed them. They would be triumphant, and yet when the son of that very king commenced to reign he would tear down the temples of God Almighty and His altars and build up temples to stone and wooden heathen idols. Then again they would be punished because they failed to trust the only true God—reaping as they sowed.

This is a lesson replete with incidents, convincing, in fact, which ought to impress every person upon the face of the earth that, if you want to succeed, if you want to be happy, if you want to have long life, if you want to be free from disease, and if you want all the good things that there are in life, you must simply trust God Almighty. The same rule and the same law that was given to the children of Israel exists to-day, and

every child of God Almighty can have the benefits of those promises and of those laws if he but trusts God Almighty.

There was the instance of Mordecai, the Jew who was a captive of the Medes and Persians, the Persian King being Ahasuerus. The King's wife did something that the King did not like, and, after much consultation, he put her aside and then advertised in their way, made proclamation for all the pretty maidens in the empire to be presented to him within six months or a year, as the time was fixed by him. Mordecai, the Jew, had a niece whose name was Esther. He dressed Esther up and sent her into the king's room. The king was pleased with her and she ultimately became queen of that great empire. The king's head man was Haman and after Esther became queen, I presume Mordecai felt as though he was something in the equation and he did not bow his head to Haman perhaps as Haman would have liked to have him, and he told his wife he could not stand that Jew. So they concocted a scheme and got a decree from the king passed that all the Jews were to be killed on a certain day. The king did not know his wife was a Jew.

In order to make Mordecai's execution more in accordance with his internal desires of revenge, Haman built him a gallows fifty cubits high. A cubit is twenty-two inches, and that was very high. He was going to have him hanged so high that all the city could see him. Mordecai found this out, and he told the queen, his niece, and she,—without going into the details, which you can all read in the Bible,—succeeded in getting the king to pass a decree that all the Jews could defend themselves. Now the law in that country was that when a law was once established, or enunciated, or enacted, there was no change, as the old

saying is, "as unchangeable as the laws of the Medes and Persians." You all remember that statement. This new law gave the Jews the right to defend themselves and Mordecai, the Jew, before the general execution, had the success to have this man Haman arrested and hanged on that very same gibbet he had made fifty cubits high. On the day the Jews were all going to be slaughtered, they were all prepared for the attack and they killed about 175,000 of their enemies and came out all right.

That was another illustration of a people that trusted in the Great and Only God and came out victorious. You cannot find in all examples of history where the people trusted in God that they failed to succeed or ceased to succeed.

It is so with every one. Every man in the world, or woman, who will trust God Almighty implicitly, absolutely, cannot fail. There cannot be any failure because the law is inexorable. It is as unchangeable as the law that makes the water seek its level.

When man was created by God Almighty, he was given eternal life. But man was a free moral agent; he had the power to choose to do right or to do wrong; it was with him to judge, it was with him to do and it was with him to decide and he decided on the side of sin and the law is: "The day thou eatest thereof thou shalt surely die." The very moment that man lost the leading of the spirit and followed after the things of carnal mind, that moment he commenced to die and he worshipped this thing called matter, materiality, in the belief that there is life, truth, substance, intelligence, sensation in matter, until the time came when he was about to be swept from the face of the earth, unless there was another brazen serpent lifted up that man might look at and live.

Here was the great necessity, and God Almighty sent His Son, Jesus Christ, that whosoever believeth in Him shall not die but have eternal life; and the promise is that whatsoever you ask in His name, believing, that you shall receive.

Now Christ came to convince the world; it has been slow of adoption, but it is being adopted more and more. During the last century or three-quarters of a century you may say, there have been more rapid strides toward this looking and living to Jesus Christ than there ever had been before. It is not every one that says, Lord, Lord, that enters into the kingdom, but it is every one that understands. God Almighty never sent His children away, anywhere to do anything unless they were taught. Christ, Himself, taught His disciples; the children of Israel were taught for forty years in the wilderness. Wherever God prepared man for any work, He has always prepared him by teaching.

If you will read the Proverbs of Solomon, he will tell you that the most important thing that you can have is understanding. He commends you to study and to be taught and in all your gettings to get wisdom and get understanding. Understanding is what you have to have. It is the understanding of who we are and what we are and our relations to God Almighty that gives us power and enables us to trust, to look up; gives us the power to cling to the throne of God Almighty and demand our rights in the name of Jesus Christ and receive an answer, but we have to be taught and we have to understand. The time is coming, thank God Almighty, when the truth will go out and the command that Jesus made to teach all the people of the earth, is being fulfilled more and more and will be fulfilled as the time goes on, widening

and deepening as it goes out, going forth until ultimately the blessed truth of Jesus Christ, as He taught it, will become the rule of practice of all the nations of the earth and all the people of the earth. Then we can look up and rejoice, for death shall be no more; and then we will have the millennium, then will be the time that we will love one another, then will be the time that the mark Jesus Christ said was put upon His disciples will be shown. He said, "You shall know my disciples because they love one another." Then brother will love brother and sister love sister, and cease this striving to cheat and to rob and to steal and to murder. All those wicked things and so-called materiality will have passed

away and God Almighty's truth will be with us forever and for aye. It is our duty and it is our practice and, so far as we are told, we must continue in it and throw out this lifeline, continue in our work until the last trump shall be sounded and ignorance and superstition and evil shall be trampled under foot, when God Almighty's trust in our hearts will be established and each and every one will enjoy the blessings which are prepared for those who trust and love the Lord.

It is not success, but obedience that is the measure and condition of a Christian's joy.—*Rev. James Miller.*

Love is not that attraction which draws us body to body on the material plane. Love is that spiritual attraction that makes us happy though bodies never come in contact. The first is soon followed by that chemical assimilation that equalizes, and there is no longer attraction. The true love is enduring and knows no limitation.—*A. A. Lindsay, M. D.*

Another thing regarding man; I cannot tell you how important he is. I cannot begin to tell you what power, what wonderful things you have the right and the ability to do, if you but trust God and follow as He has taught. It is simply wonderful. You live, move and have your being in God, God in you, and you in God through and through, and it is a question and always will be, until I become, myself, stronger, and better posted, how far the God within does the healing or the God without, or whether as I believe they work together, in perfect union and perfect harmony.

God made man and gave him eternal life and Christ had eternal life, being the image and likeness of God. He, like God, has the power of self-selection, but man has fallen, for the day that he bowed down to materiality and became convinced of the belief that there was life, truth, intelligence, substance in matter, that day he commenced to die and he has been dying ever since. The first record we have of man, he lived to be nearly one thousand years old; today he lives a little over a third of a century, and had not Jesus Christ come and stopped this passing out, this destruction of the race it would have been but a few centuries until man would have passed out of existence and that would have been the end of the race on earth.

God dwells in all things; and, felt in a man's heart, He is then to be felt in everything else. Only let there be God within us, and then everything outside us will become a Godlike help.—*Euthanasy.*

Lecture—The Harvest is Ripe

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church, Sunday Morning, January 7, 1906.

"The harvest truly is great, but the laborers are few; pray ye, therefore the Lord of the harvest that He will send for the laborers to work in his harvest."
—*Luke*.

"The harvest truly is plentiful, but the laborers are few, pray ye therefore the Lord of the harvest that He will send forth laborers in his harvest."
—*Matthew*.

These are the words, as reported by Luke and by Matthew, of the remarks made by our Saviour Jesus Christ, when He looked forth upon the multitudes. He saw before him five or six thousand people, bringing their sick ones with them, their sorrowing ones and those who needed help in the various affairs of life, clamoring for Christ's help. He could see, in His mind's eye, the world as it was in that day bowing down to Paganism in all of its various forms. The religion of love was unknown, unpracticed, unthought of, and the idea that there should be such a thing as forgiveness, so far as I remember in all of my readings, was never vouched for or broached in any of the doctrines or by any of the philosophers prior to the days of Jesus Christ. He looked upon the world as upon a panoramic view, and took it as it was, and, in his inner consciousness, He made use of this expression of God Almighty, "Truly the harvest is plentiful, but the laborers are few."

That condition is true today. Why should it take so long to bring out and Christianize the world is something, of course, not for me or you to say. We have

the historical facts. The religion has come up little by little. First, was taught the doctrine that Jesus Christ was the son of God and was sent to this world to save it from its sins; and that one thought has, to a greater or less extent, been paramount throughout all Christian-taught nations from that day to this. One class of theologians say that you are saved through one thing, and another say through the other. They all have their various constructions and interpretations to place upon the Word of Jesus Christ. But, to a larger or lesser extent, the Christian-taught nations have believed in the Divinity and in the mission of Jesus Christ to the extent that He was brought to save man from his sins.

The world, at the day of our Saviour's advent, had gone astray and forgotten God. God's own chosen people, the people of Israel, had abandoned Him. They had been buffeted, destroyed, taken into captivity and returned again and yet it seems, from the moment one of them was given a full meal, he was ready to turn around and curse God that gave it. Of all the things in history incomprehensible to me none is more so than the conduct of the Jews from the time of their leaving the land of Egypt until their final dispersion by the Roman general, some seventy years after the birth of Christ. A good man was found occasionally, and God would prosper him, and he would serve God, and the nation grew strong and great; but, in a few generations, they forgot all this great-

ness and would go out after evil thoughts, after false gods, after Tom, Dick and Harry's religion, after this or that ism that had no foundation in truth or in philosophy, trying to find somewhere and do something that God Almighty had never taught; trying to rely upon something, somewhere and in some way that was prohibited by the law of Moses. The result, scores of times, has been as given in history. They were destroyed for the time being. God crushed them for the very reason that they were reaping what they sowed.

It is utterly impossible for a person to go down this vale of life as they call it, throwing out seeds of sin and destruction and iniquity and rascality and scoundrelism and reap anything but a crop of sorrow and disintegration and finally a condition of lostness. Just so with nations. There never has been a time in all the world when a nation had forgotten God, but that, sooner or later, they came to the reaping of the crop.

We find that nations are held in a greater degree of responsibility, as they have more intelligence and education. Look at the Russian nation of today. It is a branch and really the head of what was termed the Greek church established by Constantine and from that day, between the third and fourth centuries, until this, has been known as the Greek church, as the Russian church. This has been the dominant religion of all that great northeastern part of the eastern hemisphere. The church became dominant and ecclesiastism ruled. What has been the result? Intelligence was stamped out from the people, liberty was lost and the dominating thought of humanity, which is nothing but the tiger's cap came into control and the ruling thought of Russia was one of extreme and absolute despotism. What is the re-

sult? They are reaping it today; their kingdom or empire is in ruin from the east to the west and from north to south. Everywhere, the millions of people who have been destroyed by cruel and vindictive laws, decrees and edicts, are crying forth from the grave to God Almighty for vengeance; and for each and every crime that nation has committed there will have to be a reaping of its crop. There is no more avoidance of such a harvest than there is that of the law that when you release water, it will seek its level in the sea. One truth is just as inexorable as the other.

There is only one road to be saved and there can be but one. That is the road that our Saviour has pointed out by LOVE, LOVE, LOVE. If one wants to avoid the penalty of the commission of sins, he has to go back and do the best he can and make restitution; second, he has to throw every bit of vindictiveness out of his heart and has to have his heart filled with Love and must pray to God Almighty until God fills him full. When this occurs, and when he is really regenerated and Love becomes the dominant thought in his heart, then he can look up to God Almighty and God will wash his sins away and He will save him through the teachings of Jesus Christ. That is the only way to avoid it.

Truly, if we look at the nations of the world today, we are let to exclaim, the harvest is ripe. We need the work of the harvester, in our municipal government, we need it to uplift and clean the body politic; we need it so that men when elected to office will be honest and true. Mind you, I do not condemn all men who are elected to office by any means, but I condemn some and those some need this great purifying thought of Love, of honesty, so that we do not have to have everything stolen as is being

done all the time. Look at Philadelphia, look at New York, look at the graft, and land frauds that have been made throughout these United States; look at the various fraudulent transactions going on in the different departments of government. Graft has run rampant, so to speak, but, if all were endowed with the thoughts of Love and honesty as is taught by the religion of Jesus Christ, all of this would be unknown and all such trials and such scandals as we read of on every hand would be unknown. We need the work of the harvester. Our country, at large, our people at large, need it, and we need it not only in our nation but in all the nations of the world. If we look upon the right hand and upon the left, we see nothing but sickness, sin, sorrow heart-ache, death, surrounding us upon every side. The bars are placed up against the very truth which will make them free. Ecclesiasticism holds the gates, and the flocks are led on out into this valley of destruction because of ignorance.

Buddha, some four or five hundred years before Christ, made use of this expression, as historians give him credit, that "the ignorance of the truth is the cause of all human misery." Jesus Christ re-enunciated the same thought in another form when he made use of this expression, "You shall know the Truth and the Truth shall make you free." In other words, if people are to be free they must know the Truth. Now what is the Truth? Jesus told you what it was. First, you shall love God Almighty with all your mind, might and strength; second you shall love your brother as yourself; and upon these two fundamental thoughts hang all the law and the prophets. It is all as simple as a b c, and brings it down to perfect loyalty to God and perfect Love to your fellow and

when you are in that condition you are free. The lack of that knowledge is the cause of all human misery. We find it everywhere and oh, how few are the harvesters.

Mohammad preached three years in the city of Mecca and only made twenty converts. We have preached here seven years, and have sent out millions of papers and documents of various kinds, and, while it is true that we have had more than twenty converts, yet the converts come in slow, amazingly slow, and this is for the very reason that it is difficult to penetrate carnal mind. God Almighty blesses each one of us as we give ourselves to Him. If we would be free from disease, sickness, sorrow and all kinds of inharmony of life, we have to bring ourselves in touch and in tune with the Infinite thought, which is Love God and Love your fellow. When we become enraptured with this holy thought, and it surrounds us and is about us, when God Almighty's Love covers us, shields us and directs us, nothing but perfect harmony and perfect success can follow; and, until the world gets into this condition, where this Truth can be made practical, not only in the affairs of the family and in the affairs of the neighborhood and the affairs of the church, but in the affairs of the nations, we will have these discordant conditions in society; we will have labor strikes and labor fights of various kinds.

We learn by history that the labor unions had 300 years of actual warfare in the Roman Empire during its later centuries. Spartacus, the leader, was nothing more or less than a great labor leader and general. He was captured and imprisoned and forced to become a gladiator. The same evil thought ran throughout the world, and through the human family from the earliest history. Today,

a man filled with carnal mind is but a vicious beast. Denude him of the Love of God Almighty and the teaching of the Christian religion and he is vicious, he is cruel, but when he becomes inflamed with this Truth of Love, he becomes as gentle as a little child and the lion and lamb will lie down together.

The churches need this religion, and they need it badly. Why they won't take it, why they don't take it, is for them, not us, to say. We have thrown them the lifeline, we have taught them, not only by precept but by example, that God Almighty does through man heal the sick. We have taught them that the promises given by our Saviour to His followers were not alone for them, but they are for us today. They repudiate this doctrine, they hold up the bars, so to speak, in front of their parishoners and tell them to have nothing to do with this.

One of my students told me not long ago that, in giving his experience at one of the church meetings when he told that he was so wonderfully healed by this Love of God, in answer to prayer, the minister told him that his experience was very beautiful but his theology was very bad. The truth is, they will not conceive that God Almighty does, through man, heal the sick; they will not conceive that God does answer prayer, and yet this very same minister, whom I have in mind, told me that he would not believe that God healed the sick, if he saw it with his own eyes. I heard him offer a prayer once in his church for a sister who was about to pass out, and who did pass out. They all prayed that God would save her life, but they wound up the prayer, nevertheless, by saying, "Not my will, but thine be done." In other words showing their utter ignorance of the fundamental principle upon which God does

act and upon the character and characteristic of God.

God is Love and God created all that was created. All that was created was Good, therefore, all is Good and God gives nothing to his children but Good. He has no will, by direction or indirection, that any person should be sick, that any person should be sorrowful or inharmonious, and the only reason that sorrow and inharmony exist is that the persons are reaping the crop that they sow. If you sow seeds of destruction, as I tell you, you will reap destruction and your children's children will reap it. Therefore you should be particular, not only about your own self but about the heritage you leave. If you would have lovely children, happy and righteous children, sow seeds of honesty, uprightness, purity, and Godliness and as you sow you will reap, you will only reap in your own consciousness today but it will ramify out through you in your children and in your children's children and all of you will more or less have occasion to rise up and bless God Almighty that you are one of His children.

The churches need this. The time is coming when they will have to have it. There is no other Truth, there is no other way, this is the only way to God Almighty. You have to come to God Almighty through the principle of Love of God and Love of your fellow. There is no other way whereby you can broach freedom; there is only one way to obtain success. Churches are but organizations, principles are eternal, and God Almighty's principle of eternal and perfect Love is the principle that wins and must win and nothing else can win. If you do not see proper to take it today, the time will come, sometime, somewhere, when every knee shall bow and every tongue shall confess that Jesus

Christ is the son of the living God and every knee shall bow and every tongue confess to the great fundamental Truths that Love for God Almighty and for your fellow as your self are the divine principles of universal harmony, in the spirit of the infinite. When you get there, when these thoughts permeate your mind, you become honest, upright and loving, you become happy; and in the degree that you lack this, you have more or less trouble.

But the time is coming when the harvesters work will be done. Our Saviour, soon after he made this statement, sent out His disciples, seventy of them, two by two, and He told them, "I send you out as lambs among wolves." Don't you see it was then as it is now? Suppose I should divide my little congregation up here two by two and tell them, as Jesus told the disciples to go and preach this Truth and say that the kingdom of Heaven is coming unto you, teach it to

them. Wouldn't it be like sending a lot of lambs among wolves? Today, in this enlightened America, you would be taken for cranks and lunatics.

The skies are illumined with the principle of Love and liberty and the Love of God is stricken down through the civilization of the religions until they recognize and believe in God Almighty and Jesus Christ His son. This higher and more explicit religion is coming to the forefront and we want the world to know it. Throw out the lifeline everywhere and let us all pray that the laborers will be increased as Jesus said. Pray to the Lord of the harvest that the laborers may come to the work, in his harvest. Let us make that our prayer, that the laborers may be increased for certainly the harvest is ripe, but laborers are few. Oh: my hearers and readers, remember a world is perishing for this Truth. Won't you become a laborer in the field of God our Father? As you choose you will reap in the harvesting.

White it in your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is doomsday.—*Emerson.*

High, healthful, pure thinking can be encouraged, promoted, and strengthened. Its current can be turned upon grand ideals until it forms a habit and wears a channel. By means of such discipline the mental horizon can be flooded with the sunshine of beauty, wholeness and harmony. To inaugurate pure and lofty thinking may at first seem difficult, even almost mechanical, but perseverance will at length render it easy, then pleasant, and finally delightful.—*Henry Wood.*

As a man thinketh in his heart, so is he.—*Proverbs.*

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.

It is the Truth which makes us free. Our Saviour said that we should know the Truth, and the Truth shall make us free. This freedom-giving Truth cannot be learned except through scientific methods properly taught and conscientiously studied by the student.

Lecture—The Fruit of the Spirit

BISHOP OLIVER C. SABIN

Delivered Before the Evangelical Christian Science Church, Sunday Morning, January 21, 1906

The subject of our lecture this morning is, "THE FRUIT OF THE SPIRIT." It is an impertinent question to ask, what is the spirit? and how do we obtain it, if there is such a thing? Of all the religions that the world has ever known prior to the advent of Jesus Christ, the thought of the spirit never entered in any degree into their calculations. Take all the religions such as Brahmanism, Buddhism, the religion established by Confucius, and the religion of Egypt which covered all the broad, wide expanse of Egypt, Assyria and many of the Oriental countries, and Mohammedanism and we find that never was there a thought given about the spirit. Not until after the resurrection of Jesus Christ was the spirit ever given to man. Jesus Christ came. He taught His disciples for three years His philosophy and religion. They saw him heal the sick, upon the right hand and upon the left. He sent them out with power delegated from Himself to heal the sick, but never a word about the spirit. The spirit had never been promised to them. They never thought of such a thing as the spirit. When He was arrested and tried, some of these disciples denied Him. They were scattered like sheep without the shepherd. When it was told that He had risen from the dead, one of them said, "I do not believe it, and cannot, unless I can thrust my hand in His side and see the prints of the nails in His hands and feet." Thomas did not believe it, although the Master had been preaching this all the time. Most of them went back to their ships

and commenced to fish again. Their mission with Jesus Christ and His work was done, so far as they believed. They had no more conception of the spirit than if there never had been such a thing in existence, and yet they had this conception as much as any person who ever studied any other philosophy that had been taught in that time.

One of the last things Jesus Christ told His disciples was, to go to Jerusalem and remain there until they should receive this messenger, "that I will send you, when I go to my Father." They stayed in one place most of the time, the record says, and were praying constantly and, when the Day of Pentecost had fully come, what was the result? These disciples were given the Holy Spirit. The spirit came down from God Almighty in response to the request of Jesus Christ and filled them,—filled them with wisdom, knowledge and perfection; in short, with the Fruit of the Spirit. It filled them all. Even the one who had stood up and cursed Jesus Christ, and said He never heard of Him, the Fruit of the Spirit filled him and filled him full, and he was the one who declared to the assembled thousands that this same Jesus whom they had vilely and wickedly tried, persecuted, murdered, and crucified, had been raised from the dead by God Almighty and sent to Heaven. Now these men you see glorifying Him in the fruit of the spirit were not drunk, as you suppose, but had the gift that comes from God Almighty. He might have told them it was the first spiritual

manifestation ever exhibited on the face of the earth to man. It was a wonderful thing. We ask what is this spirit? What is it that transforms a scoundrel into an honest man, that fills the robber with the love for God and his brothers that he has for himself; that makes one over; gives one the new birth, makes one over, body, soul and mind, turns one around from the paths of wickedness and makes him walk along the straight line? It does not come in a minute; it is not a religion that comes through the roof; not at all; it is not a matter of that kind. It comes only after you have studied and learned the Truth, and it is the Truth which makes you free. The Truth, the gift of the spirit, it what makes you over. That is what Jesus Christ tells you when he says: "You shall know the Truth and the Truth shall make you free." He might have added of the spirit and it will make you free.

This spirit is the knowledge that comes into you from Omnipotence, giving you the realizing sense of God, and what He is and His relations to you, what you may expect to receive from Him, with the further knowledge of what you are, the knowledge that you are His image and likeness, endowed with all power and all dominion and that through this God, the Father, and man the child, there is a community of perfection running between each through which you recognize, in your consciousness and in your soul, that all is God and all is spirit. You remember you are God's image and likeness, and are spiritual, and that all that is is God and God manifest. That is the spirit and that is the Truth which makes you free, and when you get that realization you receive in the signs that follow the reward of those who believe.

That is the gift of the spirit and in the wake you will find, as the fruit of the

spirit, Love. You have an expansive heart, that covers all of the human race, you love God supremely; there is nothing so dear and so sweet as God Almighty, and your Love goes out throughout all the world and you can see the children of God, the spark of eternal Life, the eternal spirit of Truth, the indwelling spirit in man. In that consciousness you have nothing but Love for man and, where you find him wayward, walking along the wrong line, your Love impels you to throw him the lifeline. You will be anxious to give it to him and you will be anxious to do good. That is one of the fruits of the spirit.

Another fruit of the spirit is that you have joy; your heart is filled with rejoicing, God Almighty gives you the sunshine to walk in, you have rejoicing from morning until night. All of these abominable, beastly Christianity thoughts that require you to get down and grovel in the dirt, making yourself a worm of the dust, are destroyed, relegated to the realms of darkness and the ignorance of past ages, where they belong. We have the sunshine of God Almighty's Love to walk in and it fills us and we are filled with joy, and we have peace, the peace that passeth understanding. When the dark clouds of adversity, apparently, roll up you say, "I trust my God and my Father; I ask in the name of Jesus Christ, that these clouds are to be dispersed and that God Almighty will take this burden and carry it for me, and then I trust, with the perfect peace that comes down over me, around and about me. All is harmony, all is perfection, the clouds are dispersed and cannot touch me." These are fruits of the spirit.

Another fruit of the spirit is that you are loving, gentle, peaceful to your brother. You are long suffering. If he is filled with error, instead of getting mad at him, fighting him, backbiting him.

as your carnal mind says, you throw him out vibrations of Love, nothing but Love, and you put up with his error, throw him the lifeline of Love, filling his heart with Love and you have nothing but Love for him. You are long suffering, you redeem him and you redeem yourself.

Another thing is that those who have this spirit are always gentle; they are always kind, they are always loving and peaceable, and you can tell by their very countenances, that God Almighty's Love controls. You have faith and in God Almighty you have understanding and you know who He is; and you have this faith and, when things are done by you, that in the ordinary would be more than miraculous, even as much so as those written in the Bible, you do not say, "I doubt that, it does not come from me." You do not hear those who have the spirit getting up and saying, "I healed this, or I healed that," in the sense that they did it. Sometimes, we make these remarks, but it is always error. We realize, all the time, that God Almighty is the only force, the only power, and that whatever is done is done by God Almighty in and through us, and we thank Him and we praise Him, we are always meek, we are always gentle, and we are always preferring one another, pushing others ahead, trying to make them great and good. That is the fruit of the spirit. It is meekness and Love and it is God manifest.

Again, those who have the fruit of the spirit are temperate. Temperate in all things, in their thoughts and in their conversation, in their eating and drinking, never excessive in anything, but walking along the even tenor of their way. These are some of the fruits of the spirit.

We are given by the Apostle in Galatians, 5th chapter, some things which are not of the spirit. Paul has also given us a few things that belong to the so-

called carnal mind, so that we can know what is of the spirit. One thing he says, "He who has hate has no Fruit of the Spirit." You cannot enter into the kingdom of God, the kingdom of Good, harmony, if you are filled with hatred.

I can remember, back in the days of my life among the world, when we used to delight in hating people. When I was told by a Christian Scientist that I would have to abandon the thought of hate, I told him I never forgave anybody in my life and never wanted anybody's forgiveness, and it was true. The greater the hate the better we loved the work because we would do our enemy up on the morrow. That is carnal mind, and the idea of asking for forgiveness never was thought of, any more than if no such thing ever existed. Such people as that do not belong to the Kingdom of Heaven; they belong to the kingdom of the devil, if there is such a thing, the kingdom of carnal mind, the kingdom of hate, the kingdom of monstrosity. But I want to say to you—if there are any politicians in this house, and I know there are, they will know I am telling the Truth—we never thought of anything but the knife and the knife to the hilt for the fellow that was against us. And the idea of trying to conciliate that fellow was not the way we used to work out West where I worked. We simply downed him, and if we could not do him, he would do us, and we would take our medicine. The idea of ever asking anybody's forgiveness was never thought even for a minute, because we all belonged to the devil. We were working in his vineyard; we had none of the spirit in us.

Hatred destroys the body of you that has it. It will destroy the body of any person that has it. Nothing will give you rheumatism and aches and pains and all so-called ailments so quickly as hatred

and anger. Let a person get mad, good and hard, and it will make him sick, unless he is a hard old devil like a great many people that I used to know, who would get mad and stay mad almost all of the time. They seem to enjoy it; they were built that way. If a person that has been raised reasonably well gets mad, it will almost always make him sick. Therefore, avoid anything like offence or taking offence; throw the vibrations of Love to those that get mad at you and, under no circumstances or conditions, allow one solitary thought of anger to pass through your consciousness for, if you do, it will destroy you.

Another thing is that you do not have to have strife and wrath with anybody. If anybody wants your coat, give him both your coat and your cloak. Do not worry about it, give them both. If he wants you to go a mile with him, go two. If a man smite thee on the one cheek, offer also the other. Do you know that that is the most perfect system of defense the world ever knew? That is the perfect system of defense. When thy adversary attacks thee, make thy peace with him. If you go into court, then you will never get through until you have paid the uttermost farthing. Peace is the fruit of the spirit. If a person strike you on the right cheek, say, "Brother, strike me, here is my other cheek," and he will drop dead before he can touch you. There is no more possibility of his being able to strike you the second time than it would be to take a flight around the Washington monument without wings. It would not be possible, he could not do it. If, before he strikes you, you hold the thought that God Almighty is your defence, he cannot strike you. He can not touch you, and, even after he strikes you, if you turn the other cheek you are saved; he cannot hurt you.

And you, ladies, when you are walking along the streets in the dark, sometimes, and are filled with fear, realize, in your consciousness that God's Love covers you and that His power covers you and that God Almighty sustains you and is with you now. When you do that no evil can come near you. Breathe that prayer that God does protect you and throw out the vibrations of Love and all the world can not touch you. You could go through a band of the worst scoundrels that ever put their feet upon the face of the earth and they would not hurt you.

If you want to lock your door, as you go to bed at night, close it with a prayer, affirming that God Almighty's power protects you and that His Love covers you. That is better than all the so-called perfect locks that the world ever knew, because they cannot go through them. Thieves have been in my house, twice, to my certain knowledge, but they did not take a thing and could not. They became frightened and ran away. One night there was a big foot print of mud in the vestibule. There were coats and canes and everything hanging there on the hall rack. The door was left open, as the visitor left it when he went away, but the protecting spirit, the guardian angel that God Almighty sends to protect you had been there and he could not take anything.

Then remember that all of these so-called human inventions for protection are but tinkling cymbals and sounding brass. There is only one power and that power is Love from God Almighty manifested and, as you use it, you exhibit the fruit of the spirit, and you have the fruit of the spirit and it makes you great and makes you loving and makes you beautiful and makes you a blessing to the world and to those who surround you.

About Our Church

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church, Wednesday Evening, February 14, 1906.

If there is any one thing in our religion which gives us more pleasure than another, it is shown in the deportment and conduct and feelings of those who adhere to it, as compared with their former conduct when they were orthodox Christians. I can remember in my young days of a man who was very devout on the Sabbath Day, and kept everything about him very strict, attended church and when that was over, he rested until the next day. That same man sold a cousin of mine some cattle, young cattle, by the pound. It afterwards developed that he had hired a clover pasture to put them into the night before the sale, and they ate a great deal of the green clover and then a lot of salt which he gave them. The next day he drove them about seven or eight miles to water. They came to a small stream, as they were going to the scales, the weather was warm the salt hot and they filled themselves up with water and after that he drove them about four miles where they were weighed. They went on to the scales and they all had a good righteous weight, every one of them. My cousin said at the time that he never saw cattle to weigh so much and not be any larger than they were. He paid for them, but they were never worth that much again until two years from that time after they had ate up two crops of corn. He sold them filled with water.

In our religion, we do not do that, we cannot afford to cheat, we cannot afford to be dishonest, if we wanted to be, but there is no person who has this religion

that wants to be dishonest. Then there is another thing, there is no room here for a hypocrite. There is no inducement for a hypocrite to join us. You go down on the street and anyone asks you what your religion is, you say, "I belong to the Evangelical Christian Science Church." They will say right away that you are a crank, if they do not say that you are a fool. Nobody comes into this religion that can keep out of it. When I first heard of it, it made such an impression upon my mind that I was determined to investigate it and it made such inroads into my consciousness, I could not keep away and yet I was determined not to join the church. I sent out West and had them dig up some Methodist church letters which were ten years old and over. They were sent to me and I joined the Foundry Church in this city right away so I could keep out of this Christian Science Church. I never went into the Foundry Church from that day to this. You cannot keep out this thought if you get it here. But, there is no inducement for a hypocrite and a hypocrite cannot come in here. Whatever there is of us, it is just what you see.

Well, now this is the most beautiful religion in the world. You have no fears, you have no fears of the future, no fears of the present, you have no fear of poverty, or sickness, you have no fear of sorrow, you have no fear of anything in the world, consequently you enjoy life, and your face is not long enough to eat oats out of a churn, but it is short and the

corners of your mouth turn up and you are happy. I can tell a Christian Scientist by the shape of his mouth. As soon as persons have been in this Truth a little while their faces change; they take on a radiant beauty, and their faces are full of smiles, they are bubbling over with happiness, and fun, and they haven't a wave of trouble of any kind or character, they do not have to have any. When you come to consider that God Almighty will give you everything you want, that is good, and you are only entitled to what is good—that is, all you want is good—because what God has is good, you do not want any evil; if you want anything on earth and ask God, believing and asking in the name of Jesus Christ, you will get what you ask for. You will get everything you want for. That makes us happy, it makes us feel sure that we aren't overdrawing our bank account when we haven't any, because we know God has plenty, we know He has it and we know it comes, and we know everything comes to us in the same way. Why shouldn't we be happy? If it didn't do anything more than relieve us from this nightmare of disease, suffering, pain, and death, it would be a wonderful thing, but it does more than that; it not only manumits you from the fear of all disease, of all sorrow, of all pain, but it fills you with a radiant happiness, with a radiant Love, a Love that passeth description. You Love God as you never dreamed you could love anything on earth or in the universe before and you love your brothers and your sisters and you love them as you never loved anything before. It is a sweet, spiritual, holy, happy Love, and you aren't always sitting up nights working out schemes whereby you can cheat somebody in order to get along in your business affairs. We know that is the way to dig your

financial pit, so to speak, our financial grave, is to cheat somebody. Now, I wouldn't feloniously and maliciously cheat a person out of one cent for all the money they could give me; I would not do it for all the money in the universe, because the damnation that would come with that, would be greater punishment to me than all the carnal mind world has to give as a reward. When the Saviour was taken on the mountain and the devil of carnal mind showed Him the world and its beauty all over the broad expanse of carnal mind, he said, "Now you can have all this, if you bow down and worship me." That same question is put to me and it is put to you, by this devil of carnal mind, but we must answer as Jesus did, "Get thee behind me, satan," for it is written that thou shalt worship the Lord, thy God, and Him only shalt thou serve." The Truth is, if you are in this church, you cannot help but do that. There may be some here who are going down the road to the devil, cheating people and making people think they are something that they aren't, but there are very few of them, and I tell you that sooner or later, they will be uncovered, and they will come back to enjoy the Truth, or else they will go to the devil where they belong, but here all is honesty, all is purity, all is Love, all is happiness, all is joy, all is rejoicing and we haven't a wave of trouble in any department of life, not any. When any of these knotty questions come up, of materiality, "Commit thy way unto the Lord and trust" that is all we have to do, ask, seek, and knock, and God Almighty does the rest. Whatever you ask, believing, in the name of Jesus Christ, you are going to get. Then when you ask, stop, and let God Almighty do the rest. You should rest then, you cannot do God's work; but the trouble with some of our Scientists, es-

pecially the young ones, is that when you ask then you are, kind of peeking through the door, to see whether God is going to do what He has promised. You are something like the old lady who went to church and heard a sermon about faith bringing down a mountain; if you had faith enough it would move a mountain. She had a little hill in front of her gate, and she concluded she would pray and try to remove that hill. She prayed, when she went to bed, and the next morning, she got up early and looked out the window to see if the hill was there or not, and she said, "It is just as I expected, the hill is there yet." Now if you pray expecting that you aren't going to get anything, you will always get your answer to your prayer, *in nothing*. You have to ask and then trust and all will be yours.

No person can get this religion, or come into the knowledge of this science without study. You cannot get this science, any more than you can get any other one, without study. I have never heard of anybody being converted to the multiplication table, and get right up and spin off the multiplication table and say they have it, because they feel it in their heart. You can no more get this science without study than you can get the multiplication table. The kind of religion that you get in your heart as soon as you get down on your knees from the mourner's

bench is what we call animal magnetism, there is no religion in it, it is an emotional experience, the emotion of thought. Say for example, Bill Smith is in the Church, he is a sinner and they want him to go to heaven by joining the church, everybody will think, "Oh, Bill, if you will only get to the mourner's bench, and be saved." He will get there, forced there by these thoughts, and after he is there, everybody will lift their thoughts from him, and say "Bill is saved," they fill him chock full of that thought, "he is saved," and he will get up in five minutes and swear on a stack of Bibles that he knows he is saved because he can feel it in his heart.

Jesus said, you shall know the Truth and the Truth shall make you free. Did you hear the lesson read to you, this evening: Pontius Pilate asked Jesus, "What is Truth?" The same old query has been ringing down the ages since the earliest dawn of intelligence in man, what is Truth? Jesus said, you shall know the Truth and the Truth shall make you free. That is what you have to get. Then you have what we call the new birth, and you have the new heaven and new earth, and then you can have all things, the old things have past away and your life lines are thrown along the paths of perfect harmony, of sweetness and God Almighty blesses you for you are His child.

Good and evil are relative—are the effects of right or wrong action in the individual evolution. We individually go or grow from poor action to good action, from good to better action, and from better to the best action, and thus evolve into the perfect life. It is the Law of Evolution that *all* beings, sooner or later, must evolve into perfect beings. Now,

knowing the Law, man will see that his peace and harmony depend entirely upon his acts; that he has it within him to change his condition from poor to good, to better, and to best. Man is an eternal spirit, an eternal Child of God, always moving upward, forward and onward to one goal—infinite perfection.

Washington News Letter

PUBLISHED MONTHLY.

1329 M Street Northwest, Washington, D. C.,
U. S. A.

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Entered at the Post-Office at Washington, D. C., as second-class mail matter.

SUBSCRIPTION RATES:

Single copy, one year	\$1.00
Eleven copies, one year	10.00
United States and Canada	1.00
Europe, Asia, South America—in those countries in the Postal Union	1.26
Oriental Asia, with postage additional	1.00

SINGLE COPY RATES:

One copy10
100 sample copies	8.33

ADVERTISING RATES GIVEN ON APPLICATION.

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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 NEWS LETTER goes to our friends, this month, in a new dress and in every way improved. It is the intention to continue this improvement, until it shall stand in mechanical showing with the first-class magazines of the country. The aim and object of the Editor is purely and solely to give out the Truth and scatter broadcast this gospel of Love, to sow the seed of eternal life, preach the gospel to all the world; and in the degree that we succeed in doing this, we accomplish the aim and object of our mission.

It will be noticed that the NEWS LETTER publishes very few advertisements. We do not aim to publish anything unless

we know, of our own knowledge that the subject advertised has merit and is useful. We infinitely prefer no advertisements to those of doubtful character, in fact, those of doubtful character cannot get into the NEWS LETTER with our knowledge and consent, and we have succeeded, so far, in eliminating them.

In connection with the NEWS LETTER, our books form a phalanx of proselyters which are doing a wonderful work of good. The last book, "Christian Science Instructor," is one of the very best books even given to the public for the purpose of teaching students how to demonstrate along metaphysical lines. Our Saviour gave the command, among the last which He gave to His disciples, to preach the gospel to every creature. In that day and age, it was more difficult to go all over the world than it is now; they had to travel by foot or by other means no better, from place to place, usually going two by two on foot, preaching the gospel. They were received by the lowly and so true is this that, for three centuries almost, the entire body of the proselytes to the Christian faith, were either slaves or those who associated with slaves, and all were among the poor and the lowly; but gradually here and there, some person of means would learn of this Truth, become converted to it through their demonstrations, no doubt, as they are to-day, and they would raise their children, more or less, in the thought and in the faith. This was true of the mother of Constantine the Great, and it was he who established the Christian religion as the religion of the Roman

Empire. This is an age of re-awakening. The truth is coming to the front more and more. Those high in authority, as a rule, do not give yet much faith to this so-called thought of Christian healing, but if you will notice the trend of the discourses from the pulpits of the churches and also with the expression here and there of the press, unbelief is disappearing, liberality is coming to the front and people are becoming more and more impressed with the knowledge of this Truth, and they believe more and more that God does, through man, heal the sick and demonstrate over the affairs of life. The lesson is so simple, the test is so simple and so unerring and so perfect that it is singular to us that more do not try it. We ask no one to believe what we say, except as he can prove it to be true; we ask no one for his money; all we ask for is for all to test this Truth, read it and study it and ask God Almighty in prayer for Wisdom and spiritual understanding and God will hear their prayers and demonstrate the Truth to them, the same as He does to us, for God loves us all alike.

The mainspring which makes persons try to give others this Love and this Truth is our Love for humanity, our Love for our brothers and our sisters. Jesus Christ said, "You may know My disciples because they love one another." Our Church, the Evangelical Christian Science Church, is based upon two great fundamental principles; first, Love for God; second, Love for your fellow as for yourself, and upon these two we base all

of our work. It is the only creed we have in our Church; everything else, as our Saviour said, hangs upon these. We feel it a pleasure if we can succeed in doing good, throwing out the life line and let others as well as ourselves, enjoy the beautiful, blessed religion. We do not have to work for money, we do not have to work for material things. God Almighty is the supply, God Almighty is the source. To Him we look for all and from Him we receive all, and everything that comes, comes from Him. His supply is inexhaustible, His Love is infinite, and it covers us as the waters covers the fishes in the sea. God Almighty does bless us, in our work, and He is blessing us in the work and He will bless all of us who are at it, not only here in Washington, but throughout the broad earth. Every person who follows in the footsteps of our blessed Saviour, and teaches the gospel of Love, the gospel of Truth, the gospel of Life, will obtain the blessings promised to those who walk in the light. It is a pleasure to do this.

We urge all to sow the seed, teach the gospel, send out the Truth in the NEWS LETTER, through the books, and in every possible way that you can send out a thought which will set any one to thinking, cause any one to pause on their onward flight towards death, make them study and then they are saved, because when this Truth once arrests a person's attention, they will go on forever and not stop until they come into the light and it saves them.

We wish short letters from our friends

from various parts of the world for publication, telling how they are getting along, but we prefer not to publish their

names and oftentimes the locality of their churches for prudential reasons.

Lovingly yours,

Oliver C. Sabin.

Bishop.

From a Student of Two Weeks' Teaching in the Private Class.

Washington, D. C. February 6, 1906.

My dear Mr. Sabin: I will stop a little while in my morning's work to give utterance to the voice that is within me. In my conscience I feel the great Truth seeping through me and my understanding is being unfettered from 'carnal' environment. The great love entertained for God in my early physical life does again permeate my being and with it comes a mighty strength hitherto not felt or realized. I am created anew every instant and with each creation I am becoming more perfect. In my early youth I would weep for those who seemed to spitefully use me and ask God to be merciful unto them, and my life was exceedingly sweet. Advancement and perfect harmony in every department of life was mine—I entrusted my every care unto the Lord God and went my way, unmindful, rejoicing. The memory is sweet to me and I will again become closely associated with God, more closely for I will have understanding; that which I knew not, and had not when I was younger, and I will be a tower of good. I love God with all my mind and with all my strength, and I realize, know, and feel that God's protecting Love covers me and that all Good does come to me, and is with me. And that He does bless

you in your work, and does work infinite Good through you, and gives you eternal Life, eternal happiness, and that infinite peace of mind that underlies pure joy.

With Love as from brother to brother, together moving in eternal Love. * * *

As I grow older I feel more and more the beauty and the worth of love. I will tell you where I have found the highest the most beautiful love. It has not been among those who have been what the world is pleased to call "successful." Many of them have kindness and love, it is true. But the best love, it seems to me has come from those who have not achieved the small and vulgar thing that is commonly spoken of as success.

These brave men and women who have made their fight, who have met with nothing but failure, but who still go on striving with the best that is in them for the best that they may attain, these are the people in whose hearts I have found the greatest love. So I ask you to care for these people, to love and cherish them even as they love and cherish those of us who, misunderstanding them, perhaps do not know that in spite of all their trials they still have the courage to stand aside a bit from the dusty way of life to give to God and to man the faith and love that is too often all that they can give.—*Joaquin Miller.*

A Voice from England.

Dear Brother: I really was so disappointed at not being able to have more of the October number of the NEWS LETTER for 1905, which contained a letter of mine. I had about one hundred sent to me and also sent on a list of names for two hundred, but I wanted five. However, I was unable to get any more for myself, but understand the two hundred list of names which I had sent; our dear Brother had just enough to send out, so I felt thankful for that.

Well it is about a month since I had what you would call a whitlow on one of my fingers, and it really looked fearful. I could not bend it at the joint and I denied it several times but did not keep on with it, being so busy. However, on the Saturday night when I went to bed it was very painful, in fact, I could not find an easy place for it anywhere, but I kept on denying it and did not give it room to stand in, but really the more I denied, the more painful it seemed until 2 o'clock in the morning, when suddenly all pain left and I never had a bit of pain after, although it looked very bad so far as we could see with these material eyes. I never bathed or poulticed it once and it all passed away and now the nail is growing off. I never had one particle of pain after the Saturday night, and that was simply denials and trusting in God for results.

Yours in Love and Truth,
M. J. G.

From a California Worker.

Since writing you last, our little band of workers here have separated, a part of them joining the Christian Science Church, and holding meetings in a little church which they bought and have fitted out to meet with their requirements.

The rest of us are "Sabinites" pure and simple and meet at my home Sunday mornings at 11 o'clock, and hold a Bible and Sunday school meeting which is most enjoyable. I have large sunny parlors, which are quite adapted to work of this kind. Wednesday evenings we meet at another party's home. I trust you will remember us sometimes in your treatments Sunday mornings, when treating your own dear congregation.

* * *

From New England.

Essex Conn., January 29, 1906.

Mr. Oliver C. Sabin:

Dear Sir: After reading your book called Divine Healing, I was enabled to heal instantaneously by the process you mention, having never done so before, though have been interested in the subject of Healing for two or more years. This has brought great joy to me and I am forever grateful for the knowledge obtained. * * *

"The difference 'twixt the optimist and pessimist—

By reflection—you will find—

One simply notes the clouds—

The other sees the light behind."

Under the law of Congress, controlling the Postoffice matters, we cannot advertise the NEWS LETTER, in connection with our books, as we have been doing. The NEWS LETTER has always been \$1.00, there has been no discount from it, but the books have been subject to discount, and those who wish to buy a quantity of books will find them advertised in this number of the NEWS LETTER, with a discount, but we hope they will all take the NEWS LETTER, as it is one of the best educational mediums we have. Send it out to your friends; preach the gospel.



MRS. MARY C. SABIN.

Omnipresent Spirit

MRS. MARY C. SABIN

When we realize that God is spirit, omnipresent spirit, filling all space in the vast universe and that this same spirit is LOVE is GOOD, and is our beautiful Heavenly Father, it transports us, so to speak, from the things of this world, environed by carnal mind, and leads us into the realization of the allness and perfectness of Good.

If we have trouble of any kind or character, take it to this loving beautiful Father, let Him carry our burdens. "Commit thy way unto the Lord, trust in Him and He will bring it to pass." If you do this, with perfect sincerity in your consciousness and then trust, the clouds will roll away and beautiful harmony, all perfection, will manifest itself to you, from His beneficent Love!

This trust in God absolute can be, and should be, and must be, applied to every department of life, action or thought. In every condition and circumstance in which you find yourself, let God aid you, lead you, protect you, and realize in your consciousness that you live, move and have your being in this beautiful Father. Drive out all worry, all fear, all sorrow, all anxiety by simply laying your burden at His feet and asking Him in the name of Jesus Christ to carry them.

When the Scientist gets so he can thus allow God to carry His burdens and do His work, lead him and direct him in

everything he does, and relies absolutely on the protection and aid of Divine Power, all of the inharmonies of life will have been passed and not a wave of trouble can cross your peaceful breast, no harm can come to you or yours, you will be insured against the wants and anxieties of this life and all will be harmony, all perfection, all Love, all sunshine, all sweetness, all kindness, and God will be your protector and your guide.

Many students fail through fear and denial of their own rights, through a failure to grasp that which belongs to them, and the claiming of their own rights, whereas none should fail and none would fail if they would simply trust God Almighty.

To me, the sweetest thing in all the world is the contemplation of the beautiful character of God, and we are led to declare with the Psalmist, "Bless, ye, the Lord, oh my soul, for His mercy endureth forever."

God is our rock, our fortress, our shield, our deliverer, our friend, one with whom we can commune both day and night, whether amid the whirl of busy life or when alone by ourselves. The contemplation of His character has a tendency to make us exult and give us ecstasy and rapture and we are led to exclaim, "As the hart panteth after the

water brooks, so panteth my soul after Thee, oh God."

The poet has truly said:

All are put parts of one stupendous whole,
Whose body Nature is, and God the soul;
That, changed through all, and yet in all the same;
Great in the earth as in the ethereal frame;
Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees,

Lives through all life, extends through all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart;
As full, as perfect, in vile man that mourns,
As the rapt seraph that adores and burns:
To him no high, no low, no great, no small;
He fills, he bounds, connects, and equals all."

"So God created man in His own image in the image of God created He him; male and female created He them.

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."

O THOU eternal One! whose presence bright

All space doth occupy, all motion guide—

Unchanged through time's all-devastating flight!

Thou only God—there is no God beside!

Being above all beings! Mighty One,

Whom none can comprehend and none explore!

Who fill'st existence with Thyself alone—

Embracing all, supporting, ruling o'er—

Being whom we call God, and know no more!

In its sublime research, philosophy

May measure out the ocean-deep—may count

The sands or the sun's rays—but, God! for Thee

There is no weight nor measure; none can mount

Up to Thy mysteries; Reason's brightest spark,

Though kindled by Thy light, in vain would try

To trace Thy counsels, infinite and dark;

And thought is lost ere thought can soar so high,

Even like past moments in eternity.

The difference between our religion and the other churches is that we make everything real, we trust absolutely, and we let God do the leading. I never think of planning or scheming for money, I would not think of such a thing. I turn my planning over to God Almighty, and the plans are all made, and I carry them out as they come to me, and as I am directed by God's leading.

The President and Congress

OLIVER C. SABIN

The student of history, looking at the political situation from an entirely non-partisan standpoint, would readily see that President Roosevelt has a Herculean job to perform, if he succeeds in righting the many wrongs which now infest the body politic.

The railroad combination, with its immense capital and paid attorneys, comprising, as they do, the brainiest men in America, both in and out of Congress, is a foe that so far has always succeeded in turning every attempted reform to the real good of the railways. We all remember,—that is, those of us who were in public life at the time,—how the railways originally fought the Railway Commission, but how suddenly they turned and became its champion, and pushed it along to its consummation, and how they succeeded in putting out of the bill every virtue which had a tendency to repress the railways in their extortionate desire.

From the present outlook in Congress it seems as though bills that are written by railway attorneys are going to pass by substantially unanimous consent and it leads one to stop and think and wonder where the "negro in the wood pile is." They realize this to be true that with President Roosevelt's determined attitude, and his absolute honesty and sincerity to back it, they have to do it or else national and municipal ownership will become the war cry of some great political body that will sweep the country, because the people are determined they will not be robbed, if they can prevent it.

Heretofore, railway magnates have succeeded in robbing the people of the United States by watered stock, unholy combinations, out of perhaps two or three billions of dollars. This robbed money constitutes the bulk of the great fortunes of the multi-millionaires who now infest this country. The productive people of the United States are forced to pay dividends upon this immensely watered stock for the use of these utilities, and the consequence is that it has made a very grave, very serious and unequal distribution of property.

Mr. Roosevelt is doing much, and is doing more than ever was thought possible for one man to do, and if his successor can be picked out to be such a man as himself, who will take up the Roosevelt ideas and carry them to completion, the country may be brought into a harmonious condition and the people receive their rights. We do not expect the past wrongs to be righted, but if we can prevent future wholesale speculations and robbery under the form of law, the victory will be much.

It is the opinion of the Editor of the NEWS LETTER that, aside from the President himself, there are but one or two men in public life who have the ability to carry out these reforms. Mr. Elihu Root, Secretary of State; Mr. Cortelyou, the Postmaster-General, are both very able, sincere, honest men, hard workers, men of unusual abilities whose skirts are perfectly clean and characters perfectly honest. Either would go far towards

reforming these wrongs, but the practical politician, the fellow who was raised to herd with the boys on the corner and in the saloons, is not the one from whom we can expect any results or any help.

The situation may be such that Mr. Roosevelt will be forced to accept of a third nomination, but we do not believe this will be necessary if such men as Root or Cortelyou can be the choice of the party.

The people are awakening to the determination that reform has got to be achieved and if the Republican Party fails to meet the situation squarely and fairly then it gives to their opponents, the Democrats, the golden opportunity, for nothing will prevent the party from coming into power which has for its shibboleth, REFORM IN HIGH PLACES, REFORM OF THE CORPORATIONS, AND REFORM OF THE TRUSTS.

THE MAINE CHAUTAUQUA

That our readers may be informed as to our summer work, we thus early inform them that we have made arrangements to give another series of teaching lessons free, at POPHAM BEACH, MAINE, commencing on Thursday night, the 5th day of July, and ending on Friday night, the 3rd day of August, teaching five lessons a week.

These lessons are absolutely free and will be the same, so far as we know, as are given here in our private classes, for which everybody pays \$50.00. This free Chautauqua course gives the opportunity to learn this Science and at the same time enjoy their summer outing, at substantially the same cost of board.

The conveniences at Popham Beach this year will be far superior to what they were last, as Mr. John H. Stacy has again assumed control of his own hotel, The Riverside, and it will be under his management. The terms for board are very reasonable, ranging from \$9.00 to \$10.00 a week, unless a person wants a large room by himself, which may cost more. All particulars can be learned by writing to Mr. John H. Stacy, Popham Beach, Maine, who will do what is right by everybody applying. I have known Mr. Stacy for over twenty-five years,

and have always found him an honorable, Christian gentleman.

The scenery surrounding Popham Beach is, to my mind, the handsomest that I have ever seen anywhere upon a salt water coast. The islands and adjacent lands are rocks covered with pines, shrubs, beautiful flowers and are picturesque in the extreme.

The atmosphere is all that one can wish for, being so far north that the heat of the tropic never reached it; the water of the ocean is cool, pleasant and invigorating, and those who are fond of bathing go into ecstasies over its exhilarating influence.

The fishing, boating, and yachting is excellent and unsurpassed. The prices for boats, if you wish to hire, are very reasonable, to what they are at other watering places.

Taken altogether, I know of no place where I enjoy myself so well, in the summer, as I do at Popham Beach, where I have been going more or less since 1880.

Write Mr. Stacey, as soon as you decide to go and have your rooms engaged, so there will be no disappointments.

OLIVER C. SABIN,
Bishop.

Watch and Pray

DR. JOHN D. MILES

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."—Luke xxi, 36.

Our text was a command from Christ, "Watch ye therefore, and pray always." Christianity means a perfect consecration of our lives to Truth (God). This thing of worshiping God on Sunday, one day in the week, and mammon (the devil) the other six days, will never open the gates of Heaven to you; it may enable you to deceive a brother, but you can never hope to enter the Kingdom of Good (God) with any such religion. By living the Truth, we are keeping God's commandments. Jesus said: "If a man loves Me he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him." Christ has told us "that the Kingdom of Heaven is within us." Therefore we should always be careful as to our thoughts and words, if we would be at onement with the Kingdom of Heaven. God is in His Kingdom, then He is within us always, and will make Himself manifest if we will but listen, "watch and pray."

Then, if God is with us and for us, nothing can be against us, for God is All. He is Life, Truth, Love and Health. Jesus said, "What things soever He (the Father) doeth, these also doeth the Son likewise."

Therefore if we follow the teachings of Christ we can by faith do the works that He did. "Verily, verily, I say unto

you, he that believeth on Me, the works that I do shall he do also." John xiv., 12.

To bring deliverance from sickness, sorrow, accidents, disasters and error, we must see God, the Father, as our defence. This was the power that protected Daniel when thrown into the den of lions. This same power (Faith) will deliver us from the manifestations of all error, sorrow and sinfulness which is only a delusion of so-called matter.

To know the Truth, that God (Good) is the only power and presence, is to destroy all evil and deception and sets man free with power and dominion, "God created man in His own image, and gave him power and dominion over every living thing that moveth upon the earth." Gen. i., 27-28. In the words of our text we should watch and pray and avail ourselves of the disciples' resource, when they said to their Master, "Lord, teach us to pray," believing that the answer will come to us as it did to them. We must ignore material things and lift our thoughts to the things which are eternal and unseen, and with the spiritual faculties commune with the God of Love, if we would enjoy that beautiful and deeper comfort and joy which the soul finds in God's covenanted love.

In living the Christ life we are enabled to see in the Good the light that does irradiate every dark and material thing in God's providence. It removes the sable curtain and bids us look with faith and hope upon the opening scene of eternal life. Christ, our Redeemer, re-

vealed to man the holiness and glory of the Father, who is strewing the earth with His great mercies and goodness towards His children. God wants us to be happy. Our minds are our own to educate and direct. We should never allow our thoughts to get into the depths of gloom and despondency, no matter what our troubles may be. Let the Spirit lead you. "Watch and pray," and you will soon see the "silver lining to the dark cloud." Patience and perseverance are essential virtues to all who would be happy. See the Good in the present, now, and be happy; remember we find

just what we are looking for in this life. If we want error, sickness, sin, sorrow and poverty, we can and will get abundance of it. On the other hand, if we seek Heaven, harmony, health and prosperity, God is ever ready to supply us abundantly. This Evangelical Christian Science or God Healing is easy to demonstrate. You need not take any one's word for it; let the Spirit guide you; ask God, as Solomon did, for wisdom, read your Bible, have Faith, "watch and pray," and you will learn that "All things are possible with God, the Father."

Sunshine.

Sunshine is searching for you now;
Don't stand with grave and sullen brow,
But raise your eyes to Heaven and see
The sunshine there awaiting thee.

For sun is shining all about,
If we will try to find it;
Instead of seeking cloud of doubt
To hide ourselves behind it.

Then get in line with harmony,
And don't be going counterwise
To all God meant for you to have,
And thereby miss the prize.

For all is ours, if we but take
God at his word, and see
The beauty of His promise, now
Will manifested be.

These words are from the heart of God,
and true;
Then let them sink and be a part of you.

—Frank L. Lanning.

Which?

Written for News Letter.

Master or slave, which shall it be?

You must decide, not I.

God has given the measure of power
Deeded to mortals, for each living hour.
If one fails in seeking his dower,
In death each effort must lie.

Master or slave—each will contend
For right to govern the Soul;
Self will lead to anger and hate,
Hold its power, perchance too late,
If true love claims not the estate
And brings the right of control.

Master or slave—Heaven or hell,
You the chooser must be;
From palace or hut, manger or throne,
Each can claim and perfect his own.
"By its fruit each tree is known."
To-day the future will tell.

—Abbie Walker Gould.

Love

W. S. WHITMAN

When Love, that great and powerful magnet, is brought into universal use, and to the consciousness of our race, all things will be changed. It will bring into harmony all the forces of nature, known and unknown, used and unused, all of the discords that now fill the earth and its atmosphere will melt into nothing, entirely disappear. The elements will be made the slave of man, instead of his master, through the power of Love, and the earth will again be a Garden of Eden. Man's wants will be supplied him, not by the sweat of his brow, nor by the power of muscle, but by Love. This condition will begin to set in and be a fact in our lives, just as soon as we understand and develop the Love that is in ourselves.

Poverty will be an unknown thing to us, we will know no want, when once Love vibrates in our nature. Love itself will draw unto us all that belongs to us, and all that is needed to make us happy and harmonious on the earth, where God has placed us.

This mighty and wonderful power of Love is God, that is expressing, or manifesting through man. It cannot be laid aside or suppressed by other so-called powers and forces; it must and will predominate. No man-made condition, no man-made environments can keep back Love when once you have made the final decision and have your mind made up to let it have full sway in your life.

The present condition of the world, its unloving nature, is without power to prevent your progress. As you advance

in your knowledge of Love, and manifest more of it, you will realize as never before how wrong you have been, and how far you have been from manifesting that perfect model of manhood or womanhood that should be yours as the image and likeness of God. It will open up before you the perfect Christ.

Our bodies are the expression of our mind. If we have a mind that is full of hate and used to seeing only the bad that is in ourself and our neighbor, our bodies will sooner or later manifest that same condition. It is a law that is sure and un-failing. We must see only the Good if we will have Good in our lives and surroundings. There is no way we can do this better than to learn to love.

"A new commandment give I unto you, that ye love one another." We have read this a good many times but have we thought of it enough to put it into practice? I think the most of us have, and we know that it is the only way to "know God as He is."

In order to develop Love, we must not see men and women as mortal thought pictures them to us, we must only see them with the eyes of love and perfection, and declare over and over again, a hundred times a day if necessary, that "All is Good."

Many persons say that there are some people in the world that they can never love; they are too mean and not fit to love. This is a mistake and will pass away, when we learn the lesson, that we are all the children of God alike and one

of us is as near God as all the rest. The absence of Love is ignorance and can only be given room in the minds of those that know not God and His magnificent creation.

The Love that a husband has for his wife, or a wife for a husband, the Love that exists between the parent and the child is only true Love in its weak form. True Love can never be felt, until we stop picking out whom we shall love and whom we shall not, and we can stop that only by realizing that God is Love, not has Love, or does love, but *is Love*; and as God is Spirit, we, too, must become spiritual in our thoughts and deeds to appreciate this great Truth.

Words will never paint a picture that will do anything like justice to the great Love that God has for His children, but read the 11th chapter of Luke, and the light may be a little clearer in your intellect on the subject. The Love of God is so tender and deep that it can not be thought of with the same mind that thinks of the ordinary Love of the world.

All of us want more Love, and, in order to have it, we must put into use that which we already have, and in so doing cultivate more of it. We must learn not to condemn ourself, but to love our-

self, and to realize our importance and our oneness with God. A half an hour given to self treatment for love every day would work wonders and it would not take very long to see such a change in the life as was never thought possible.

To take this treatment, one should go to a quiet spot and after being seated comfortably think of God as ever present. Then if you have been foolish to have accused yourself of having the "blues," of being melancholy, or weak, ask God to drive the thoughts out, and then deny ignorance, foolishness, fear, sickness, anxiety, poverty, anger, jealousy, stinginess, and affirm that all is Love. Hold to that thought. If you have been accusing anyone of any wrong, ask forgiveness. Try and feel Love all over you.

In a short time, old things will have passed and all things become new. This is well worth trying, and I know that it will more than repay anyone that will try it.

"He that loveth not, knoweth not God, for God is Love."

"And we have known and believe the Love that God hath to us, God is Love, and he that dwelleth in Love dwelleth in God, and God in him."

Hundreds and thousands and millions of people that are living today are cowards, are slaves, slaves to fear, slaves to poverty, slaves to sorrow, slaves to every kind of inharmony that has a tendency along this so-called mortal mind lines, to drag them down and pass them over the vortex of death. But let these dare to come to God Almighty and say to Him, "Father, Thou hast promised, and I trust Thee" and they will never have a failure.

The most truly successful, the most powerful and valuable life, then, is the life that is first founded upon this great immutable law of love and service, and that then becomes supremely self-centered—supremely self-centered that it may become all the more supremely unself-centered; in other words, the life that looks well to self, that there may be the ever greater self, in order that there may be the ever greater service.—*Ralph Waldo Trine.*

South Africa

Our friends in South Africa have been sending us copies of the "Gazette," published at Greytown, Natal, South Africa. There seems to have been quite a discussion going on in the paper among the friends and enemies of so-called Christian Science and we publish the following letter, in which the truth is stated, from our standpoint, very clearly and nicely:

To the Editor, "Greytown Gazette":

Sir: I have read the different letters in your paper—re "Christian Science," and as I gave the Rev. de Wet the loan of "Christian Science made Plain," I ask you kindly to allow me to state what I know of the above extraordinary God-healing doctrine which my husband and myself have studied for about four years. I will try and be as concise as I can in quoting and not to trespass too largely on your valuable paper.

The Rev. de Wet could not have done a better thing than to lecture on "Christian Science," for he seems to have aroused slumbering and ignorant humanity to inquire into that complex question which I think one cannot judge by just reading one book.

Bishop Oliver C. Sabin is of the Reformed Evangelical Christian Science Church, and *not* of the Eddy church. He was formerly a lawyer, and says, "God took me out of a pool of iniquity and placed me in a fountain of purity." He would not believe in this science at first, but being a decrepid old man, ready for the grave, he affirms that, diseased from head to foot, he got healed in this metaphysical way, and has for the last seven years been as healthy and strong as a young man of thirty years. "I do not want people to believe as I do," he continued, "but investigate scientifically and thoroughly and then you will understand. This truth is for this age, and has come to stay this time. They do the twin vir-

tue of preaching the Gospel and to heal the sick in and through the name of Jesus Christ; the signs do follow their work all over the world (Mark xvi. 17). They work to eradicate evil and establish good. "Think evil and evil will come; think good and good will come." Therefore it is called "The New Truth," although it is as old as God and Christ's command; new to the world which has never yet in all the 1900 years fulfilled the divine command, "Love God, love man." And that is what scientists are preaching, namely, Love! Love God supreme, and love your fellow. They do not deny the Fall of Man, as the Rev. de Wet thinks, or else they would not preach the Redeeming Love in bringing men back to their lost inheritance, their charter rights, their birthright which they had before the Fall. Bishop Sabin says, "That which we lost in the first Adam, we must and will regain through the second, our Saviour." In his book, "Christology," Sabin relates, "The divine mission of the sinless Nazarene, and His authority and power as the Christ were attested, not by mere priestly casuistry and theological dogmas, but by His acts, His life, death and resurrection. He came to redeem the world from sin," etc. Therefore man must claim His finished work. "It is finished!" the God-Man said. *All* and everything for sinful man completed, and the command, "Follow Me!" What is there then left for man to do, but claim his joint heirship in spirituality and perfection and *deny all* that is not spiritual and *affirm all that is good*? Why the command, "Be holy, be perfect," if man cannot come to that state? Madame Guyon said, "Man can come not only into the state in which Adam and Eve were before the Fall, *but into the state* in which our Saviour was here on earth." Why then not claim and progress as the scientists do, spiritually? Why the name of Christian and not understand the non-reality of everything

that is evil and the reality of everything that is good? Therefore, when Christian Scientists pray for or treat disease of any kind whatever, they speak to the *inner man*, the Spirit within. Paul knew about it, for he said in Ephesians iii, 16, "That God grant you according to the riches of His glory, to be *strong with might* by His Spirit *IN THE INNER MAN*." "For I delight," (he said scientifically) "in the law of God, after the *INNER MAN*" (Romans vii. 22). "The outward man (the non ego) perisheth, but the *INWARD MAN* (the spiritual ego, I) is renewed day by day."

When Christian Scientists treat or pray for the sick, their prayer is made by affirmation rather than by supplication, affirming that the sick one is the perfect image and likeness of God, living and having its being in God, *spiritually*, speaking of the *Ego within* and that it cannot have pain or sickness, but that it is *spiritually in perfect health, denying* all so-called disease, saying it is error, untrue, unreal and cannot exist. Then the non ego body responds, being *confronted with truth* and disease vanishes. I add part of a prayer in one of the monthly *News Letters*, after one of Bishop Sabin's lectures: "We thank Thee, dear Father, that Thy Holy Spirit is here with us, and that we each and every one of us have a realizing sense that God's Spirit rests within us, and that it leads and directs and protects us. Let us be overwhelmed with Thy Spirit. We thank Thee for the gift of Thy Holy Son, Who is the Way, the Truth and the Life. We thank Thee for the example of our blessed Saviour who has shown us God our Father," etc.

Christian Science is preaching the "Golden Rule" for the Golden Age. For the fulness of the Gentiles has nearly come. And Bishop Sabin says, "I and my co-workers are working for the Millennium." It cannot be ushered in suddenly. There must be some forerunner, some preparation, some John Baptist. I do not know of a better way than that which Christian Scientists are practising. For what sect or what *Church* has ever come together to discuss the Golden Rule and the furtherance of it, or the

incoming or preparation for the second coming of Him who brought peace on earth? The "Alpha" and the "Omega" has to establish a never-ending thousand years of peace on earth—the world without end. Bishop Sabin adds, "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."

So, studying along those lines, it makes one understand with the superconscious mind. Christian Science makes the called, chosen; and the chosen, overcomers, through working out their own salvation; asking, seeking and knocking, and through sowing rightly. Christian Science makes the "foolish virgins" wise through the realization of the new birth and spiritual understanding, and brings all into the land of the knowable, to know what the Father is to the child, and whatever the child claims from the Father it "will receive" in and through the Saviour. The prayer so often goes out, "Lord, hasten Thy coming!" But how is mankind preparing for that coming? And now that Christian Scientists are showing the way for the world to be in *UNITY* and happy, they are condemned as blasphemers. Christian Science is *the* "mystery which hath been hid from ages and from generations, *but now* (in the fulness of time) is made manifest to His saints," Colossians i. 26.

In part of the lecture, "JESUS CHRIST," by Bishop Sabin, he says, "I challenge the world for an instance where my statements are not true. I challenge all history, not only of the existing nations of today, but the world's history for the past four thousand years in which we have a perfect history in this kind of work (so it is not of yesterday), so I say to my friends here and everywhere that we have a right to say, 'By the fruits of the tree ye shall know it.' And by the fruit of that tree, we know that Jesus Christ of Nazareth is the great Prophet—the Son of God Almighty, Who came 'with healing in His wings,' teaching the philosophy of love God and love your fellows. Test the religion as taught by Jesus Christ, and throw aside every

'ism' that does not square itself upon His beautiful doctrine."

If Bishop Sabin can still a storm at sea, which he has done more than once, in the Name of his Saviour (so that the captain said he "never saw the like in all his days") and quench a fire also "in that Name," then he is but doing or following in our Master's steps. And did not our Saviour say, "Greater works than these shall ye do, because I go to My Father?" John xiv. 12. And greater works have not been done yet on earth.

I quote from one of Bishop Sabin's lectures, "There are gentlemen in this audience who knew me years ago, when I had no more religion than anybody else. They knew my physical condition and knew how weak and sickly I was. Look at me to-day. Here I stand before you, a younger man than I was seven years ago, by at least twenty-five years, stouter than ever I was in my life, with the activity of youth; in perfect health, *all* the result of this truth being applied."

When he, Mrs. Sabin and two healers went to Popham Beach for six weeks, he said, "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 cannot be understood unless it be taught."

Even there, their work went on; for telegrams were sent on to them from Washington, for the sick everywhere, and he delivered eighteen lectures to a class while on that beach.

Well, I have not been as concise as I meant, and could write pages more, if

the editor would allow this subject to be continued for a while longer.

Christian Science is following the inspired exhortation of the Apostle to the Hebrews x. 18-20, namely, after "remission," to have boldness to enter into the Holiest by a *new and living way*, indeed, new to the old orthodox *man-made* laws, formal rites and ceremonies. And I think it the best and last doctrine that can be taught prior to the Millennium. Is it what my husband and myself have been seeking for, for years, and what we could not find in the so-called churches.

It was very gratifying to see in Edward Noble's letter—that he would like a Christian Science established in Natal. So would we, because Bishop Sabin asked us to be a nucleus here, but we were helpless, as the prejudice has hitherto been too great, the two last ministers of the Dutch Reform Church having set their whole congregation against this "God-healing Gospel." How amazingly wonderful that the ministers should be so opposed to the above worthy doctrine. But, being of God, it must and will soon have full sway over the world.

How different with Christian Scientists, they have no prejudice against other churches, ministers or doctors. They say they could not expect people to give up their doctor, who has been their good friend for years, and the cases they get are mostly those which doctors have given up, and which are not impossible for God to heal, in and through the Name of Jesus Christ, etc.

(Signed) M. E. H.
Greytown, Oct. 23, 1905.

Advice to Drones and Pessimists.

If at times your task seems hard,

Don't sit around repining.

Grab the cloud of doubt,

Turn it inside out,

And find the silver lining.

—F. L. L.

Why wilt thou defer thy good purpose from day to day? Arise, and begin in this very instant and say: "Now is the time for doing, now is the time for striving, now is the fit time to amend myself."—*Thomas a' Kempis*.

The Freedom of Truth

CHARLES BRODIE PATTERSON

In Magazine of Mysteries

Jesus said, "Ye shall know the Truth and the Truth shall make you free." There is no vagueness or uncertainty in such a statement—or promise, for it is both. It was made to those "that believed on Him," and there was but one condition—"If ye continue in My word." On a similar occasion He had said "He that doeth My will shall know of the doctrine." If we do and continue to do, we shall know, and such knowledge is freedom. That is the kernal of it all. Action, expression, experience, is the road to knowledge. A little later Jesus said to his disciples that "To know God was life everlasting;" here He says that a knowledge of the Truth is freedom, and we know the Truth by doing His will and continuing in it. Now, each soul's conception of the word of God for him—the will of God in his life—it is not only different from every other soul's conception, but varies essentially at every step of that soul's progress. "An eye for an eye" is as true for those who are still living under the law of cause and effect—the "Law of sin and death"—as is the higher and all-including Truth of non-resistance of evil for those who now know only "The law of the spirit of life." The conception of Truth necessarily varies with the point of view. It is the same indivisible and unvarying Truth, but its revelation is progressive and keeps pace with the progress and development of the soul. At each step, however, it is truth and the truth that makes free if it is the highest, the truest that the soul sees at

that step. And, however partial, it nevertheless leads inevitably, quickly, into the larger truth, if only it be honestly acknowledged and fearlessly lived up to. "Do the Truth you know, and you shall learn the Truth you need to know." And it is only by doing the Truth we know that we can ever attain the larger horizon.

In answer to Christ's assertion that to know the Truth was to be free indeed, the Jews who heard it began to put forward their claims to freedom through Abraham, and because of their adherence to the law. There are many today who practically do the same. They place all their dependence—hang all their hopes—on what Paul wrote or Moses said. Like the Jews of old their question is continually "How is it written?" It was of such that Jesus said "The Truth is not in them," for all the saints, prophets and apostles cannot take the place to any man of the word written in his own soul. This is the Truth for each of us that makes each of us free. The inspired men of old or of any time were great only as they listened to this inward voice. It is only by faithful response to the soul's intentions that the world has been gradually lifted up to higher and higher standards.

"Truth is within ourselves; it takes no rise

From outward things, whate'er you may believe.

There is an inmost center in us all

Where Truth abides in fulness. And to
 know
 Rather consists in opening out a way
 Whence the imprisoned splendors may
 escape,
 Then in effecting entry for a light
 Supposed to be without."

Another's vision of Truth can help us only by stirring us to action, activity, expression, and, in its turn, opening our inner sight to the heavenly vision. The ideals and standards of the past are the shackles and bonds of the present. We must walk in the new and living way, the way that is made plain only as we fearlessly live out each gleam of the Truth as it comes to us. No matter how vitally something may have helped us yesterday; if it does not today stir us into action it is not today the word of God for us. We do not like to incur the criticism or misunderstanding of those among whom our lives are cast, and so we shrink from working out boldly some new light that is striking in upon us. We want to please the world as well as ourselves, and, in the end, we please neither, for we are cowards and cowards are in the very gall of bitterness.

It is on the personal plane of life that men worship some authority of church or creed or personality. The impulse of obedience or response to great men is well enough in its place and plays its due part in the work of development. As long as souls need personal help and the impetus of personal inspiration, it is far better to revere and follow other souls than that each should in all its selfishness be a law unto itself.

But the moment one sees the higher life of impersonal revelation, impersonal service, at that moment outward authority loses its hold. We can never unfold to the highest and best that is in us while

we obey any outside dictum. Verily, "If any man be in Christ, he is a new creation," and the very path that man has to tread is thereafter a new one and his life is a unique life. He is individual; there is no other soul like him in the universe, and to unfold, express freely all there is of himself, he must live his own life, unhampered by the things of yesterday. For him there is no time but the present—"the moment eternal." If we could only realize it, all there can ever be of eternity for any one of us is just the moment in which we live and which we call the present.

Obedience to the inner voice, moment by moment, means the freedom wherewith Christ doth set us free. Is it not strange, that the one thing we seem to fear most is to "fall into the hands of the living God"—the grasp of the living truth? The old feeling that it was a "fearful thing" has probably done more to retard the world's progress than any other one idea. Yet this is just what we must learn to let ourselves do; we must learn to let go of the personal, the earthly self, with all its outworn symbols and standards—its false concepts of separate life interests, and let ourselves be carried out on the tide of our own deepest instincts to rest forever on the bosom of God's great ocean of Truth and Love.

There is but one thing that stands between a soul and its true freedom, and that is the personal will. We desire freedom from physical, mental, and spiritual bondage—we want "to be saved"—but saved in our sins and not from them. We want to know the Truth, but we want even more to hold on to personal happiness, material security, ease, fame—we will not let go of ourselves, give all that we have in exchange for this pearl of great price. And yet, as a matter of fact, it is only in so doing that anything is

ever truly ours. It is only when we reach the point of realization in which we are willing to lose our lives that we indeed save them; it is only as we come to hold all else as nothing in the balance with this pearl of great price, that we are enabled at last to see that it in itself holds all the wealth of all worlds. It is only as we give up all in the service of Truth—that Truth which is the direct, inmost and unerring revelation of God's will in the soul of each of us—that we come into that freedom in which "all things are ours." It is only as we seek first the kingdom of God, the kingdom that is "within" and only within, that "all these things," of our need of which the Father knows even better than we ourselves, are "added unto us."

"The key of the universe is given into our hands when we throw ourselves unreservedly into the service of the highest Truth we know, with fidelity to the right as God gives us to see the right."

Each individual may add to the power of the great, life-giving Truth that makes for the freedom of the world as well as that of the single soul, by a true solution of the problems that come into the daily life of each. It may seem at first impossible that the little perplexities and uncertainties of our "day-by-day, bread-and-butter" existence should have any part to play in the development of humanity and the history of the world. But they have, in a less degree, perhaps, but no less truly and vitally than do the great achievements or disasters that are heralded by press and pulpit around the globe. For what other purpose, indeed, could they have come into our lives?

As we settle each of these problems, great or small, honestly, fearlessly, as we square it with our ideal—the Truth as it is revealed to our inmost souls at that moment—regardless of possible criticism

or apparent limitation, just to that degree we have contributed to the solving of that problem for the whole universe. In a certain sense the whole universe was waiting for just our solution of it. Objectively considered, it may, indeed, have seemed a trivial thing. It is the spirit which we brought to its solution that weighed in the balance. It is the character, the moral muscle, we make in the conflict, that counts—the gleam of Truth we contribute through the solving that truly helps the world.

It is easy to deceive ourselves. There are few achievements at once more difficult and desirable than simple honesty of thought. How many of us, for that matter, really do our own thinking—ever really work out a Truth for ourselves and act solely upon our individual conviction? We are continually thinking over again the thoughts that have been presented to us through our teachers—books we have read—the minds of those with whom we have come in contact day by day. We accept opinions ready made. Let us look into our minds at this moment—look honestly and fearlessly. What so-called opinions and convictions do we find there that are genuinely our own—ours at first hand, ours because we have proved them for ourselves—because both sides of each question have been tried in the crucible of our own mentality or experience—in the light of our own inmost revelation? And yet only so is a true progress—a knowledge of the Truth—possible; only so can any soul find its freedom. Even error will eventually right itself through honest action—if carried logically to its conclusion. That "the wages of sin is death," is, in reality, the promise of the resurrection, of the rise of the day star in the soul. Every error honestly held, every false or partial belief honestly worked out,

leads as inevitably to the truth as does any other road in God's universe. It is when false and superficial standards and creeds are merely accepted, held because they are held by others and not proved, that the way of Truth is indeed a long and rough one. It is only by the fearless, honest facing by each soul of the problems that come to each for solution, that the cause of Truth is served. It is honesty of purpose, thought and action that leads surely and swiftly into the desired haven of all Truth—into the freedom where-with Christ makes us free.

Learn to Think Right.

Consciousness is Life. The expansion of consciousness—growth in Wisdom—is the development of Life. Ignorance is the contraction of consciousness in an indurated shell of non-growth. Death is inherent in ignorance,—hatred, lust, greed, etc.,—because the shell must be broken to admit of expansion of Life. What one livingly knows, thinks and acts out, is therefore, of greatest import to the welfare or detriment of his life.

We view the world from the standpoint of our own feelings, rather than in accordance with what it really is. If we feel happy, then we think this world is a delightful place to live in; but if miserable, then the world is all bad, and there is no pleasure in living.

Man can create a mental-vicious atmosphere by his evil thoughts and acts, or a mental-spiritual atmosphere by his good thoughts and acts. In the former he will feel burdened, and be prone to evil, diseases and disasters; in the latter he will feel joyous and happy, and think good thoughts and do kind acts. Wherever he goes he takes his self-manufactured thought atmosphere with him, and he adds that much to the aggregate

of the good or bad thought atmospheres around him. To overcome evil in the world and produce good, is, therefore, to overcome it first in one's self, for then the world partakes of the good thought atmosphere evolved, and is made better to that extent.

Let us beware of harboring or giving expression to evil thoughts of hatred, envy, revenge, etc., for these are the external and internal enemies which minister to our misery and destruction. Each thought of hatred is a murderer in embryo, which grows to maturity by cultivation.—*L. A. Mallory, in The World's Advanced Thought.*

Love's Influence.

Did you ever think what it meant to love God with all your heart, mind and soul. Love him with all your affections. Love God—the Divine in the dear ones. Just try to love God best, and see how it elevates your love for sister, brother, children. You will begin to recognize the Divine in them, and not demand in your thought or through your influence that they think or act as you desire. You begin to respect their individuality, that they can be working out their own salvation in their own way. Love God with all your mind. With all your thought have love of God in it. Everything you do, no matter what your work may be, have this love of God in it. Try it, and see how delightful all disagreeable things will become. You may do right with an unloving thought in your mind and get no blessing, but do it with thought of love to God and it becomes Holy.—*M. E. V.-V.*

The NEWS LETTER goes out in its new dress, and we hope it will receive very hearty encouragement.

He Can Who Thinks He Can

ORISEN SWETT MARDEN

In Success.

A single-talent man, supported by great self-confidence, will achieve more than a ten-talent man who does not believe in himself. The mind can not act with vigor in the presence of doubt. A wavering mind makes a wavering execution. There must be certainty, confidence, and assurance, or there can be no efficiency. An uneducated man who believes in himself, and who has faith that he can do the thing he undertakes, often puts to shame the average college-bred man, whose overculture and wider outlook have sometimes bred increased sensitiveness and a lessening of self-confidence, whose decision has been weakened by constant weighing of conflicting theories, and whose prejudices are always open to conviction.

Poverty and failure are self-invited. The disaster people dread often comes to them. Worry and anxiety enfeeble their force of mind and so blunt their creative and productive faculties that they are unable to exercise them properly. Fear of failure, or lack of faith in one's ability, is one of the most potent causes of failure. Many people of splendid powers have attained only mediocre success, and some are total failures because they set bounds to their achievement beyond which they did not allow themselves to think that they could pass. They put limitations to their ability; they cast stumbling blocks in their way, by aiming only at mediocrity or predicting failure for themselves, talking their wares down instead of up, disparaging

their business, and belittling their powers.

Thoughts are forces, and the constant affirmation of one's inherent right and power to succeed will change inhospitable conditions and unkind environments to favorable ones. If you resolve upon success with energy, you will very soon create a success atmosphere and things will come your way; you will make yourself a success magnet.

"If things would only change!" you cry. What is it that changes things? Wishing, or hustling?—dreaming, or working? Can you expect them to change while you merely sit down and wish them to change? How long would it take you to build a house sitting on the foundation and wishing that it would go up? Wishing does not amount to anything unless it is backed by endeavor, determination, and grit.

Webster's father was much chagrined and pained when Daniel refused a fifteen-hundred-dollar clerkship in the court of common pleas in New Hampshire, which he had worked hard to secure for him after he left college. "Daniel," he said, "don't you mean to take that office?" "No, indeed, father; I hope I can do much better than that. I mean to use my tongue in the courts, not my pen. I mean to be an actor, not a register of other men's acts." Sublime self-faith was characteristic of this giant's career.

Every child should be taught to expect success, and to believe that he was born to achieve, as the acorn is destined to become an oak. It is cruel for parents

and teachers to tell children that they are dull or stupid, or that they are not like others of their age. They should inspire them, instead, with hope and confidence and belief in their success birthright. A child should be trained to expect great things, and should believe firmly in his God-given power to accomplish something worth while in the world.

Without self-faith and an iron will man is but a plaything of chance—a puppet of circumstances. With these he is a king, and it is in childhood the seeds must be sown that will make him a conqueror in life.

If you want to reach nobility, you can never do it by holding the thought of inferiority,—the thought that you are not as good as other people,—that you are not as able,—that you can not do this,—that you can not do that. "Can't" philosophy never does anything but tear down; it never builds up. If you want to amount to anything in the world, you must hold up your head. Say to yourself, continually: "I am no beggar. I am no pauper. I am not a failure. I am a prince. I am a king. This is my birthright, and nobody shall deprive me of it."

A proper self-esteem is not a vulgar quality. It is a very sacred one. To esteem oneself justly is to get a glimpse of the Infinite's plan in us. It is to get the perfect image which the Creator had in mind when He formed us,—the complete man or woman, not the dwarfed, pinched one which lack of self-esteem, or of self-confidence sees. When we get a glimpse of our immortal selves, we shall see possibilities of which we never before dreamed. A sense of wholeness—of power and self-confidence,—will come into our lives which will transform them. When we rate ourselves properly we shall be in tune with the Infinite. our

faculties will be connected with an electric wire which carries unlimited power, and we shall no longer stumble in darkness, doubt, and weakness. We shall be invincible.

A Church Trinity.

S. S. Breese Stevens, manager of the Elmendorf Lectures tells of an old colored minister whom he heard preach in Richmond, Virginia, not long ago.

"It seems," says Mr. Stevens, "that the church treasury was represented by a deficit, and on this occasion the worthy colored clergyman's discourse was directed toward urging his congregation to make liberal donations. His remarks in part were something like this:

"'Now, dis yhere chu'ch needs jes three things, an' dey all begins wid "G." Dey's grace, grit, and greenbacks. De good Lawd sends us grace, I'se got the grit, and yo', my brodders, jes got ter rustle 'round fo' de greenbacks.'"

Cure Must Follow.

Dr. William Osler recently recited a quaint old cure for gout: "First pick a handkerchief from the pocket of a spinster who never wished to wed; second, wash the handkerchief in an honest miller's pond; third, dry it on the hedge of a person who never was covetous; fourth, send it to the shop of a physician who never killed a patient; fifth, mark it with a lawyer's ink who never cheated a client, and sixth, apply it hot to the gout-tormented part. A speedy cure must follow."

Remember the Maine Chautauqua, and make your arrangements to come to Popham Beach and spend two months with us, this summer, and we will all enjoy ourselves as we never have done before.

Helpful Thoughts for the Day's Trial

SELECTIONS

Keep in God's presence and remember His purposes.

Love God ever more and more and the guiding angels who help us.

Overcome in thought, speech, and act. Be happy and untroubled.

Put out our hand in the "perfect touch" of sympathy wherever we find response.

Remember God's promises and revelations to our individual souls in the perfect silence.

Do our work well and seek God's guidance in every detail.

Seek ever the Divine Consciousness as an abiding presence to think, speak, and act through us.

Fly to the Silence as a home and refuge when out of harmony.

Suggest good continually, and above all seek to externalize the Divine Image through cooperation of every function and attribute of being.—*Practical Ideals.*

Duty and its fruits.—Kindly actions begun from a sense of duty blossom into affection and afford some of the sweetest pleasures earth can bestow. Active industry, at first painful and arduous, unfolds our powers, and comes to be the source of keenest satisfaction. Purity of thought, word and deed, sought at first from a knowledge of its righteousness, comes at last to be the natural air which the spirit loves to breathe.

"I know not in history an individual so easily comprehended as Jesus Christ; for nothing is so intelligible as sincere, disinterested love."—*Channing.*

Not a leaf has ever fluttered down into

the dust and perished there but has helped to enrich the earth's soil, and not a lowly life in all the past has been lived purely and nobly but the world to-day is a little richer and better for it.—*J. R. Miller.*

"Let us then labor for an inward stillness, an inward stillness and an inward healing; that perfect silence where the lips and heart are still, and we no longer entertain our own imperfect thoughts and vain opinions, but God alone speaks in us, and we wait in singleness of heart that we may know His will, and in the silence of our own spirits, that we may do His will, and that only."—*Longfellow.*

Love worketh no ill to his neighbor; therefore love is the fulfilling of the law. Rom. 13:10.

"It is not what he has, nor even what he does, which directly expresses the worth of man, but what he is."

If you are true to God, you will find that there is a life of the soul that pales all others in its exceeding glory.—*Robert Collyer.*

"The happiness of your life depends upon the character of your thoughts; therefore watch well over them, and entertain none that are contrary to purity and truth, so that if your soul were laid open there would appear nothing but what would bear the light, and call up no blush."

There is but one true, real and right life for rational beings, only one life worth living in this world, or any other life, past, present and to come—and that is the Eternal life, which was before all

worlds and will be after all are passed away—and that is neither more nor less than a good life; a life of good feelings, good thoughts, good words, good deeds—the life of Christ, and of God.—*Charles Kingsley.*

There is only one way by which more power can be obtained, and that is by waiting on the Lord in confidence, in obedience and in patience. In this attitude of heart we shall change our strength, daily getting new strength, and getting more—perhaps consciously or perhaps unconsciously—until the day of testing comes, and find that in the time of stillness we have been endued with “more power.”—*Rev. W. Y. Fullerton.*

When ye pray, do not say I, me, mine, but we, us, our. Not my Father, but our Father. Instead of teaching in abstract phrases the duty of intercession, the Lord so weaves it into the structure of this prayer that no man can use it without becoming a priest and pleading for his brethren.—*F. B. Meyer.*

In the time of Jesus, the spirit was at hand, and it continued to perform wonders for centuries; but when the Christian church began to seek temporal power and establish a kingdom in league with the ways of this world, the spirit departed, and miracles ceased. In a few souls, here and there, during the succeeding centuries, there were manifestations of higher power, but the way was not prepared for the great coming. But now, the spirit is at hand again, and with greater power than ever; more souls than ever before feel its power and discern its glory; and there never was a time when so many souls could demonstrate the life and presence of the Most High. But what shall we do with the promise of the hour? Will we perform a few miracles, and then seek to convert the spirit into worldly power, as the early

Christian church did? Will we commit this same wrong and grieve the spirit away as it was done in that age? Will we do this, and defer the great awakening to another thousand years hence, and possibly plunge the whole race into centuries of darkness because of our sin against the spirit? Centuries and ages are in our hands; what we do with the light and the power that is now in our midst will determine the destinies of hundreds of nations and millions of souls for many centuries to come. Do we realize the magnitude of our position? Do we realize our divine responsibility, and are we going to demonstrate our power to perform the great task placed before us? These are questions we must answer now. We are our brother's keeper; we are responsible for the joys as well as the sufferings of the race; and what we do for the race will return to us after many days.—*Eternal Progress.*

God Is.

God is Omnipotent; no power greater than God. *Infinite power!* not to be measured by finite mind. When I affirm that *I am* the child of God, I am affirming my oneness with this infinite power; and I affirm that God's omnipotent Love is my protection. If I am complying with the law—“*Love God with all my heart, mind and soul,*”—no thought of finite mind from whatever source can touch me. Our God is omnipotent—present everywhere at the same time.—omniscient knows everything. Add to that omnipotent and we are the safest people, the happiest people, and the bravest people in all the world, because we know the meaning of the infinite God of Love and His promise which is from everlasting to *everlasting* to protect those that love Him.—*M. E. I. I.*

The Old Scotchman's Prayer.

Prayer is a simple but a real interchange between the child and the Father in Heaven. The child asks, and the Father gives. Many books have been written on the "Philosophy of Prayer," but not one has made it any clearer than our Lord's words recorded in Luke xi, 9-13.

Many years ago an old Scotchman, poor, pious and hard of hearing, lived where he seldom heard a sermon. Learning that religious meetings would be held for several days at a distant place, he journeyed toward it on foot.

On his way he fell in with a young man, and, as he was also bound to the meetings, the two walked together. As they came nearer the meeting-place it seemed good to them to halt behind a hedge and offer prayer. The old man, a child when he knelt before God, prayed thus:

"Lord, ye ken weel enough that I'm deaf, and I want a seat on the first bench, if ye can leave me have it, so that I can hear thy Word.

"And ye see that my toes are sticking through my shoes, and I don't think it is much to your credit to have your children's toes sticking through their shoes, and therefore I want you to get me a pair of new ones.

"And ye ken I have nae siller, and I want to stay during the meeting, and therefore I want you to get me a place to stay."

The young man, shocked at the old man's familiar way of praying, gently suggested that it was hardly the proper thing to approach the Almighty as a child would a father.

"He's my father," replied the old man, not accepting the suggestion of irreverence; "I'm weel acquainted with Him,

and He's weel acquainted with me; therefore I take great liberties with Him."

When they arrived at the large tent in which the services were held, it was full. For a few moments the aged man stood in the rear of the congregation, making an ear-trumpet of his hand to catch the preacher's words.

His strained attitude of attention at last attracted the notice of someone near the pulpit. The old saint was beckoned forward and given a seat on the front bench.

During the prayer the old man knelt. The reverential posture attracted a lady's attention. She saw his worn-out shoes.

"Are those your best shoes?" she asked, when he had resumed his seat.

"Yes but I expect my Father to get me a new pair, very soon."

"Come to me after the meeting, and I'll give you a new pair."

At the close of the service she conducted him to her house and gave him a pair of shoes.

"Will you stay through the meetings?" she inquired.

"I would, but I'm a stranger in the place, and have nae siller."

"You are welcome to make my house your home as long as you care to remain."

The young man learned of his aged friend's good fortune. And he learned more—that even a child's earnest, simple direct requests are not irreverent when made to the Father in Heaven.—*Youth's Companion.*

Place yourself in the middle of the stream of power and wisdom which flows into you as life, place yourself in the full center of that flood, then you are without effort impelled to truth, to right, and a perfect contentment.—*Emerson.*

Surgery Triumphant.

Dr. Slash performed a famous operation
On a stout and wealthy patient who
was ill.

And received the universal admiration
Of the medical profession for his skill.

He laid the patient out (he loved to do it)

And said "Although the malady is hid,
'Tis an interesting case. I'll look into it."

So he opened up the patient and he
did.

Beginning with a vertical incision,

He neatly drew the floating ribs apart,
Then made a careful cardiac division

And sewed a patch of canvas on the
heart.

Finding nothing here that merited atten-
tion,

Around the lungs he cut a graceful
curve,

And as a Spartan measure of prevention
He tied a bunch of tissue with a nerve.

Then on the patients brain he operated—

A further fine example of his pluck—
And his very modern methods demon-
strated

By removing the appendix, just for
luck.

With practiced haste he sewed the man
together.

Two weeks passed by—two weeks of
anxious guess,

While the world of science cogitated
whether

They could call the operation a suc-
cess.

Then Dr. Slash performed the amputa-
tion

Of a generous ten-thousand-dollar fee.

They said, "A most courageous operation
And successful to a marvelous de-
gree!"

—Wallace Irwin, in *Life*.

Natural laws, which are the angels of
the Most High, and obey His mandates,
are rolling on the time when the "child
shall die a hundred years old" (Isaiah
lxv.:20), when sickness shall fade from
the world and with it the sins of the
soul. Then men shall stand up with no
sickness in the body and no taint of sin
in the soul. My hope for the human
race is bright as the morning star, for a
glory is coming to man such as the most
inspiring tongues of prophets and of
poets have never been able to describe.—

Emerson.

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Mexicans Who Worship Images.

A village in Mexico of 1,000 souls, not one of whom had heard of God—such is the story told by the Rev. S. G. Inman, a minister of the Christian Church at Monterey.

Nestling in a deep valley, twenty-five miles from Saltillo, and shut off from the rest of the world by high and impassable cliffs, the pure Indians have lived for generations, still worshiping their stone and wooden images and utterly unlearned in everything pertaining to a supreme being, according to Mr. Inman, who has written to friends in Mexico City concerning this strange find. Santo Domingo is what the town is called, though why and wherefor none of the elders of the village could tell. It had been called that for generations and more, and they did not know the significance of the words.

It was by accident that Mr. Inman stumbled on the quaint and curious village, hemmed in by precipitous crags. He was riding overland toward Saltillo when he came to a deep cut in the mountains, which he followed, and which led to the town of Santo Domingo. White men had been there before, and the sight of the missionary was no novelty to the pure Indian descendants that thronged round his horse and offered their hospitality—poor, but the best they had. After partaking of it, and ascertaining through the guide who accompanied him that the Indians knew nothing of a God or a Creator of all things, the minister deemed it best to hold some sort of a meeting and give spiritual instruction. This could not be accomplished at the first trip, and Mr. Inman returned to Monterey, where arrangements are now being made to hold regular meetings there and instill

some Christianity into the descendants of the aborigines.—*Mexican Herald*.

Take Time to be Loving.

Few of us mean to hide our Love from the children or husband. It is only because we are so busy—so busy. We must do everything in the very quickest way, and at the same time keep planning and thinking of how all those other things are to be done—and so Love is crowded out. I sometimes wonder, dear mothers, if we are not nearly all making a mistake—if it would not be better to let the children's clothes be not quite so fine, the dinner plainer—yes, if need be, even the sitting room table go some day undusted; but so make time for the loving word and smile, the gentle, thoughtful deed, the lingering touch and caress, the something that will show the Love in our hearts. Never a day passes but each one of us is near someone who is starving—not for food, nor wealth, nor fame, but for Love. Even the little children in our homes are hungering for the loving word and smile. If we can but take time to give these, they will be remembered long after our elaborate dinners, our stylish dresses, our spotless houses, are forgotten.

Let us think the matter over carefully and look at it squarely. Do we, because of over-much sweeping and dusting in our homes, because of magnifying the importance of having each thing always in its proper place; and above all, of keeping the house nice for strangers to see—do we in any way lessen the joy for any of the dear ones in the home? Do we bake and dust and work to "keep house" for strangers and let "our own" go homeless? For where Love is not uppermost, there can be no home, only a house.—*Mothers' Magazine*.

There are a great many in this thought, who are in constant fear, especially in other branches of this so-called science. They fear what we term evil thought, malicious thought. You must know that such cannot hurt you, it is impossible. You cannot be hurt. Commit your ways unto the Lord, take your protection under His wing, ask, seek and knock, as you are told, then trust God Almighty and He will bring it to pass, absolutely. Do not have any fear. What can hurt you, if God sustains you? If God's love is over you and covers you, and blesses you, it is impossible for anything to hurt you. You must simply trust God for everything and you will have everything.

This science is as simple as a-b-c. All we have to do is to get our hearts pure, honest, sincere, upright, filled with love and good; then commit our ways unto the Lord, trust and go on as happy as larks, singing as we walk along the pathway of life in the sunshine of God's love, not fearing. Fear nothing, God Almighty sustains you and protects you in everything. A thousand can fall at your side and ten thousand at your right hand, but no evil can come near you. How full the Bible is of evidence of this Truth and how full are our daily lives of evidence of this Truth! Fear not, for God is Omnipresent Love.

If you would increase your spirituality, increase your power of love, seek earnestly the gift of love. To love anything or anybody is so far to love God, for He is Love. The love of the infinite is in the heart that has a tenderness for flower, beast, or child. It takes a great soul to be a great lover. The only way to increase the joys of love is to expand the power of the spirit.—*J. Ll. Jones.*

Anything that was ever created by God cannot be lost. Ultimately, in the sometime, somewhere, every spirit will be brought into the knowledge of the Truth which makes you free and the passing so-called from this world is no more than simply taking off your coat in one room and passing into another and going on with your work. I, personally, do not believe in death because God never created it. I believe in eternal life, and I believe in the spiritual image and likeness of God. I believe it is for us to fill our hearts and bodies and minds, with this everlasting energy of the truth of eternal life which will make us vigorous and give us eternal life. I believe that is for each one of us, and I believe, furthermore, that the only thing that causes death in the world is this universal thought that there is a time once appointed when man must die.

You remember when our Saviour went down into His own country that the historian tells us that the unbelief was so strong that it was impossible for Him to overcome it, and He could not do many mighty works because of that unbelief. This universal thought is a power that must be overcome. If the thought today in the minds of all the world was that there was no such thing as death and that all was life and there could be no death, and never would be another death; then we would have the millennium here, and it will come when we all become imbued with the thought of life eternal and eternal life.

The smallest things become great when God requires them of us; they are small only in themselves; they are always great when they are done for God, and when they serve to unite us with Him eternally.

We are permitted to make the following extract from a letter received by a member of the Evangelical Christian Science Church, Divinely healed after a long and critical illness:

"How thankful I am to know you are well again, growing stronger in faith and physical condition. God's goodness was most convincingly manifested in your recovery and I do not wonder you feel you would like to proclaim it from the very housetops.

I have been attending a Mission held by Arch-Deacon ———. Many of his thoughts were directly in our line. His ideas of not growing old and no death of the soul, only decay of its transient tenement, were most beautiful and every hearer was charmed. Bishop Sabin found the spiritual discernment of the Scriptures, gave it forth, and Christ-men are extending it; not as Scientists, but as Christians. It has taken the world a long time to rightly interpret Christ's teachings, but the great work is spreading.

Thanks for the NEWS LETTER. We "Sabinites" are growing stronger and have our little circle. Our Rector is preaching this doctrine as of old, nothing new, but it impresses the people whether in old or new dress. If we (you and I) could have been taught in this beautiful school all our lives how different we might have grown!"

When we ask for what we want of God, how do we know what to ask for? A great many persons who make prayers say, "I do not get an answer to my prayers because I may have asked amiss."

How do you know how to ask, so that you may know, you are asking only for what you are entitled to? How many have an idea of what to ask for? A great many of you have the idea. You are entitled to what God has, aren't you, because you are His heir? Now what has God? He has all this. All that is here. It is good, isn't it? Therefore, you are entitled, when you ask God for anything, to ask of Him all that is good, perfectly good. In order to know that you are going to receive that for which you ask, you have to comply with the rule that our Saviour has given you when He said, "Whatsoever you ask in My name, believing, that shall ye receive.

Health is a matter of personal responsibility, and its assurance depends upon the individual's obedience to the voice of God in his Soul. It is what God desires and tells you to do, and not what He tells someone else to tell you. God's commands are direct. Cultivate the Spiritual hearing and the Spiritual seeing. Cultivate the thought of justice and integrity, and then live these. It may be difficult at first. Old habits are not easily effaced. But if you would be whole there is but one way to accomplish it, and that is to practice what you believe and profess to be right.

Do you believe in the Fatherhood of God and the Brotherhood of man? Mere belief in electricity does not make an electrician; mere belief in Christ does not make a Christian; mere belief in justice or integrity does not make one just or honest. Belief is passive. Works are active. Belief plus works is the living testimony of one's faith.

I might as well mention a thought or two in regard to *materia medica*. It is well known that the Evangelical Christian Science Church has no fight against medicine, not a particle. Frankly, I will say to you, so far as I am concerned, I do not take medicine, I do not need it; but, suppose one of my friends should come to me and have in his or her mind that he or she needed to take a dose of medicine. I would say, "Take it, I have no objection to it." Certainly take it, if you want to. It won't hurt you and if it was a case of contagious disease of any kind, like smallpox, scarlet fever or other contagious diseases that are termed contagious, I would insist absolutely upon a doctor's being there to treat the case. Not that I would care anything about his help, but it would be in compliance with the law of the land.

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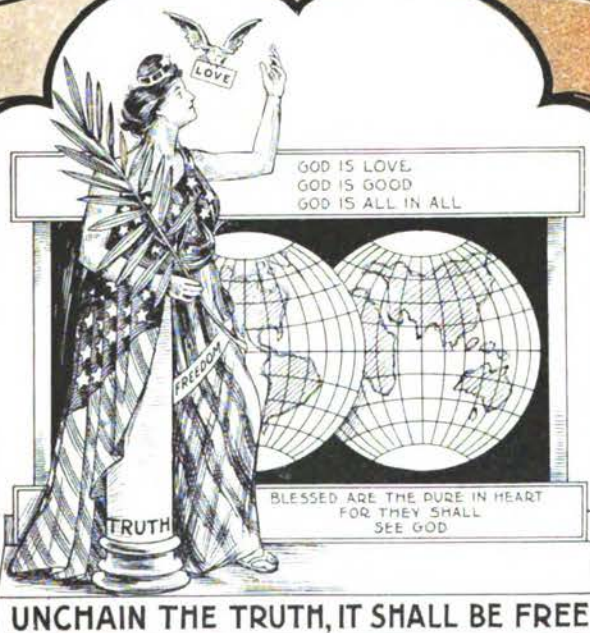
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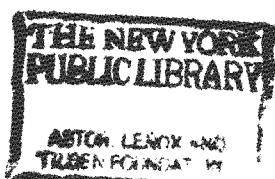
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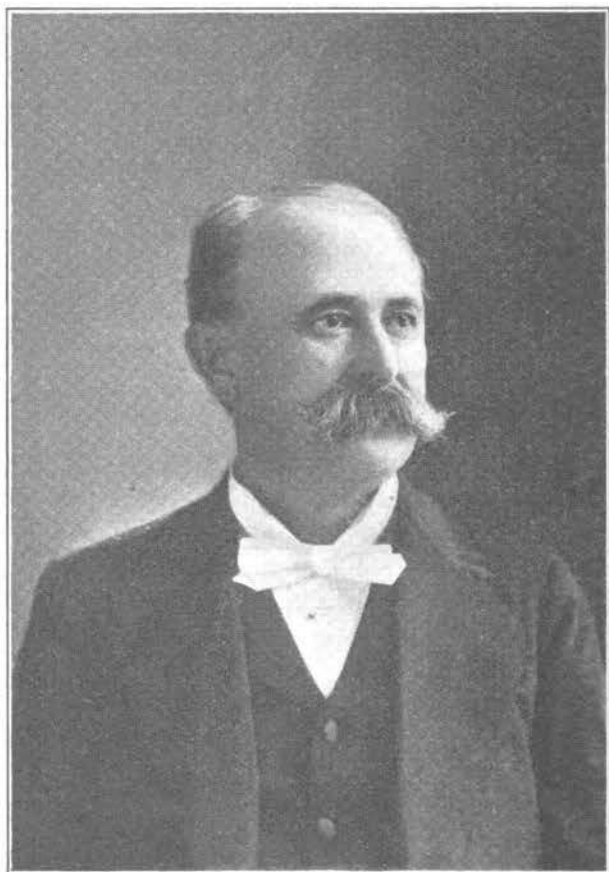
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Vol. XI.

APRIL, 1906.

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BISHOP OLIVER C. SABIN.



VOLUME XI.

WASHINGTON, D. C., APRIL, 1906.

NUMBER 7.

Lecture—How the Religions of the Earth Have Been Established.

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church,
Sunday Morning, December 24, 1905.

THE subject this morning is, how the religions of the earth have been formed. Of course, for lack of time, I can but touch on this subject.

The first proposition that I may lay down, and history sustains, is that all man-made religions owe their success to the sword. The first history of any religion we have is that of what is known as Brahminism. In dealing in historical reminiscences of these earlier dates and ages, the best we can do is to go over what historians have done, and consider the approximate time in which these religions existed. In doing this you will find a very great variation of opinions in regard to the dates of these religions.

Brahminism is supposed to have been established from five to seven thousand years before the Christian era. Orig-

nally it was established by the Aryans, who came from the steppes of Asia down into India, overran the country and conquered the people by the sword. These Aryans, coming, as they did, from a cold climate, a sterile soil, had been necessarily inured to hard living and hard knocks. They were a strong, vigorous, self-reliant people. You will find that characteristic in all of the hordes of people who came from that nursery of nations, from that northern climate and far eastern clime in Asia. These hordes, later, overran Russia, the German Empire, The Slav Empire, Greece and the Roman Empire. They even pushed their armies down to the very gates of Hercules, the straits of Gibraltar, and were only stopped because of lack of soil to walk upon. When we speak of the country

from which the Aryans came, of course, we speak of it in its vastness, three or four thousand miles wide, and four to six thousand miles long. The Aryans found in India a very dense population, the people being simple in their habits, much enlightened and generally intelligent people, yet not war-like. The Aryans overran this nation and made slaves of them.

At this time each Aryan family had a god in their own home. The father with a family was the god of the family, he was the one they had to worship. After they got down into India and overran the country, and subjugated its people, this class of Aryans formed a closer association and created in themselves a class of gods who must be worshiped. Later priests there were who did all the worshipping for the people. By this manipulation, they bound that people in a compact religious slavery that for five thousand years has continued, and, as we have direct testimony, they have been thus dominated without a change. The system of castes or classes established in India is something wonderful, and today it is the same as it was five thousand years ago; perhaps, as far back as we have any history. The people are classified as to their trades. If one of these people of India was a shoemaker, his sons and daughters were compelled to marry into a shoemaker family. If he was a tailor, likewise, and so with all of the trades and classes and castes. In their religion, they are held as with a very vice by the priestcraft tyranny.

I suppose, in all the world, there never was a more bigoted system of slavery than exists today in India and has existed for at least five thousand years through ecclesiastical usurpation. The people are held in bondage by this original war-ring class. Their great weapon is and

always has been the fear of reincarnation. I cannot go into this subject, except to scratch the top, but I may say that for every crime they committed, for every misdemeanor, or for every stepping aside, there was a penalty fixed in reincarnation. For instance, if one of these people stole the money of a priest, the penalty was that he was to be reincarnated one thousand times into the form of some reptile or disgusting animal; and so on, for every crime there is a lesser or greater punishment. The highest crime known to them was to take the life of an Aryan priest.

This religion that was established by the sword and held over the people by the sword, until after superstition obtained control, held the people fast. Buddhism is nothing more or less than a reformation of Brahminism. A characteristic of Buddhism is that it is not distinguished as the formation of a new and great religion, within itself.

The next religion to which I will call your attention is what is termed the religion of Confucius. Confucius was a Chinese philosopher, born of a good father and a good mother. He became a teacher and a philosopher and his teachings were not approved of by the authorities that were, and he was banished for a while. It is thought that Confucius, in his banishment, traveled to all the various courts of Asia, but, by-and-by, he was recalled and he was placed in greater honor and his teachings were much sought after by the titled youth of that nation. But nobody ever thought that Confucius was establishing a religion. The idea never occurred to him that he was establishing a religion. He never taught them one word of the hereafter; he never taught them one word of the existence of a supreme being, but he based his teachings and the establish-

ment of his philosophy upon three great principles; first, loyalty to the crown; second, loyalty to your father and mother; third, absolute honesty.

After his death, a Chinese emperor concluded it was a very fine religion for the crown to establish and the doctrine of Confucius was, by a royal edict, made the religion of the Chinese empire and it was thus established by the power of the sword and the law.

The followers of Brahma and Buddha number perhaps four hundred million of people today, the followers of Confucius, perhaps, nearly half as many. They overran, to a greater or less extent, China, Japan, and the other oriental countries adjacent thereto.

The next human religion that I will mention is what was established perhaps five thousand years before Plato, Aristotle and those earlier philosophers. It was established earlier than five thousand years before the age of Plato, who lived some four or five hundred years before Christ. It was called the religion of the Magi, and later on Zoroaster was a philosopher and reformer of that religion. This religion covered Persia, Arabia, Egypt and all the quasi-oriental countries of the West. It was established by the edict of the crown, of the king, by power and by force, and that was the religion we read of when Nebuchadnezzar had his dream. The wise men were called in to interpret the dream and they could not do it. That was this religion that furnished the three wise men who came and worshipped at Jesus' birth. They were "the wise men of the East." They were soothsayers, astrologists. Later on arose the vile practicers of the Secrets of the Brothers of the Shadow, giving out thoughts of evil, thoughts of destruction, thoughts of death through what was termed in Ori-

entalism, Black Magic and kindred evil systems of thought transference.

The religion that I will next call your attention to is the religion of Mohammed. Mohammed was born in Mecca some 571 years after the birth of Jesus Christ. His father was poor. Notwithstanding that, his uncles were very powerful and they dominated the country in and around Mecca. Mohammed, at an early age, was put in charge, in connection with one of his uncles, of a caravan that crossed the desert of Arabia between India and Mecca. In this caravan, there was a converted Jew who knew, of course, of the Bible of Moses, and this Jew, while he was a converted Mohammedan (in reality was not converted at all). But he believed in the one true and only God. He taught this philosophy to Mohammed, clandestinely, as it were. Mohammed became saturated with the idea that there were only one God, who was supreme. The more he thought and studied this idea, the more convinced he was that he was the prophet of God Almighty and that he was sent by God on the mission to preach this gospel. He talked with his uncles and they all frowned upon him.

In the meantime, he had married a very excellent woman. She believed in him and advised him to preach. She was very wealthy and gave Mohammed ample means. He commenced to preach the gospel in its purity. He taught Love, honesty and uprightness, and for three years taught much of the same religion that Moses taught and at the end of three years, he took account of stock, we might say, and had twenty converts. I think that is about as many as I had at the end of one year. I do not think that we need be discouraged.

There was a combination formed against Mohammed to kill him and he

had to get out of that country. A secret compact was formed among the families of power. One of each family had taken an oath that they would kill Mohammed. He, with two of his men, his future generals, escaped in the night. Instead of going towards Medina, he went in the opposite direction and hid in a cave. His pursuers were after him. They came to this cave, and a spider had made her web over the mouth of the cave and had her nest in it. So when the pursuers came to the cave, they said he could not be in there and they went on and left Mohammed free. That night he and his followers got their camels and went to Medina. It took them several days to get there, and then he established headquarters, as a sort of rendezvous for caravan robbers. They were outlaws themselves and other outlaws came to them. The city of Medina became, more or less, so to speak, a home for outlaws. So true did this become, and so many of the caravans had been robbed by Mohammed's followers and these robbers, that associated with him, that the authorities at Mecca organized against Mohammed for the purpose of destroying him. Although they before that always destroyed the robbers, Mohammed, by his intrepid bravery, during the battle, so infused his people with courage that they were victors.

Then Mohammed had a vision. That vision was a voice which said: "By the sword you shall conquer." He also had a vision that those who were killed in battle would go immediately to paradise, and would have all the goods the gods could send them. In other words, to take the whole philosophy and promises into consideration, death became a very desirable thing, and history gives us the story of the most intrepid valor, in the followers of Mohammed, that is given

in the annals of any people that the world has ever seen. While in three years he had but twenty followers; under the doctrines "of the sword and by the sword you conquer," Mohammed and his successors overran all of Asia, to the confines of India, Arabia and Asia Minor. took Constantinople, and the country along the northern shores of Africa, conquered everything, crossed the gates of Hercules at Gibraltar, into Spain and for more than four hundred years, held sway in Spain, and were not driven out until after long and bloody wars.

Here is a thought, in passing, that occurs to me as very singular. This religion of Mohammed was established by the sword and in its practice, is the most cruel, heartless religion in all the world. It is today the same as it was then. Anybody who does not bow the knee to the crescent was at that time subject to death, and would be today, if they dared to do it. Notwithstanding that these people were conquered by the sword, yet they still adhere to that same religion. Recently I was reading a history of Persia and there Mohammedism is in force. The Jew and the other religionists in the country have no rights whatever in the courts. A Mohammedan can do whatever he chooses. The Jew, or follower of Zoroaster, or any of those early religions cannot come into court and swear against the Mohammedan, not at all, and yet the people, notwithstanding these religions were forced on them, adhere to them today, which is most singular.

We have a religion which we follow that is established upon another basis. It never has had a parallel, and, in all the religions of the world, you will never find another that is established on the broad platform of LOVE, that Jesus Christ established—Love God with all your mind, might and strength and love

your brother as yourself. Upon these two fundamental principles of Love is broadcast the whole propoganda of the religion of Jesus Christ. While it is true that His followers had hardships, while it is true that His associations were mostly among the lowly and the ignorant, while it is true that Jesus, when He came, had to seek those whom he would send forth as propagandists of his work, and had to go to the fishermen of Galilee, those who were uneducated, yet notwithstanding these things, that very weakness has proven a strength, and the very fact that there was no dominating intellectual mind that associated with him, clears the surroundings of any doubt of the originality and truthfulness of the mission of Jesus Christ.

You can take all the books in the world and all the philosophers and all the codes of laws that were ever constructed, and you will seek in vain for a parallel to the Sermon on the Mount. It is the grandest utterance, the broadest and widest in its comprehension, the one that comes nearer to fitting the conditions of society in the high and the low, everywhere. It would have been a greater miracle, indefinitely greater, if a person could suppose that any human being could ever have constructed that and sent it forth, than to believe that it was Divine inspiration speaking through Jesus Christ, the Son of the living God, God manifest in the flesh. It is Divine, it shows you the way, and teaches you the road. If you study it and read it and ponder it, you come into the realization of its perfect truthfulness. You can do what Jesus did, you will be strong and the signs will follow as they did with the early disciples, in the propagation of their work.

We find that the believer of the Christian religion had hard work for many

centuries overcoming difficulties to get along and to be permitted to live, and yet it had the promise of the signs that follows as an aid. Everywhere the disciples of Christ went forth, preaching the gospel. The promise was, certain signs shall follow those who believe and thereby you can know them; they can drink deadly poisons, they can handle deadly serpents, and do a great many other things, among which, they can lay their hands on the sick and they shall recover. That was the sign of the Christian religion. During the first century that the Christian religion was practiced, as we are told by historians, it is believed it was taught to every people, preached to every people on the face of the earth. Man, with his sword came in, and in the fourth century, Constantine, by an imperial edict, established the Christian religion as the religion of the empire and in a great measure humanized its practice and destroyed its great spiritual force. During all the years from the fourth century up to the Renaissance of the Seventeenth Century, the Christian religion was kicked like a foot ball, here and there; but at all times, there have been those who were faithful to the real Truth, there have been those who had the signs following them, here and there, and there have been those who have had their hearts imbued with the power and Love of God Almighty and Love for their fellow.

The time was coming, spoken of by Daniel the prophet in the interpretation of Nebuchadnezzar's dream, when he told them that a little stone should be hewed from the mountain without noise and that was the Redeemer, which stone should roll on until its beneficent influence should cover the whole world. That stone is rolling today in its purity, and is expanding in all of its various

branches, and the Love of God is settling again in the hearts and the homes of men.

Love your brother as yourself is becoming the paramount thought with all true Christians and, as this fact advances and permeates the world, we become free. It is the Truth which Jesus Christ said should make the world free, love God and love your fellow. Square your actions upon those lines; let everything else go, but love God and love your fellow; in your associations with your brothers and sisters, see to it that you get on the other side, on your brother's side or your sister's side. Do not ruin them or rob them or injure them. Look at things from their side, as well as your own, and when the circumstances come up, ask yourself, under such conditions what would I wish done to me? Then apply the Golden

Rule, and do unto your brother as you would have him do unto you under like conditions. That is the doctrine which we adopt ourselves. Ours is the only religion that is not established upon the propaganda of the sword. Whenever the sword has touched our work it has proved a damaging fact, it has proved a hauler down. The time is coming and coming fast; thank God Almighty, it is coming fast, when the new heaven and the new earth will be here, when all shall learn to love God and love their fellow; and, when that time comes, the millennium will be with us, and we can look up and rejoice and thank God because sin and death and sickness and sorrow and all the inharmonies of life will vanish as does the mist before the advancing sunshine.

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."

What rules the world? Is it might? What rules the world? Is it Love?
Is it hunger that drives? Is it wit that thrives? Shall subtlety triumph or right?
Hunger drives and gumption thrives, and subtlety's envy's glove.
But knowledge and truth shall drive out ruth, and Love, in the end, is might.

—E. S. Martin, in *Scribner's*.

Lecture—In the Beginning.

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church,

Sunday Morning, January 14, 1906.

THE subject of the lecture this morning is "In the Beginning." Ordinarily, when we speak of the beginning of anything, we mean that it has its commencement there. But was there ever any beginning? Could there ever have been a beginning? God Almighty was forever and forever; never was created, because He always was the spirit, the life that goes through all the entire universe of endless worlds, systems of worlds upon the right hand and upon the left, before and behind, forever and infinite forever. God Almighty is there, Omnipresent, everywhere throughout this whole vast space and has always been Omnipresent, unchangeable, forever fixed.

When we talk of the beginning we must realize what we are talking about. Any religion or any philosophy that has not common sense attached to it is utterly false and is not true. When we read of the Infinite Mind, walking in the garden calling for Adam, "Adam, where art thou?" Adam, in the mean time, hiding behind some brush, he and his wife wearing a few fig leaves because they had eaten of a certain kind of prohibited fruit, we know that is not true, because it is false upon its face. Infinite God does not walk in the garden, Infinite Mind is unchangeable and fixed, and, when we read of God having repented of Himself, that He ever made man and

concluding to drown the whole outfit as you would drown a nest of rats, we know that is false upon its face, because Infinite Mind never repents, Infinite Wisdom never changes, but from all eternity forever and for aye, all is good all is perfect, all is in accordance with Infinite Mind.

In the beginning is a false statement. There never was a beginning and there never was a time when there was one particle less of substance of this earth in the universe, or in the universal world, than there is today. There never was such a time, because all things work in perfect harmony and perfect law. If you take a ton from this earth or a pound, in the degree that you destroy any of the substance of this earth, you destroy these universal fixed laws of gravitation and attraction. You would disjoint, so to speak, all the worlds of nature, and if it would be possible to blot out this world, it would make such an inharmonious condition that gradually all the worlds and all the systems of worlds would become inharmonious and they would come together like a flash and we would have one solid mass of inharmony.

You see, it cannot be; such thoughts are impossible. It shows upon its face that there never was a beginning. We cannot, in our finite minds, realize what it is to be forever and forever, but, by and by, God's wisdom will so fill us

that we will know and understand and will know Him, as He is, because we will be like Him.

This subject of in the beginning is one that has been a poser, so to speak, for all the philosophers of all ages. We had a class of philosophers along about five or six hundred years before Christ, in Egypt, who tried to establish a school of philosophy upon the thought of what the beginning was and from whence it came. One class of philosophers established the theory that all beginning came from the air, that the air was the first great cause, and that was from whence the beginning came. Another would say it was from the fire and yet another the sun and another this and another that. From these different systems there evolved the philosophy of Socrates, who came nearer the truth than anyone before him. He recognized the allness of God and the immortality of man, the child of God, and his disciple Plato has made it plainer than any other philosophy that has ever been written before or since, excepting that of those who have been enlightened by this religion of Jesus Christ. But Plato's philosophy, in its perfection, means that God Almighty is the beginning, that all is infinite mind and that there never was anything except as it goes to God. God Almighty never was created but forever and forever, Infinite Mind, the controlling thought, has existed.

The Mosaic thought, as we are taught by the Bible, about the beginning, putting it back 6,000 years unfortunately for the historians of that school is incorrect, as we have older histories of the world than that which Moses gives us. We have laws, creations, kings, kingdoms and histories farther back than Moses goes, if we are to believe

the Bible as it says in the beginning, being about 6,000 years ago. That Moses had the great germinal truth, that Moses was led by the thought and idea of the oneness of perfection of God, and that He was led because He trusted in that Infinite thought and Infinite wisdom there can be no question. The same law that led Moses will lead you and it will lead me or any other person, whether he has ever read or seen a Bible or not. Go to God Almighty, the Infinite thought, infinite mind, and lay down there in contrition a pure heart and a pure soul asking for the leading, and it will come, it matters not how one is taught or from whence he comes, because the laws that led Moses will lead him and because there never has been a change and never can be, for God Almighty, Infinite Mind, is forever and for aye, unchangeable and there cannot be any beginning.

In the beginning is today; it is now. There must have been some place to start from to ever have a beginning. Take a perfect circle, which represents the never-ending and there is no place in that forever and forever to place one particle of time. You take the perfect circle. You cannot make the integer so small that you can put one particle of a straight line in it. It cannot be done, it is a mathematical impossibility.

Today, now, is the accepted time; today is the day of salvation. *Give us this day our daily bread.* You never heard Jesus Christ asking for something in the future, or condemning the past. All is ever now, it is for you now. You live in the now. This idea of time has been injected into the family of man. We have something to count from wherefrom men and women count their ages. Every year as they go down this world

so-called, they put a peg or cut a notch in the history of their age, and each notch makes them one year nearer what? The end. As they fill their minds full of this advancing age and as they pass over what is termed the apex of life and come down the hill upon the other side, they prepare and fit their minds for this contemplated change, until finally they get to that point or period in life where carnal mind has said, "Now is the time for you to die," and they pass over the dam of death, a man-created dam, built and sustained by them.

In the beginning creation is TODAY. The onflowing of the river is made every minute. The river of today is not the river of tomorrow. The oceans of today are not the oceans of tomorrow. The currents are going on, absorption is taking place and a constant and perfect change, and "in the beginning" creation fills the vacuum. It goes on without change, and it has gone on for millions and billions of years; yes, forever.

I do not say that the earth does not change in its form, and I do not say that you do not change in your form, because you do. The earth is more or less changing all the time. Man is a constant, changing panorama.

His body of today is not his body of tomorrow. The body of this year is not the body of next year, but a constant change is going on, and it is for you to keep up the thought of wisdom, of infinite mind, and say what that change shall be to you and what its effect shall be upon you. If you hold that this advancing age, as it goes upon me, brings me gray hair, weakness and disintegration, SUCH AS I THINK will be measured unto me, but, if on the other hand, you hold the thought that you love God's Truth, that God Almighty created you in

His image and likeness and gave you eternal Life and that eternal Life is yours, holding the thought that the onward in-flow as you take this breath of life, as it comes from the great reservoir of God Almighty, gives to you wisdom strength, health, beauty, youth and makes your muscles hard and vigorous and strong; if you hold these thoughts that the incoming into you is perfection, in accordance with universal harmony and universal Good, the result will be that your body will respond to the thought, and, instead of preparing for that nameless man creation which we say is death, you are preparing for eternal Life and your body is indicating the change and you will become spiritualized and you will become strong and vigorous and you will become Christ-like. That is the beginning and the beginning is today. It is for you to see what creation will do for you. Will you be created by perfection or will you be created by imperfection and go down to death? That is the question for you.

Now, we must have more sense than ordinary people. We cannot be guided by error, we cannot be misled by error. It does not matter where we find it, error cannot mislead us because we have the realizing sense within us that God Almighty leads us and that it is His wisdom that speaks with us and through us and we know that there is no such thing as evil. God is all and God is Good.

If we look upon the negative side of this question and say that I am wrong, that the beginning is not now, then there was a time when there was no beginning, then there was a time when there was no existence. If there was a beginning ever, then there was a time when there was not anything. We ask what was there? Where was Infinite Mind?

Where was Infinite Knowledge? Where was the knowledge of God? Don't you see how absurd such a trend of reasoning is, and that it will lead you into the errors of the quick sands of absolute nothingness?

There is absolutely only one safe way and that way is to go, as we go; follow the infinite leading, of infinite mind and, if we find where error has been attached to us or saying, "Thou shalt," pass it on. Error is error, it matters not where it is. There is nothing but Infinite Life, Infinite Good, Infinite Wisdom and Infinite knowledge, Infinite Love, Infinite Life, unchangeable forever; and that is God Almighty and that is in the beginning now, forever now.

What such reasoning would have done for us a few hundred years ago you can all imagine. Some argued that the world was flat and, instead of the sun going around the earth, the earth turned upon its axis. What was the result? Ecclesiasticism burned some of them; some of them were burned with the books they had written as the fuel. This is ecclesiastical book-knowledge. It has been the curse of humanity ever since the human family has attempted to follow it, as well as a blessing. It has not only been a blessing, but it has been a curse; where we have been permitted to follow the true and holy sense of the Bible, as the Apostle tells us, to rightly divide the Scriptures, then it has been a blessing and the greatest blessing to the world. I do not know that there is a person in the world that has more reverence in accordance with his ability to reverence anything, than I have for the Bible. I think more of the Bible than I do of any book I have in my library, but in the Bible there is error, erroneous statements made by people who did not know what they were

talking about. But in it also and especially in the teaching of Jesus Christ may be found the greatest wisdom that the world has ever known. You find many of the same thoughts that He enunciated, thousands of years before His time. This golden rule was given out by Confucius some five or six hundred years before Jesus came. So with many thoughts along the line of the Bible. Brotherly love and reverence for the good were strongly laid out before Christ came to the world. What He ever gave before He gives to you and me, and further, He gives to us the realization of the knowledge that we are the children of the Infinite God. He gave us the true, germinal thought of love that enthuses you, fills you full of the Holy Spirit and makes you a master not only of surrounding circumstances, but of everything in the universe, and Moses, in his history of the creation gives you power and dominion.

How do we know these are true? We know they are true because we demonstrate them. Jesus said, "If you do not believe Me, believe me for the very works' sake," and I say to you and I say it to all the world, that any history or any religion or the claims of any people who are pretenders of the great infinite thought and infinite good that cannot be demonstrated is error. They may think they believe, but they do not in the sense that they think they are believing. Jesus Christ said, "You shall know the Truth and the Truth shall make you free." What is the Truth? The Truth is that infinite mind is all, that Jesus Christ is God's son, that we are the children of the Almighty God and that we are His heirs, all spirit and spiritual realization. When this Truth comes down into your consciousness it is

what we term the new birth. It is the realization, it is the perfection which enables you to see and to know what you are talking about and prove what you say by the signs following.

When the disciples were told by Christ, to go forth in His last command, He told them to go preach this gospel to all the world, and these signs shall follow those who believe, not follow those that go to preach, but those who hear you and believe you will have the signs that follow. What He told them is true today. Those who do believe have the signs following. There is no use to try to sugar-coat the

pill. If you haven't the signs that follow you must get down on your knees and pray God Almighty for the ability to believe, the power to believe and the desire to believe and keep it up like Jacob wrestling with the angel until you have received the answer to your prayer. Pray that God Almighty's power may come to you. Why? Because you have placed yourself in line with Infinite Truth and in harmony with Infinite mind. When you get there all you have to do is to hold open your hands and be filled with the blessings of beautiful harmony and perfect Love.

LEARN TO LAUGH.

It is a well known fact that every one fares better for having a good, hearty laugh. Laughter is a great health promotor, an explosion of laughter being extremely beneficial in driving away those oppressive clouds of care which sometimes darken the mental horizon. But while we advocate laughter, we beg you to be careful how you laugh. Keep the face as much in repose as possible so as not to cultivate wrinkles. If you laugh with the side of your face, the skin will work loose in time, and wrinkles will form in exact accordance with the kind of laugh you have. A person who is accustomed to suppressing his feelings generally has a deep line running from each side of his nose to the upper corner of his mouth which in time, extends to the chin, forming the shape of a half moon. The scholar's wrinkle forms on his brow, while a schemer's wrinkles come around his eyes. The woman who always wears a smirk will have a series

of semicircular wrinkles covering her cheeks. Learn to laugh properly. A good laugh is better than medicine. Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sickroom. Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows. Learn to stop croaking. If you cannot see any good in the world keep the bad to yourself. Learn to hide your pains and aches under a pleasant smile. No one cares to hear whether you have the earache, headache, or rheumatism. Don't cry. Tears do well enough in novels, but they are out of place in real life. Learn to meet your friends with a smile. The good-humored man or woman is always welcome, but the gloomy person is not wanted anywhere and is a nuisance as well.

Now are we the sons of God.—1 John iii: 2.

Lecture—The Liberty Giving Truth.

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church,

Sunday Morning, January 28, 1906.

THE subject of the morning lecture is THE LIBERTY-GIVING TRUTH. The majority of mankind, especially in these free United States, consider themselves free. Many of you would feel very much insulted if you were told you were the veriest slaves on the face of the earth. You would not believe a word of it; nevertheless, it is true that you are. Our Savior recognized this when He gave this utterance. *You shall know the Truth and the Truth shall make you free.* Ever since man has subscribed to the doctrine that there is life, truth, intelligence, substance, causation and sensation in matter and allowed those thoughts to dominate his life and his actions, he has been a slave, a slave to conditions.

A gentleman called upon me yesterday from the Philippines. He is one of the government's officers over there, and I recognized his position to be very similar to my own some eight or nine years ago. He was a perfect slave to fear. His particular master was indigestion. My particular master some years ago was the worst one perhaps, indigestion connected with other masters. That man no doubt, would stand up and be shot at and never flinch. I haven't a doubt of that. Or if necessary, he would go in and fight hand to hand, but here comes an enemy from the under side who hits, in accordance with the world's language, under the belt. Man, in his helpless

condition, has no power to prevent. If your food does not digest it brings on misery, misery brings on nervousness, nervousness brings on collapse and finally you are prostrated by this terrible fear of indigestion. You are a slave to that fear, you have no power to withstand it, you have no power to destroy it. Materia medica, in most of these cases, is perfectly helpless, because it is purely and solely a condition of the mind and medicine is not for the mind. Oftentimes, medicine is very good to those who are outside of this Truth for the relief of biliousness and ague and all those things, but, when it comes to the disease of the mind, a creation of the mind that creates conditions in the body of the so-called material thought, then those people are beyond the reach of materia medica; they cannot be touched; in other words, they are slaves to the fear of that disease.

Now, this Truth gives you the realization which makes you free. It frees you from this fear of sickness; you cannot have it. Why? Because you realize in your consciousness that God Almighty is Omnipotent spirit, that He pervades and fills all space, that everything that is is God and God manifest, that everything that is is Divine Mind and its creations, that everything that is real is created in the image and likeness of God; and when you come to realize that and

realize further that you are God's child, that you live, move and have your being in God, that fills all space, that you live in eternal and perfect life, that you live in eternal and perfect health, and that you live in eternal and perfect love, then when you realize these truths, you begin to realize who you are and what you are. When that realization comes to you and the realization of your connection and association with God the Father, you have the Truth which makes you free; your mind is free and when your mind is freed, this so-called body responds to the thought. You cannot have disease, you cannot have inharmony of any kind or character when you have this perfect realization.

There is another class of people who are great sufferers and great slaves to what we call sorrow. Because of the loss of friends or because of inharmonious conditions of life surrounding them, they are bowed down, many of them destroyed because of the loss of friends that have passed on. This Truth relieves you from that, and sets you free. You are no longer in bondage. Why? Because you know that you live, move and have your being in God, and there is no death for life is deathless and that your friends that have gone beyond, live, move and have their beings the same, in the same God, who centers everywhere and circumference no where, all living moving and having our beings in God. The veil, so to speak, that is thrown before your eyes so you do not see the loved ones, is but transitory, and, in the by and bye, it will seem so short that it will hardly be an instant in the career and the history of your onward and upward course.

Until you become thoroughly free, and until you become thoroughly saturated

with the Truth, you will continue to die and you perhaps will until you can realize it, but the time is coming and must come when the last enemy shall be overcome and that last enemy is death. There is no necessity of dying. God Almighty never created death, God Almighty never created sin, God Almighty never created pains or aches, but all He created was good. He created everything in His image and likeness, therefore you have eternal life, because you are like your Father, but, as long as you believe and are enslaved by this thought that there is a time appointed once for man to die, of course, you will continue to die until that thought is overcome, until that demon is destroyed, until this enemy shall be overcome as our Savior told us.

Our friends are not dead. They live, move and have their beings in God and they are going onward and upward and will forever and for aye, studying their lessons, becoming more proficient along the lines of God Almighty's science, until in the by and bye, some time, they will know with the infinite Mind, as God knows, because they will be like Him.

There is another class of people who are very much enslaved and that is this class of people who are afraid of poverty. I am not sure but that poverty, so-called, enslaves more than any other one kind of evil, unless it be sickness. The old saying is that you could catch a man's soul, if you would bait the trap with a five cent piece, and I do not know but that that is very true. It shows the love of money. The struggle for existence, the fight against poverty, the fight to keep the wolf from the door, is one of the greatest occupations of the human family, today. Wherever you look at man, as a rule, you find him engaged in the scramble for the almighty dollar, for fear

that some time, somewhere he will come to want, and the great majority of men hoard. I used to know a family, when I was a boy who, in the summer time, would dry their cabbages, etc., for winter and in the winter time they would sell the cabbages, fearful of the time when God Almighty would let them starve. They were always destitute in their own selves, they were always saving, saving for the time when God Almighty would go back on them.

Now this Truth frees you from that. Why does it? Because you are God Almighty's child, you are His heir. All that is good, and God has given you all He has. Therefore he has given you all that is good, and you do not have to wait until you die to obtain the heirship of God. That would be absurd, you would not need it. There is no sweet by and bye, but all eternity is now. You will live, if you should live for billions and millions of years in the now, there never would be another time with you but now. There is no tomorrow, there can not be, there is no yesterday for there never was one. It was always now and you live in the now.

Give us this day our daily bread. Our Father in Heaven, when the Israelites were in the wilderness, fed them daily with the manna, and they could not gather a supply today for tomorrow. Jesus said, consider the birds, they do not lay up in storehouses or build big barns and yet God feeds them. Look at the lilies and the grasses of the field, Solomon in all his glory was not arrayed like one of them, showing as he said, that you are of much more importance than the grass of the field and the lilies and if God takes care of them, how much more will He take care of you.

One reason why our Science is made

real, or you might call it an advanced step beyond the churches of today, is that we take everthing as real, that Jesus Christ ever said. We believe it to be real. We know that the contents of God's cornucopia of plenty is poured down upon our heads, now it belongs to us now, there is no time when God will go back on us; there can be none, because we trust, we believe what is said.

Jesus Christ has said, "Whatsoever you ask in My name believing, that you shall receive." God demonstrates that to be true when through asking in His name, believing, the answer is manifested. We prove it by the works and that is one thing peculiar to this science; there isn't a thing we preach that is not susceptible of self demonstration and, whenever any person attempts to palm off to you a philosophy or truth that is not susceptible of self demonstration. you know it is a fraud, a farce, because it cannot be otherwise, for all truth runs in parallel lines. There can be nothing false in this because we demonstrate that it comes from God. Jesus Christ said, "If you do not believe Me, believe Me for the very works' sake." The works demonstrate and, when He sent his disciples out and gave them their last command to go out and preach the gospel to all the world, He told them that certain signs should follow those who believe. You can know those who believe, the signs shall follow them and, among other things, they can drink deadly poison and lay hands on the sick and they shall recover; in other words, they can use the power and dominion which God gave them at their birth, at their creation. They have the full exercise of their perfect manhood and womanhood and in that exercise they have become free. It is the Truth, the liberty-giving Truth,

that raises man from the very dregs of sorrow, from the very dregs of poverty and from the bad influences surrounding him, from sickness and sorrow and lifts him up and makes him free.

He knows there is no time when God will go back on him, because He has promised otherwise. He knows there is no sorrow, because God is Love and God's love permeates all. He knows there is no sickness, for God is eternal life and eternal health and he is His image and likeness. All these beliefs of so-called sickness, sorrow, poverty, etc., are but in the seeming. When you come to have your mind set upon its right basis, then you can see the nothingness of so-called evils and they pass away from you.

This liberty-giving Truth fixes you so you do not sin, you have no desire to sin; all of the so-called temptations of carnal life have passed away, you have no desire to cheat your neighbor because God gives you all the money you want. You have no desire to do such things, for God's cornucopia of plenty supplies you; you have no desire to abuse your neighbor and be a scoundrel, because you know the heavens will close against you and, whereas you are walking in the sunshine of the perfection of God's love, you will be cast to the left hand, into the darkness and blackness of oblivion which is for those only who fail to acknowledge the Truth and follow God's love.

You cannot be righteous unless you follow in the footsteps. The footsteps are broad, the way is open and you are induced to go upon it by every conceivable kind of blessing. God blesses you, but, the very moment you step aside, you are whipped into the line of sickness, sin and every conceivable devilism that prevails in carnal mind, and it is very difficult to get back into the line of love and

good and blessings which God has for us. It is easy to do it, but it is very hard for one of us to consent to commit a sin. I would hate to try it.

Another thing, it destroys this disposition of anger, of devilism, of carnal mind, of slandering your neighbor, of lying, and the desire to steal and the desire for every other kind of evil, because God Almighty's love leads you in the paths in which you should go and you let Him lead you and it is a blessing.

This Truth gives us harmony, it gives us power, we all have the power, but this Truth manifests it and brings it to us because we know the Truth. You have no power, unless you exercise it and know that you have it. Jesus said, "You shall know the Truth and the Truth shall make you free." God created you and when he created you He gave you power and dominion over the earth and over the sea and over the beasts of the field and the fowls of the air and the fishes in the sea, and this power is yours, but, if you say "It isn't for me," you cannot have it. As long as you deny your power, you have nothing. Solomon tells us, "As a man thinketh so is he." You will never rise higher than the estimate you place upon yourself. If you are a Christian and are wallowing in the dirt and saying you are a worm of the dust and can imagine yourself the image and likeness of God, wallowing in the dirt though endowed with all power and all dominion, you are condemning yourself as being hardly fit to make room for the back logs of a good warm Hades. What kind of a Christian are you? You are simply destroying the God-given power that is yours. You have no more right to thus bemean God's image and likeness than you have to go out and steal your neighbor's horses. It is an absolutely

wicked religion that permits such debasement which destroys those who practice it. You have power and you have dominion. You know that and you know it comes from God and it is yours and you accept of it, and you thank God for it and you pray Him for wisdom and for spiritual understanding, that He will teach you how to utilize it to its utmost. Instead of denying it and denying it to yourself, if you do this, it is the liberty-giving Truth which makes you free. It will lift you up, make you great, make you powerful, make you the master instead of the slave.

I have time today to speak on but one other thought, and that is: How are we to obtain this? You cannot get it by sitting idle. It does not come that way. It is not the kind of religion that comes to you down through the roof.

I will illustrate this heart religion. Suppose, for instance, my friend here was out of the church and we were holding a protracted meeting and we all wanted him to join the church, and we would all think "Now, my brother, you are going to hell, sure, and you are just simply destroying yourself, because you won't join this church. All of us put our minds on him. What is the result? He feels all of our thoughts until he gets it into his consciousness that he is not fit to be saved. He is a worm of the dust, hardly fit companion for the devil himself, and when they raise the portals, so to speak, what does he do? There is the road to escape and he flees to the mourner's bench. He will get down there, and as soon as he gets down what do we think? We say, "Oh, thank God, our brother is saved," and we shout and clap our hands and we throw into the vibrations thoughts of love and joy. What is the result? We have lifted that burden of

care that he had upon his heart and filled him with the reverse, and he has all of the feelings of happiness and joy. He gets up and says: "I know I am saved, because I can feel it right here in my heart." Certainly he feels it, but from anything that he has received he does not know anything more about the liberty-giving Truth than the babe that was unborn—not one particle.

You can learn the multiplication table by study only. You never heard of any body being converted to the multiplication table did you? Did you ever hear anybody get up and say, "I am saved, for I have the multiplication table right in my heart?" Never. Of course not, and you will never hear of anybody getting down on his knees and getting up and saying, "I know this science. It has come to me." It does not come that way.

Our Savior was with His disciples for three years and yet, when He went away, He told them to remain in one place until the comforter came. They did remain in one place and prayed all the time until the day of pentecost was fully come. Then the Holy Ghost, the Spirit of Fire, the spiritual understanding, settled into the consciousness of every one of them and, as before they were cowards and denied their Master, the very same ones after this gift would stand up before the multiplied thousands and there and then declare unto all mankind the iniquity that had been committed against the Savior of the world and lift them up to this beautiful thought which would lead them upward and onward.

That is the religion that makes you free; that is the Truth which makes you free. It comes only from study, it comes only from teaching and you cannot get it in any other way. You are made a

reasonable being, God gave you power to reason and you have to use it, and you have to study it and you have to learn this philosophy and your logic and everything else along these lines. When you

do that you have the Truth which Jesus Christ says will make you free. "You shall know the Truth and the Truth shall make you free."

TREATMENT.

We thank Thee, God, our Father, that Thou hast laid our lives along these ages, that we live in the time of advancing enlightenments. God Almighty's Love is spreading throughout the world and the spirit of liberality and desire for the knowledge of and Love for the good is being more and more prevalent. We thank Thee that we are now in the free light of liberty in this blessed country, where all worship God in accordance with the dictates of their consciences.

We thank Thee, God, our Father, that we have reaped our crop of blessings and are not like the poor Russian who, to-day, is reaping the crop of centuries of cruelty, of barbarism, of humanity, of ignorance and of superstition. God Almighty controls and all shall reap; whether it be by nations or whether it be by individuals, the crop must be gathered in accordance with the seeds sown.

Permit us, oh God, and do Thou enable us as Thou dost, to sow the seeds of Love, the teachings that our blessed Saviour taught, and let us square our actions and harmonize our thoughts along the lines that He taught. Thou dost give us strength, Wisdom, and spiritual understanding that we may follow in the wake of the Saviour and do as He did and do as we are commanded.

Oh, Father, we thank Thee for this blessed day, the anniversary of His birth, and may we, oh God, realize more and

more the importance of His teaching, the importance of His life, the importance of His mission. Do Thou bless each one of us, now in this presence, filling our hearts with Love, righteousness, holiness and the desire to know the Truth, the Truth which makes us free. Do Thou give to each one of us the realizing thought and understanding that we are Thy children and that we live, move and have our beings in Thee, and that Thou dost lead us and lead us in the paths of righteousness and holiness and that we are thy willing children to follow as we are led.

Oh, Father, we thank Thee for all the blessings we have. We thank Thee for the blessings of the past year and the past ages, and we thank Thee for the buds of promise that now fill the tree of life, that is builded before Thee, and oh God, we will gather this fruit in its ripeness and Thou wilt lead us and bless us in the harvest.

We ask all through and in the name of Jesus Christ, Amen.

So long as we love, we serve. So long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend.—*Robert Louis Stevenson.*

God never works through a discouraged man.—*Moody.*

Teaching—Lecture No. 1.

BISHOP OLIVER C. SABIN.

Before the Evangelical Christian Science Church,

Sunday Morning, February 4, 1906.

TO THOSE of you who have heard my lectures on how to heal the sick, of course I do not expect to offer anything especially new; it is the same old story. Taught in any language or in any nation or in any clime, two and two make four. What we are aiming to teach is nothing new, it is as old as God. The principle is as fixed as the laws of gravitation and there is no variableness or changeableness in those laws, no more than in any other of God's fixed laws. This science is perfect and is as exact as any other science, but it cannot be understood by anybody unless he is taught.

Jesus Christ, you remember, picked His disciples out from the walks of the lowly, such men as He could get. Doubtless, if He had gone to the lawyers and the priests and the educated students and told them to "Follow me" they would have said, "Who are you?" and the same answer would have been given to Him as was given to Him in His own town, "That is the carpenter's son." Of course, they would not have followed Him. He went among the lowly, the uneducated, the people in the middle walks of life, saying to one fisherman, "Follow me," to another one, "Follow me, and I will make you fishers of men." He took them and taught them for three years, and among the last things He said to them was to go to Jerusalem and

there remain until they should receive the Comforter which He would send to them, the gift of the Holy Spirit. They remained forty days and forty nights, we are told, praying, in the city of Jerusalem for this something which was to come from God, and it came on the fortieth day, in the shape of the gift of the Holy Spirit. Without that gift, there can be nothing exact along spiritual lines. Now we are simply aiming to teach the Holy Spirit doctrine which was taught by the Apostles and taught by Jesus Christ.

No one on earth has a corner on this Truth. There are a certain class of Scientists in this country, who claim that God gave to a certain woman all of this Truth and that anybody who attempts to teach it is simply teaching that which he has no right to teach because it belongs to that woman as a financial asset. The followers of that class come into my church, they sit here and treat me all the time during my lectures. Every student that ever left that church and aimed to teach the Truth has been destroyed by malicious thought, excepting myself. God Almighty has sustained me and protected me. There are some of them in this church this morning, but they cannot hurt me, because I am teaching the Truth of God Almighty. It came to us from Jesus Christ; it belongs not alone to me, it belongs not alone to

you, it belongs not alone to this one or that one, but it belongs to the whole family of man; it is our birthright; it belongs to us and among the very last things that Jesus Christ told His followers to do was to take this gospel and preach it to all the world.

You may ask, in your mind, why is it that I, a stranger to many of you, should come here and attempt to teach you something. I never saw you before, many of you; why should I attempt to teach you? Have I any ulterior purpose in it? Do I want any of your money? Do I want any of your influence? Do I want anything you have? Certainly not. But every one who becomes possessed of this Truth becomes possessed of Love, the Love that goes out and reaches in and takes God Almighty first and makes Him the only one. That thought dominates your entire life and the reflex action of that Love is that you love all mankind and you love your brother as yourself. You have only a desire to do right and to do good, to throw out the life line, to enable your brother and your sister, whether you know them or whether you do not, to live in the light of this beautiful Truth.

It occurs to me again, to say, What is it that we are attempting to teach? It is this: it is the knowledge of the Truth that Jesus Christ said shall make you free, which will make you a master, make you the controller, enabling you to see all over the world your brothers and your sisters bowed down with sickness, with sorrow, with want, with fear. Everywhere this is the knowledge, this is the Truth which makes you free, and wonderful, and most wonderful of all is this, that what I teach you, you are enabled to demonstrate and prove by your own conduct, in your own mind, by your own acts.

God Almighty, when He created man, made us all His children, His Love covers us all, and He would not take one here and one there and one somewhere else to be His pets or His favorites. He loves us all and, whatever anyone ever had on the face of the earth, we have the power to obtain. It is for us to be or not to be as we desire. We cannot lie down and be stepped and trampled on, be in a lethargic state, going to sleep on our beat, so speak, but we have to study, we have to work. Nothing comes to you in this science, as well as in any other science, that is worth anything, except it comes in answer to persistent effort, let the effort be whichever way it may be. You can get nothing unless you labor, unless you work, unless you sow, for our Saviour has taught us that as you sow so shall you reap. If you sow indolence, if you sow carelessness, you reap a harvest of blank; if you sow vice and sin and wickedness and hatred, iniquity, you will reap the harvest of death. If you sow lessons of Love, of Good, and spirituality and eternal harmony along the lines of God's teachings, you reap eternal life and you reap it from now and forever. It is for you; you are the dictators of your own self, of your own future, of your own now, because as you sow you reap.

Here is a science that will teach you how to avoid every inharmony, in other words, it makes you the master. You are the slave today, slave to fear, fear of sickness, fear of poverty, fear of sorrow, fear of death, fear of the infirmities of so-called carnal mind—but this manumits you from it and makes you free, makes you the master, makes you the controller. Sickness cannot touch you if you are environed around and about by this Holy Truth. Error can never come near you, if you come to the realization of your allness in God Almighty

and that you are His heir. Sorrow cannot touch you, when you realize the Truth of the Omniscience and omnipresence of God Almighty's Love, when you know that it covers you as the waters cover the fishes in the sea. It cannot hurt you or harm you and death itself will be robbed when you come into the perfect realization of the Truth that life is deathless. But it is for you to say whether you will study or whether you won't. I throw you the life line, my Love goes out and it is broad enough to embrace all of my brothers on the face of the earth. I want to build my brother up, not only because I love to do it, but because I am following the commands of my master, when He said, Teach this Truth to all the world. We are teaching it.

While this audience today is not immense, yet, when those read, who will read what I say today, there is not a building large enough in the city of Washington to hold one-half of those auditors to whom my words will go. We are enabled, in this day and age, to literally follow the commands of our Savior when He told His disciples to preach the gospel to all the world. By the art of printing and of the various facilities, we teach humanity today all over the world from the very southern bounds of Africa to the frozen zone of Alaska. Into every nation that has a civilized flag over it, this discourse will go forth teaching the Truth. That is why I am here, and that is why I am trying to teach you.

With these preliminary remarks I want to take up, in as simple manner as possible, the lesson you have to learn. It is not made up of rhetoric and flowery speech or anything of that kind. It is simply made up of the plain a, b, c, Truths. You have to learn your letters then you learn to spell, then you learn to

read, and then you can go on up into the higher realms of rhetoric and literature, but you cannot jump into it now. Did you ever hear of anybody being converted to the multiplication table?

You may call this a religion. It is a religion, it is the natural religion, it is God's natural religion, and there is nothing in it but perfection; it is God Almighty's natural religion.

Now, that is what we are going to teach. First we must know who God is, second, who man is, and third, the language between the two. That is all we have to learn. If we can learn these three lessons well the rest is but filling in, filling up and making perfect.

God first, God is Spirit. The Apostle Paul says we cannot understand what spirit is, so long as we are environed by these so-called physical surroundings; we cannot understand what God is, but by and bye, He said, we would understand, because we would be like Him. We will know Him as He is, because we will be like Him. It is enough for our practical purposes for us to know what they have told us. Now, God is spirit, omnipresent spirit. That means spirit everywhere, under all conditions, under all circumstances, and God blesses us in everything and in every way and watches over us and takes care of us, spirit controlling, all as we live in it.

Now, this spirit fills every inch in this room, and every heart in this house. If there is any heart filled with malice, vindictiveness and meanness, God's spirit has nothing to do with that thought; that belongs to carnal mind, that belongs to the devil, but the spirit of God permeates all, and we can see beyond and through this carnal mind the perfect child that God made.

God is Love, omnipresent, perfect Love everywhere. Everywhere that is

there is Love. Take the fixed worlds in their space, God fills all, to the east, to the west, to the north and to the south, all is Love. Love fills every heart in existence and nothing but Love has any power. It is God's Love, it is Omnipotent and there is no diminishing of it. He fills me and He fills you with Love. We live in it and we are controlled by it. God blesses us all in the measure that we are receptive to His blessings. Therefore when we look to our Father, we look to Love. It is not that God has Love, but God is Love, the great thought, principle, whatever it is, that you cannot measure. Love is God; it is God in you and Love in you is all manifest, and all that is is Love and Love manifest.

The next thought of God, which is necessary for us to understand, is that God is Good, omnipresent Good, Good everywhere. If you realize the allness and perfection of Good, then you are in the enjoyment of what Good is. Good is everywhere, and if Good is everywhere there is no opposite, for God is all and Good is Good. There is no opposite and there can be no opposite; all that is, is Good, perfect. Everything that is, comes from God and God manifest. These carnal mind manifestations that come before you are false.

Take a person who is suffering with disease called fever, or any other disease. It is a false claim, it is unreal, it does not exist, it cannot exist, it exists only in the seeming, and is real to all intents and purposes for the person that has it until this realization comes in of the allness and perfection of Good. Then, when that comes in, it destroys this manifestation of evil. It destroys it absolutely. There is nothing but Good, all the universe is Good, everything that comes from God is Good; and, when we see persons who

are suffering from so-called evil, we know that God has no part or parcel in that.

When a person comes with a malicious thought and tries to destroy a person, you know that such power does not come from God. It is from the devil of evil. The Good of God Almighty destroys it and controls it and God's Love gives the power to withstand everything. So it is with every kind of sickness; the realization of the allness of Good destroys the so-called thought of evil, destroys it and annihilates it and there can be nothing but Good and Good manifest. You have to realize that and when you understand the allness of perfection of God, God manifest, throughout all the world, Good everywhere, Life everywhere, perfection, then you can destroy these so-called manifestations of evil.

Now, it is for you, my dear ones here, who hear me and for my readers to understand this, It is for you and when you do understand you can control these things. You do not have to take my word for it, or anybody else's word for it; all you have to do is to study the Truth, and God will manifest through you the Truth, the same as He will through anybody else. It belongs to you as well as to me. It belongs to us all, and if you have the determination to strive until you receive it, you will receive it, but, remember I warn you that whenever you start along the line of Good, along the line of Righteousness and of Love, trying to stand by your fellows and build them up, you are met with evil, you are met with evil under the guise of ecclesiasticism, under the guise of philosophy, upon the right hand and the left; but hold solid, hold firm and God Almighty will bring you out all right, the conqueror mighty, and nothing can harm you or injure you or prevent your teach-

ings and your work from being a grand and glorious success in the kingdom of Truth and Love.

It is for you to say and make up your mind what you want. If you want to be a disciple of Jesus Christ to learn as He taught, to practice as He practiced, to do as He did, come to these lectures and we will teach you and we will do it with Love, because we love all mankind, and

we love each one of you. Jesus says you may know my disciples because they are marked, so to speak. They love one another. Wherever you find any person with the spirit of God in him he is filled with Love, and no evil can come near him. If it does come it has no power. God's Love is in Him and it sustains Him.

ROBINHOOD'S BARN.

The meaning of this Barn seems to interest many. People seem to like to go round it, and to repeat their steps, as it were. A well-beaten path has an attraction for them. They feel sure of one thing—that with every step they have a different view-point. What is observed from these points of view is called knowledge. Their variety is claimed to be liberality, generosity, progression, receiving from a source foreign to self, not Omnipresent.

It is noticeable, however, that every one who is treading the path around the Barn is longing, hungering and thirsting for what is therein contained. He is dependent upon the fruit of its "bins;" but he expects to remain outside, in external beliefs and opinions, and pray for the possession of what it contains, and receive it at the hands of another. It is a long and tiresome path, and has made many a heart sick through hope deferred. Even some of us good Scientists, when seeming sickness comes, through suggestions from many plausible view-points, get into the well-beaten path that goes round and round the Barn no deeper than external beliefs. One thing essential to us all is to know that there is no entering into Faith, apart from hope, and enjoying the substance of what is

hoped for, but by going straight through the door into the Barn by the door, and then taking possession of what is therein. There is no quenching of thirst nor satisfying of hunger but by being fed of its possessions. *"I and my Father are One."* Here we have a view-point from which to observe all points truthfully, according to knowledge; where there is no more spiritual hunger nor thirst; where the Divine promises are fulfilled, and we are fed with the bread of life.

"I Am" is the Barn, the granaries, the grain. I am Being, in which all things are combined, lived and moved. I am the fulness. I am "indrawn." All things are in God, the Supreme Good. We are in the loving embrace of Love, which knows no fear; in which are no torments.

In going around the Barn looking for things to come to us, we ignore and therefore pass by the only door by which we can enter. The door is "I AM," which is my name forever. If any one enters by Me, he enters by the Truth of his Being.

"I am the way, the Truth and the Life." I am born that the works of God should be made manifest in me.

I am strong, fearless, loving and free in Christ Jesus.—*M. E. C. in Harmony.*

Recognition.

MRS. O. E. THORNILEY

Before the Evangelical Christian Science Church,

Sunday Evening, March 4, 1906.

TRUST in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths. Honor the Lord with thy substance, and with the fruits of thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine.—Prov. iii, 5-6, 9-10.

One of the first great principles in life is Recognition. When we undertake to learn or understand any of the great problems of this age, we, as a natural result, begin to look for the author or inventor. For instance, we take up a book to read, the first impulse is to look for its author. If we chance to see a painting or beautiful piece of art, we immediately ask, "Who is the artist?" and so as we go along, it is so perfectly natural to recognize the author; and then it is that we can begin to appreciate the grandeur or the magnitude of the object before us. Take, as another instance, the great mechanical devices—the great machinery, such as one of the great engines that propel one of those massive battleships, or, if you please, the mighty engine that draws a train of cars across the continent in from four to five days. We look at each of these in perfect amazement, and in fact, with awe. It is then that we are again led to discover the author. What do we find? In each and every instance we

find that it was *man!* with his wonderful genius and power and knowledge; not only the brain power, but the brawn and muscle; the whole of man had to take part in these wonderful achievements. Let us consider for a moment a few of the different processes by which these great machines were made.

First of all, the ore had to be taken from the mountain side, or from the bowels of the earth, had to be separated from the dross or worthless material; next, it had to be melted and made into the proper fineness preparatory for the machinist or mechanic. But even before the mechanic shall even attempt to shape any of this prepared steel or iron, the author or architect has this great engine so pictured in his mind that he can see it, as it were, moving, even before a single piece of the machinery has taken shape. There we have to begin to recognize the wonderful genius and skill that it must take to put into operation such a wonderful machine. But this is not all. The massive thing is now complete; it stands upon the track all ready to go, or upon the water all ready to speed out upon the mighty ocean; all is ready for the signal to go! But it does not go yet. It is powerless to move. It is perfect in every detail. But the power to move it must be received from another source. If it be electricity it must come from the power house or the great motor. The

connection must be made so as to bring on the contact; or if by steam, this must be turned on so that the great levers will be forced to turn and thereby start the whole machinery into motion. This is another power that must be recognized. These great engines would stand there forever unless this contact was made. This unseen power.

Now we, as the children of God, are far more powerful and more wonderfully made than either of these, for, when God breathed into our nostrils the breath of Life, this great Life giving current, the whole machinery was set in motion. No artist, no mechanic, no matter how great his skill, could ever devise or create anything so wonderful, so powerful, or beautiful. Now, as we have recognized the author, the artist and the architect, we have to leave these in amazement and go a step higher and recognize the author of all, over all, a higher power which is the source of all power and skill. Then shall we not be held in amazement when we stop and look at ourselves for a moment to recognize ourselves as being the most powerful and most wonderful of all of God's handiwork? And how that we have been deprived of this knowledge (have been standing on the track, so to speak) by omitting the contact or connection, which is recognition? For, after all, it is God who is all, in all, over all, and it is He that doeth all through us. Our souls are fully equipped with all of the needed supply, whether it be Wisdom, knowledge or power and Life, and we must touch the button, or the hidden spring of the hidden Life ere its refreshing streams gladden our lives; simple recognition of the power within us. All power comes from God, whether we as individuals recognize it or not. The greatest thing that we must recognize is Love, Love to God and to our fellow

man. Recognize that "God is Love," and that Love dominates our lives. Love right for the sake of right; good for the sake of good; love our enemies because it is the only way to overcome them. All is governed by Love in this world until man by his own will makes it otherwise.

Again, I think no truer, sublimer definition has ever been given in the world's history, in any language, in any clime, than that given by our blessed Master, Christ Jesus, when standing by the side of Jacob's well, to the Samaritan woman. He said, "God is spirit, and they that worship Him must worship Him in spirit and in Truth." God is spirit, the Infinite Spirit, the Infinite Life back of all these physical manifestations. We see this changing world about us, and of which all, including us, ourselves, is the body or outward form, the one Infinite Spirit which fills all the universe with Himself. So that all is He, since He is all. For as He is all, there can be nothing that is outside of, that is not a part of, Him. For in Him we live, move and have our being. He is the Life of our life, our very life, and that Life transcends us so that it includes all else. Every person, every animal, every blade of grass, every flower, every particle of earth, everything animate or inanimate, for God is all, and Oh, the stupenduous grandeur of it all. These same great spiritual laws and forces operate within us. They are the great laws of our being.

Men talk of having a soul! It is not that I have a soul, but that I *am* a soul. For as God breathed into my nostrils the breath of Life I became a living soul. We are also told that man was created in the image and after the likeness of God. God is spirit, and what then must man be, if that which the word tells us be true? He certainly *must* be spiritual. One of the great errors all

along in the past has been, that we have mistaken the mere body, the mere house in which we live while in this form of Life for a period—this we have mistaken for the real self; either we have lost sight of, or we have failed to recognize the true identity. The result is that we are looking at life from the wrong side; from the external, while all true life is from within out. We have taken our lives out of a conscious harmony with the higher laws of our being and we are going against the great current of the Divine Order of things. Is it any wonder that we find strugglings, the inharmonies, the sufferings, and fears that we behold on every side? But the moment we bring our lives into harmony with the higher laws of our Being, which is God and God manifest, we shall find that all of these things have taken wings; for the cause will have been removed; and as we look down upon the vista of such a life, we shall find that each thing fits into all others with a wonderful, a perfect, a divine harmony, and we shall learn to love as we never loved before. We shall find that "Love is God," for "God is Love," is ever with us in all of our undertakings, and that nothing will be impossible; for Love begets harmony, that the kingdom of harmony is now recognized, and is no less than the Kingdom of Heaven within.

With this awakening and realization one is brought at once into rapport with the universe. We begin to realize that this world is not such a bad place to live in after all, or as was first imagined. We feel the power of Love and the thrill of Life universal. Health in time takes the place of disease, for all so-called disease and its consequent suffering is merely the violation of God's laws either consciously or unconsciously. There comes also a spiritual power which as it is sent out is

adequate for the healing of others. The body becomes less gross and heavy, finer in its texture and form, and whereas we were to all appearances old and decrepit, the decrepitude passes away and the wrinkles smooth out. This so called matter itself, in time, responds to the action of these higher forces, and many things that we are accustomed to call miraculous become the normal, the natural everyday occurrences. And why should it not be so? For the great universe in which we live is just now as it was in the beginning, just the same. The great laws under which we live are identically the same; God the same, and working in His world now just as then, and will be forever, from everlasting to everlasting. The only difference we shall or do find is in ourselves, is that we fail to recognize God, as the Omnipresent, Omnipotent and Omniscient One.

The way to have righteousness in our consciousness is through the recognition of it as already existent, and eternally made and established. Men and institutions are forever trying to make something they call righteousness, as though an eternal principle could be made. What they make is only an imitation, a counterfeit—not the genuine article, for the genuine article is an eternal and unchangeable principle, eternally established. The everlasting principle of Truth cannot be made; it is all about us, and within us, ever awaiting our recognition. Eternal righteousness and unchangeable holiness is the Omnipresent Christ, the principle of Truth, which is forever established, and shall forever remain. Therefore, if we would have righteousness in consciousness, we must recognize the righteousness that is—the Christ within the Divine self—the son of God. We must recognize God. If we would be conscious of His Holiness,

we must recognize holiness within—the Holiness of the Christ which eternally is.

The key to Holiness is Holiness; the key to Divinity is Divinity; you are never to say, Lo here, or Lo there; all is within, all that you desire to be, the highest to which you aspire, already is, and lies waiting for your recognition before it can be made manifest to consciousness—before it can be your own conscious good. For by the recognition and realization of God, we become conscious of God. Therefore by persistently recognizing the Christ within, the great fountain of Love and Wisdom, we gradually unfold the consciousness of Love and Wisdom. It is now ours to put our trust in God for everything; for when this one-ness is realized and lived, all other things follow in its train; there are no desires that shall not be realized. For God hath planted in the human breast *no* desire without its corresponding means of realization. No harm can come nigh, nothing can touch us, there will be nothing to fear, for we shall thus attract only the good. And why should

we have any fear whatever? God is behind His world in Love, and with Infinite care and watchfulness, and working out through us, His great and Almighty plans. Let us then ever recognize God in all things and as in the text let us trust in the Lord with all thine heart, and lean not on thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths. So shall thy barns be filled with plenty and thy presses shall burst out with new wine. *God over all.*

O thou Eternal One! whose presence bright, all space doth occupy, all motion guide; unchanged through time's all-devastating flight; Thou only God! There is no God beside. Creator, yes! Thy wisdom and Thy word created me! Thou source of Life and Good! Thou spirit of my spirit, and my Lord! Thy Light, Thy Love, in their bright plentitude filled me with an immortal soul to spring over the abyss of death, and bade it wear the garments of eternal day. And wing its heavenly flight beyond this little sphere, even to its source—to Thee—its author there.

Build thee more stately mansions, O my
soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the
last,
Shut thee from heaven with a dome more
vast,
Till thou at length art free,
Leaving thine outgrown shell by life's
unresting sea.

—*Oliver Wendell Holmes.*

Testimonial Meeting.

Before the Evangelical Christian Science Church,

Wednesday Evening, February 28, 1906.

BISHOP SABIN: One of the sisters spoke, tonight, of the benefit of this Science to the children in school, and it occurred to me that that was a subject that I have never talked on and sent out to my students, and I thought it might be well to give a few remarks on that subject now, for the benefit of the children who may read this, wherever this magazine may go, all over the world.

This Science will help every child in school. Suppose a little fellow or a little miss has a hard problem in mathematics. Let him or her say, "God helps me and gives me wisdom to do this sum," and the child will find that he or she can do it right away. Suppose it is difficult for a little boy to write. Let him say, "God teaches me to write and how to write now, and write handsomely and prettily, and I thank Him for it in the name of Jesus Christ," and the lad will go right on and do his writing perfectly. If they are studying geography, or if they are studying grammar or any other of the branches which the little ones have to study, let them ask God to help them to get their lessons, saying, "Father, please give me wisdom and please give me understanding and teach me how to study and how to learn this lesson, give me of Thy wisdom, and I ask this of Thee now in the name of Jesus Christ." Or, they can make the prayer, in this way: "God Almighty does give me Wisdom and teaches me how to perform this example, or learn this lesson, or write

this article (whatever it may be), and I thank Him and praise Him for it in the name of Jesus Christ."

In other words, instead of running to the teacher asking how to spell this word or how to parse this sentence, or how to solve this kind of an example, let them affirm that God Almighty gives them Wisdom, now, to do this work and let them say, "Upon Thee, my Father in Heaven, I rely for Wisdom to do this and Thou dost give it to me now," and they will see the pathway cleared before them wonderfully; they will do their little work perfectly and if they will follow this rule all the way they will be the grandest scholars the world ever knew, because they will have their Father in Heaven to teach them all the time.

I can remember when I was in school while a youngster that it was very difficult to perform some examples in arithmetic. We called them puzzles, or catchers. I think it was catches, that we would call them. I used to use a Ray's arithmetic, third part, I learned all those catches and knew how to do them, and, whenever we got a new school teacher, in the country school house, I would take these examples to him, every one of them, and every one of them downed the teacher, because he did not know how to solve them, and he did not know any too much any way. But if the school teacher had been taught in the proper way, with the knowledge that God helped the teacher and the scholars, and both had

asked God for Wisdom and spiritual understanding, they could have done all these problems.

Now, of course, I am giving this as a practical thought to go out for the youngsters, every one, to learn their lessons by. In every department of life, I will say, whether you are in school or whether you are out of school, or whatever you may be doing, if it is making dresses, washing dishes, or sawing wood, whatever it may be, if it is along the lines of mechanics or along the lines of thought or of study of any kind or character, affirm that "God helps you and helps you now," and see how easy it will be done. If you are doing a work that is fatiguing to the body, affirm that "there is no such thing as fatigue, for all strength comes from God, and He gives it to me, now," and see how quickly this so-called fatigue will pass away.

In other words, from the babe in the school to the old person, so-called, you should take God Almighty into your confidence, ask Him for everything, trust Him for everything. Suppose you are working for a corporation or a firm, or for the government, or something else, and are not being paid as much wages as you should have. Affirm that God Almighty makes them pay you what is right. I received a letter from a friend

of mine out in Wisconsin, who is the head of a great concern out there. I presume he was getting a big salary, but was not getting the salary he was entitled to for the responsibilities he had. He wrote me and said that his salary had been raised and he did not even ask for it, but that he asked God Almighty.

That is the way it goes. You will demonstrate everything you want through Divine Mind. Do not ask humanity for anything, do not go around asking from this or that person, some one who is poorer than you are yourself, but go to the Divine Mind, ask your Father in Heaven for everything and trust Him for everything and I tell you, He will bring it to pass.

Now, I hope this little talk may be the means of teaching those little ones in school to learn their lessons well, through the help of their Father in Heaven. Take Him into your confidence, children, love Him and He will be your Father. He loves you better than anything else, and He loves better to help you get your lessons than you do to receive His help even, because God is Love and you live in it and you are His perfect children. That is the thought to hold, that is the thought that is true and will make you successful and free.

All are architects of Fate,
 Working in these walls of Time,
 Some with massive deeds and great,
 Some with ornaments of rhyme.
 Nothing useless is, or low;
 Each thing in its place is best;
 And what seems but idle show
 Strengthens and supports the rest.

—Longfellow.

THE PRICE OF A DRINK.

Five cents a glass! Does any one think
That is really the price of a drink?
"Five cents a glass," I hear you say:
"Why, that isn't very much to pay."
Ah! no, indeed; 'tis a very small sum
You are passing over twixt finger and
thumb,
And if that was all you gave away,
It wouldn't be very much to pay.

The price of a drink! Let him decide,
Who has lost his courage and lost his
pride,
And lies a groveling heap of clay,
Not far removed from beast today.
The price of a drink! Let that one tell,
Who sleeps tonight in a murderer's cell,
And feels within him the fires of hell!
Honor and virtue, love and truth,
All the pride and glory of youth,
Hopes of manhood, the wreath of fame,
High endeavor and noble aim—
These are the treasures thrown away
As the price of a drink from day to day.

Five cents a glass! How Satan laughed
As over the bar the young man quaffed
The beaded liquor, for the demon knew
The terrible work that drink would do,

And before the morning the victim lay
With his life's blood ebbing swiftly away.
And that is the price he paid, alas!
For the pleasure of taking a social glass.

The price of a drink! If you wish to
know
What some are willing to pay for it, go
Through that wretched tenement over
there,
With dingy window and broken stair,
Where foul disease like a vampire crawls
With outstretched wings over moldy
walls!
There shame in a corner crouches low;
There violence deals its cruel blow,
And innocent ones are thus accursed
To pay the price of another's thirst.

Five cents a glass! Oh! if that was all,
The sacrifice would indeed be small;
But the money's worth is the least
amount
We pay; and whoever will keep account,
Will learn the terrible waste and blight
That follows this ruinous appetite.
Five cents a glass! Does any one think
That is really the price of a drink?

—Margaret.

Laugh, Preacher, Laugh.

"Let me admonish the preacher to
keep the joke book at his elbow," says
Philetus McDowell, in the *Chicago Stan-*
dard. "Let not the preacher feel called
on to do penance every time he takes a
hearty laugh."—*Detroit News*.

Thou art an holy people unto the Lord.
—Deut. vii: 6.

The flesh-bound volume is the only
revelation that is, that was, or that can
be. In that is the image of God painted;
in that is the promise of God revealed.
Know thyself; for through thyself only
thou canst know God.—*Ruskin*.

"Train up a child in the way he should
go, and when he is old he will not de-
part from it."—*Proverb*.

Washington News Letter

PUBLISHED MONTHLY.

1329 M Street Northwest, Washington, D. C.,
U. S. A.

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Entered at the Post-Office at Washington, D. C., as second-class mail matter.

SUBSCRIPTION RATES:

Single copy, one year	\$1.00
Eleven copies, one year	10.00
United States and Canada	1.00
Europe, Asia, South America—in those countries in the Postal Union	1.26
Oriental Asia, with postage additional .	1.00

SINGLE COPY RATES:

One copy10
100 sample copies	8.33

ADVERTISING RATES GIVEN ON APPLICATION.

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Unchain the Truth.

The past month has been one of substantial advancement along the lines of our work. A number of new societies have been organized, new workers are coming into the field, and we feel encouraged because the workers in the vineyard of the Lord are multiplying.

Too much importance cannot be given to the thought that each one must do. If you lie back and let others do the work, pay the money, they get the blessings, and you lose it. For every good object that you have the opportunity to give money for, it is a blessing to you to give it, and you will have more money

for the giving. Every one should preach the gospel, some every month; they should send out books or papers to some persons, for as you sow you reap. He who pinches, gives sparingly, and begrudgingly, receives absolutely nothing from God in return. It is the free heart, the one who loves to do right because it is the right thing to do, the one who loves to do good because it is the proper thing to do, because he loves to do it, that receives the blessings. If Scientists could be made to understand this and to realize its importance, then they would receive the blessing which is now often denied.

For example, take the main church at Washington city; it has been nearly two years now since the subject of money has been mentioned. Whenever a bill is presented against the church or because of the church's progress, it is paid by the General Treasurer of the church and if there is any deficit, which there is every month, all such deficits are paid by the editor of the NEWS LETTER. We do not do this for the purpose of pinching other members of the church; they have the privilege to give, if they want to, but, apparently, many of them do not want to give; let somebody else foot the bills, and what is the result? The ones who foot the bills have more money, are more prosperous, and are better Scientists and receive more blessings than the ones who do not. In this work, there can be no compromise between right and wrong. You take a person who seeks for healing with the intention of beat-

ing the healers out of their proper compensation for their time, such people do not get any blessings from the healing. If they are poor and cannot pay, they are not expected to pay, but if they are able and they ask healers for their time in praying they should be willing to pay them for their labor, for our Savior said, "The laborer is worthy of his hire." There is a large number of healers connected with this church who do nothing else but pray to God for the healing of the sick, they depend entirely upon remunerations received for their time for their sustenance. God sustains them and sends them the money. Those who employ them and are able to pay should pay. God sustains them and God pays them, but if the one seeking the blessing, or desiring the blessing, would have it he must do his part and do it honestly. Their failure to do this hurts nobody but themselves. It would not hurt the editor of the NEWS LETTER a particle to pay all the expenses of the church, besides that to give wherever he had an opportunity of giving in the propagation of the Truth, because the more you give, the more you get. I give an illustration. A few years ago, a man came to see me, who wanted some help. I asked him how much money he wanted. He said that he wanted a dollar to pay for his room for a week, and about one

dollar and a half to pay for his food. I asked him if that would be enough, he said it would be plenty. I gave him the money and before night, just as though it has been handed to me from the blue sky, twenty-five dollars came to replace that two dollars and a half. All we have to do is to do right ourselves, and God Almighty will take care of us. It is not for us to dictate how God is going to do it. Let us do our part.

In the world, there are a number of men and women who are giving liberally towards the advancement and propagation of this Truth and every one of them is being blest with prosperity and the ones who give the most are prosperous in a wonderful degree, have more money than they ever had. Give and you shall receive; sow the gospel, preach it in every way possible, preach it by sending out the literature, books and papers, preach it by word of mouth, preach it wherever occasion occurs, let your life of Love be a living sermon to the beautiful doctrine taught by our blessed Savior, love God and love your fellow. Broadcast the Truth, throw out the lifeline and in the degree you do this, in that degree God blesses you with Wisdom and spiritual understanding and with righteousness, holiness, peace, opulence and with all harmony.

Lovingly yours,

Oliver C. Sabini.

Bishop.



MRS. MARY C. SABIN.

The False Coin.

MRS. MARY C. SABIN.

THERE are certain so-called followers of the New Thought, who take it on the sly. They believe in the Science in a manner; it may have healed them wonderfully and they may know that nothing but the Science had healed them, because all materia medica had failed, yet they fear what people may say, or that their business prospects may be injured, or their standing in society may be affected, and they carefully avoid making any public statement of their belief in God-healing or in this New Thought. All such persons are false coin, and they will reap as they sow.

Such persons are just as sure to lapse back into the old thoughts of materia medica, the belief in evil and the reality of sickness, as they are to live. It comes by irrevocable law. There is but one way for us to do. If a person would have this Truth, have its benefit, have the blessings which belong with it, and the prosperity which is attendant thereto, he must acknowledge it before the world, burn his bridges behind him, let the world know who he is and what he is, upon every convenient occasion, wherever the opportunity presents itself, without being obtrusive. Give the people to understand that you believe God's power is Omnipotent, you believe in the allness of Good and in the absolute non-

reality of evil; stick to it, and when you get sick, do not let the doctors control your thoughts and your fears and take the place of God.

Our Savior has said, "*He who is ashamed of me before men, him will I be ashamed of before my Father, which is in Heaven.*" It means that if you take this Truth into your consciousness, and at the same time are ashamed of it, or afraid of the jeers of humanity more than you are in love with God's blessings, you will reap as you sow; inharmony will be the crop you will reap, destruction and death will be your final reward and suffering along the lines of carnal mind; those are the handmaidens of such thoughts.

There is another class of so-called Scientists that approximate that of false coin; that is, those who will permit every little excuse to keep them away from their duties along the lines of the church. Our Savior said, you must preach this gospel. You have to do that, you have to do as you are commanded, and if because of a little rain or a little wind or a little something here or a little something there, you prefer to neglect your duties at the church, and your opportunities to go out and preach the gospel, you will reap as you sow. The reward of all such conduct is lapsing back into carnal

mind, and finally disintegration and spiritual lethargy. Such is the crop that is reaped.

Another fruitful source of the manufacture of false coin is this universal hunting around after every "ism" that comes along. Now, the true Scientist knows that his science is true; he knows that God does heal the sick in answer to his prayer and there is no guess work about it, to him. But, suppose he would be running after this person calling himself the second coming of Elijah the prophet, or this one, calling himself the second coming of Jesus Christ, or any of the thousand and one "isms" and heresies that are going broadcast over the land masquerading under the name of New Thought, hunting with avidity after something new, some strange gods, what is the result? The result is that all such lose their spirituality, they lose their love for the Good, and they lose their love for the church, and, as a consequence, they drop out and finally lose their power to heal. All such thoughts are false coin.

There is only one way for the Christian to do, that is to follow in the footsteps of Jesus Christ, learn the lessons He has taught us, study them; and the more you study, the more you will see the perfect science and perfect harmony, throughout His entire teachings. Ours is the church and the only church, so far as I know, that takes the words and teachings of Jesus Christ literally and carries them to their full extent and believes absolutely in His promises.

If you would be true, love God and love your brother; carry these principles into practical life, carry them into your every day life, your business life, your religious life, and in the degree that you succeed in doing this, in that degree you become more stronger and more perfect and all such are the true coin.

The Realization of Truth.

Learn of the unseen Good, the "All-Encircling Good that hems us about on every side. It presses upon us, more limitless, more inexhaustible, more free than the air that we breathe," "Out of it every need, every want, every yearning of humanity can be, must be, supplied."

"Desire itself" "is but God—Good—Love, knocking at the door of your consciousness. It is impossible for you to desire anything that is not already your own! It only remains for you to bring the invisible into visibility—to take of the everlasting substance what you will."

And how must you do this? Ask, and believe that you have! You have asked many times, perhaps, and have failed to receive. Why? You have failed to believe. In the asking and believing is the thing made manifest. Declare that it is yours! Expect it! Believe it! Hold to it without wavering—no matter how empty your hands may seem.

Affirm Everything that I want is mine! money is as plentiful as love—as absolute as the mandate, "Believe, and thou shalt have." "In the Encircling Good," "there is plenty of money—why, then, should you not spend it?" Realizing that as you "ask, and believe that you have!" the reply is manifest.

—Mary C. Sabin.

Lecture—Influence.

MARTHA E. VAN VOAST.

Before the Evangelical Christian Science Church,
Sunday Evening, February 11, 1906.

IN the 15th chapter of Matthew and the 18th verse, we find these words, *But those things which proceed out of the mouth come forth from the heart; and they defile the man.*

These words were uttered by our Saviour, when they were trying to catch Him on the question, whether they should wash their hands before eating, and this was His reply, that it was not what went into the mouth, but what proceedeth from the mouth. All we have to consider is what the heart and what the mind is, and what thought we will allow to influence us. If you go down to the river and take a boat and start for Fort Washington and leave the rudder, the running gear, or the guiding of that boat to fate or whatever comes, drifting here and there with every tide, every current, it will be a long while, if ever, until you reach Fort Washington. If you take that same boat and take the rudder and start straight, with intelligence, you will probably make a quick, direct trip. Now, are we guiding straight? I think God gave us, my friends, our reasoning powers, our mind, for just this purpose, that we may guide this little bark or ours along a direct course to our goal. Now, what is our goal? Every intelligent person desires to have a perfectly harmonious life, desires to have a life that is a success and that of the highest. Now, we all know

that there is no life that will bring us peace and happiness, but the one.

I think many of us have tried this little bark without the rudder, have tried this drifting about, to and fro, to our heart's content and are ready to firmly take the rudder and guide straight for our goal.

If we desire this perfect life of harmony, we can only get it from One Teacher. We never have had but One Teacher, and One Guide that promised this eternal life, this peace that passeth understanding, this light and life forever, but One Teacher. Isn't it safe to make Him the influence that shall guide us? If, in looking over our past mistakes, if in looking over our life, we are convinced that the road has not been right, that we haven't been on the right track, isn't it time that we leave that and decide that the one influence that shall teach us, shall be this one influence, this Christ our Redeemer. If we look to Him, after we decide that He shall be the influence, there is not much left for us to do, for we have His perfect example before us.

Before I reached this Truth, I used to honestly and sincerely desire to do right, and many times made the gravest blunders in my ignorance, and for those dear people who have not our Truth, we have only sympathy. We want all to come to this, to have this beautiful Truth shown

to them. Then we have the chance, at any rate, to study it, and learn for ourselves, and determine for ourselves, that no other influence shall guide us, shall teach us, then we may be sure of the result of perfect harmony.

I have many dear friends,—as you all have—that have not yet come to that position, that the Christ shall be the influence of their lives. We know perfectly what their days are to be. We know that when you allow any influence to guide you, you must be very careful or you will get into trouble. There are so many people who have very strong positive characters, that are absolutely entrenched in the I am, that will influence you. There is just where the Evangelical Church stands firm, and strong, on high ground. The minute that you have come to the conclusion that Christ shall be the influence to dominate your life, no matter how many, or how firm the characters may be, they cannot swerve you; not when you are entrenched with Christ, not when you are centered on Christ. Anything or one can swerve you until you get that center; you are just like the leaf on the stream, hither and yon; read this book and say, "Oh, yes, that is fine," and that will carry you for two or three days; read another book, "Oh, yes, that is great, that is a grand idea," and that idea will carry you a few days. You will meet somebody, who will tell you something, and you think that is the Truth and that will carry you a few days. You never get anything. Your life is a rudderless boat, drifting always, drifting. That is not good philosophy. No human being wants that sort of an existence. They want an absolute and perfectly direct course, but they have first to decide on where they are going, how and what they want. There is but one thing in my work in

which I lose patience, that is the person who really does not know, has not made up his mind, what he does want. If you just make up your mind and locate the thing, and then say what it is that you do want, you are pretty sure that you will get the result you are aiming for. If you have decided that you want Christ for your guiding star, want to be guided by the Truth, our Science will carry you straight and direct, no drifting, no hurry. You do not want anything but Christ. He will settle every difficulty that comes up, there is never a chance for you to worry for a minute, for you have always His life and words, they will always fit exactly as though they were made for that very circumstance. I have proven that for two years and a half.

After we have decided that the influence that shall dominate our life shall be that of Christ, then it is pretty evident what our influence shall stand for. It shall stand absolutely for the highest, the purest and the best. Sometimes, to mortal mind, that seems to cost a great deal—when it comes Sunday morning to get up at 7 o'clock and prepare your Sunday School lesson, and leave your home at 9:30 and have two hours' work. Well now, to some people, that is hard, and to do a little extra work in the afternoon and attend services at night. I remember one particular friend who always had a Sunday headache, and at night he had a backache and half a dozen other things that I do not want to put in the vibrations, all brought about by his *resting* on Sunday. But his idea of rest was to break every habit that he had formed in the six days; to get up at 9:30 Sunday morning, that was resting, and eat a hearty breakfast somewhere about ten, then lie around and read all the papers, the Sunday editions, until about 2 o'clock,

then to have a hearty meal and by that time the New York papers would be in. Then he would fill up on them and by night he was sick. Of course, he had broken every habit formed in the six days, and then he had read all those convincing advertisements of all these wonderful medicines, and he really thought something serious was the matter, and usually wound up the day by taking some patent medicine. Monday he began to feel better, got his thoughts into the regular channel, and by Tuesday he was ready for work again. That was his idea of a day of rest, and I have argued with him to give it up and take it up as a day of work, but never succeeded. The last time I heard from him, he was on the same old lines.

Now, my friends that is not the way to rest. The only rest that brings you happiness and peace is when your consciousness can tell you you are doing absolutely right and your very best, and generally that means that you are doing something for somebody else.

If our influence amounts to anything, we will live it every day all our lives. No one can be an Evangelical Christian Scientist without Love, and every eye is on him to see if he really believes that love God, love your brother; there are many eyes to watch him. I do not know how many times in the week I say to people. Do not look to us, Christ is our teacher; we are only humans, we are trying to follow in the Divine steps.

Our influence depends on our manner of living this Truth, and it is a grave responsibility, for Christ says, *If ye offend one of these little ones, it were better a mill-stone were put about your neck and you were cast into the sea.* Now, who are the little ones but just these people that are watching you and me, that are waiting to see us tested, see how we live

this Truth? It is a very high standard. I have had many of my old friends say that it was the highest, the purest Truth they had ever known, and I have realized it many times. I thought, when I first came to it, it could not be lived. "Tell me that I can think, that I can control my thought, and *must* control my thought." I learned that I could, but I have to stand at the portal of my mind ever watchful that no thought may enter but that of the very purest and best. That seems hard, sometimes, to carry into a business life, but it is done even there. You can carry this love of God into every niche and corner, into every business, into every profession. You have to change your old mode of thought, but it is possible for us to put this love of God into every thing we do, and we cannot live this Truth unless we do. Our influence, then, is not entirely for good, unless we live it perfectly. We might talk it forever, but we have to live it, if we want this influence to go out pure.

When we think of the wonderful power, even, of thought, that thoughts are things, and that they create the self, we almost stop in awe to think of the wonderful power that is given to us. This is our power. If we have absolutely pure, high thoughts, if we do absolutely right, our influence has gone out for good. Take it into your own life, and think of the people that you might aid in every little trivial thing. You meet a man and he does right, you will go back again. You say, there "That man was honest and I will trade with him again." If the man is not honest, you say, quietly, "Well, I do not know about that, I will not trade with him any more, I will go to another." It is so all the way through, in everything we do, this influence, we feel it always. Every person has this influence and he exerts it, whether he

will or not, that is one of the laws. We meet a person on the street, we feel this influence. We aren't always able to define it, but we feel it. I know once I had a lady in the house with me, and I could feel her when she left her room two flights above me, and I could tell you exactly the temper she was in, whether it was good or otherwise. We all exert this influence, and we want it to

be for Good. If we are Scientists, it must be for good. We keep our minds full of Love of God, Love of the right, desire to do the right, and this goes out to every human creature they feel our influence, and it is uplifting, and you cannot move in any direction that you do not help those you come in contact with, to live to their highest selves, their True selves.

THE MAINE CHAUTAUQUA.

That our readers may be informed as to our summer work, we thus early inform them that we have made arrangements to give another series of teaching lessons free at POPHAM BEACH, MAINE, commencing on Thursday night, the 5th day of July, and ending on Friday night, the 3rd day of August, teaching five lessons a week.

These lessons are absolutely free and will be the same, so far as we know, as are given here in our private classes, for which everybody pays \$50.00. This free Chautauqua course gives the opportunity to learn this Science and at the same time enjoy a summer outing, at substantially the same cost of board.

The conveniences at Popham Beach this year will be far superior to what they were last, as Mr. John H. Stacy has again assumed control of his own hotel, The Riverside, and it will be under his management. The terms for board are very reasonable, ranging from \$9.00 to \$10.00 a week, unless a person wants a large room by himself, which may cost more. All particulars can be learned by writing to Mr. John H. Stacy, Popham Beach, Maine, who will do what is right by everybody applying. I have known Mr. Stacy for over twenty-five years,

and have always found him an honorable, Christian gentleman.

The scenery surrounding Popham Beach is, to my mind, the handsomest that I have ever seen anywhere upon a salt water coast. The islands and adjacent lands are rocks covered with pines, shrubs, beautiful flowers and are picturesque in the extreme.

The atmosphere is all that one can wish for, being so far north that the heat of the tropics never reach it; the water of the ocean is cool, pleasant and invigorating, and those who are fond of bathing go into ecstasies over its exhilarating influence.

The fishing, boating, and yachting is excellent and unsurpassed. The prices for boats, if you wish to hire, are very reasonable, to what they are at other watering places.

Taken altogether, I know of no place where I enjoy myself so well, in the summer, as I do at Popham Beach, where I have been going more or less since 1880.

Write Mr. Stacy, as soon as you decide to go and have your rooms engaged, so there will be no disappointments.

OLIVER C. SABIN,
Bishop.

No Pleasure in Death.

DR. JOHN D. MILES.

FOR *I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye, Ezekiel 18-32.*

The writings of the prophet Ezekiel are plain and forcible, and the sole Truth is brought so prominently to view that it is not necessary to be a theologian in order to understand that God does not desire that His children should live in sin, and go down unto death. God created man in His own image and likeness, and breathed the breath of life into him and man became a living soul. Webster's definition of soul is the spiritual, intellectual and immortal part in man, thus the soul, or immortal and spiritual man, will live through all eternity.

In creating man, God made him a free agent, capable of self-control, with perfect knowledge of right and wrong, therefore when man departs from the path of rectitude, and deliberately sins, then he is responsible. God's laws are fixed, permanent, and unchangeable, they are scientific and philosophical and capable of practical demonstration. Anyone who is seeking the Truth, with an honest desire to live the Christ life, and to have the blessings that God would vouchsafe unto him, can test the matter for himself. As you sow, you will reap. Hold good thoughts for your fellow man, and you will have a crop of harmony. God will fill your heart with Love, and you will have health and happiness. But should you hold evil and spiteful thoughts against a brother, they will re-

vert back upon yourself, and you must suffer the penalty. Christ conquered man's last enemy, death, and God, in the words of our text, bids us turn away from our sins (keep the divine law) and live.

The voice of God is ever saying unto His children, "Seek ye My face" and although we have often transgressed the divine law, God is ready to stretch forth His hand to succor and save us. Can we ever be so blackened in sin and ungrateful as to doubt the Love of Him, *Who so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.*

The Bible is full of sweet messages of Love to man, assuring us of God's great and abundant Love for His children.

Here are a few quotations: *Follow after righteousness, Godliness, faith, patience, meekness. Only fear the Lord, and serve Him in Truth with all your heart. Sin shall not have dominion over you. I will be with thee, I will not fail thee, nor forsake thee. God hath not given us the spirit of fear. See that ye love one another with a heart fervently. If God be for us, who can be against us. The Lord is the strength of my life. He that overcometh shall inherit all things. The Lord will take away from thee all sickness. Ask and it shall be given you, seek and ye shall find. Love thy neighbor as thyself.*

What greater proof or assurance do we require of God's eternal Love than is given in the above quotations. We should

open our ears to hear the voice of God speaking to us in His word, and through the inspired writings of His prophets and apostles, we would learn the mysteries of the Kingdom of God. Jesus is to-day preaching to us in the Spirit, as plainly and forcibly as He did to the multitude while in the flesh, and we should buckle on the whole armor of God and as true followers of Jesus Christ, valiantly battle in the cause of Truth, knowing that Truth is mighty and will prevail, and that God is with us. We can say to sickness, sin and evil of every kind, get behind me Satan, we should look to God for Wisdom to guide us and strengthen us and make us successful in all our affairs of life, so that the religion which we profess with our lips may enter into all our actions, and transactions with our fellow man. It should be our daily labor to endeavor to keep the commandments, Love God, Love our neighbor. While exercising all diligence in our business and worldly affairs, we should also be watchful and fervent in spirit, serving the Lord, letting the faith which we have in our hearts manifest itself by our consistent and daily works.

God is ever revealing His wisdom and power to His children, through all the forms and movements of nature, and through our Spiritual sense we should see His Mercy, Holiness and Love in the Person and works of the Son who came into the world to show us the Father. We should heed the loving words of our Lord and Redeemer when at the pool of Bethesda, *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.

It is with man to live in Happiness

(Heaven) or to live in Misery (Hell). Nothing is impossible with us if we only have faith in Christ and believe in the power and dominion that God gave to us. By holding daily the receptive thought, we will put in operation an irresistible and Divine power that will bring forward the manifestation of what we desire. If one of you will each morning for five minutes, hold the thought that Love, Happiness, Health, Success, and Prosperity, are mine, I claim them, I expect them, I have them, you will be surprised to see how soon your desires will be manifest and come to you. Always remember that you are the child and heir of God, with power to demonstrate for whatever you need, exercise your power and dominion, live in Love with God and all the world; abolish all selfishness; don't take the advantage of your neighbor; remember that you are One with Power, Love, and Life. Discard all fear, despondency, and inharmony. Be wise, happy, and cheerful, let plenty of God's beautiful sunshine into your daily life and *Live ye for the Lord God has no pleasure in the death of him that dieth.*

Teaching Class.

On Monday evening, the 16th day of April next, I will commence the teaching of the last class of the season here in Washington, prior to the Summer vacation. Those who wish to take this class will please write or confer with me.

The object of these private classes, is to teach those who desire to make this work, more or less, their life work in teaching and healing. Tuition for the class is \$50.00 for the term, payable in advance. If any other terms of payment are desired, confer with me.

OLIVER C. SABIN.

How to Realize Spiritual Power.

By WALTER DEVOE.

In *Magazine of Mysteries*.

DO you want to feel the joy that is felt by freed spirits in Heaven? Do you long to realize a close communion with Divine Wisdom? Do you desire to cultivate your spiritual powers while yet in the flesh, so that when you enter the spiritual world you will have mastered the first rudiments of spiritual dominion? Let me give you the exercises and the words of Wisdom that the angels of power have given me which have awakened in me a great consciousness of my immortal nature here.

You now have wonderful spiritual potencies slumbering within your soul, but you imagine that you must lose your body before these divine forces will become operative. Not so! Knowledge and exercise of what you already have will unfold to you wonderful visions of spiritual power, and you may become conscious now of what the majority do not realize until after long experience in the freed spirit form.

You are a spirit now, and to realize it you have but to spend a little time daily thinking and feeling as think and feel the enlightened spirits who live in and express the love of the Eternal. It is joy to live as those who have become attuned to the mighty harmony that pervades the spirit spheres; that same harmony will pervade the mental aura of this world and bring great joy to humanity and the alleviation of all physical pain and want when the majority of humanity learn to live attuned to God

and the harmonious light and love proceeding from His presence. The darkness, suffering and ignorance in the world are but a lack of that glory of eternal truth that illumines all enlightened souls in the higher spheres.

How shall you begin to feel that light and that love? By expressing it! That light shines in your interior soul nature, and if you will you can feel that love for humanity, and the expression through your nature of those spiritual qualities will make you more and more radiant with soul light and power. As the steam radiator becomes warm in giving forth heat, so your nature will become warm with divine Love, which is the essence of power and dominion, by exercising Love toward your neighbor—there is no other way to grow in spiritual power.

For at least one hour each day lay aside the petty cares and disturbances of this earth life, and, if possible, go by yourself and create happy thoughts, fill your mental atmosphere with light and joy by affirming over the eternal realities of truth that you have learned, until the negative thoughts of this earth plane are replaced by positive thoughts; like those that pervade heaven. If one glimpse of the truth of endless immortality has given you a degree of joy, then you will realize more light and joy by affirming that truth over and over, until it charges your whole brain with positive uplifting thought, and through this thought—so radiant and beautiful in your mind—pos-

itively enunciated, will flow the heavenly Spirit of Truth to illuminate your mortal atmosphere and flow out in waves of light through you to illuminate hundreds of ignorance-darkened souls.

Do you not know that even the silent mental affirmation of divine truth will change the quality and color of your mental aura or atmosphere and create a light and peace about you that will attract higher and higher spiritual forces as your development continues?

Spirits are radiant and beautiful because they have learned to think truth and feel Love, and as their characters are transformed their light and power increases. Meditate upon these thoughts while you are alone in the silence each day; affirm them positively, as though you were preaching to a multitude in ignorance and your thoughts will go forth as a blessing to many souls; your secret word silently spoken will become a liberating force dissolving the darkness of error and making them free.

There is no death.

God is my immortal life and the life of every soul in the universe.

The light of eternal life is now dissolving all mortal beliefs of death and damnation.

The whole universe is pervaded by a glorious Love and Wisdom that seeks to heal, redeem and transform every one of its children.

My soul is vitalized by Love's eternal essence, and its light now dissolves all the gloom of mortal thought from my aura and makes me free.

The light and Love that glorifies all beings in heaven is now becoming known to spirits incarnate. This glorious truth will pervade all minds, and as its influence spreads it will bring the health, peace and prosperity to humanity that it has given to the inhabitants of heaven.

I will be true to this light. I will be strong in the spirit of Love. I will live and act as an immortal in all my ways, for the glory of the living, eternal truth.

The oftener the above thoughts are affirmed the more vibrant and joyful the mind becomes, and through this exercise of the mental and soul powers you will become a true medium for the Spirit of Truth, and your influence for good will become mightier as you thus penetrate the ignorance of the world with your illuminating thoughts of truth.

A Tradition of the Pueblo Indians.

Taos stands unique and distinct from all the other pueblos, and is unusually interesting to the students of ethnology. It is there that the eternal fire is said to be kept burning in the estufa, or underground temple, and there the priests climb daily to the housetops and gaze toward the rising sun, hoping to see the returning Montezuma sailing toward them on his eagle. The fire, it is said, was removed to this village from Pecos in the early part of the last century, when the latter was abandoned. According to rumor it is kept in a sacred temple built in the bowels of the earth and connected with the surface by hidden passages and labyrinths. The priests tend the sacred fire carefully, and, if tradition is to be believed, it has not been extinguished since Montezuma left the earth for his heavenly home. Taos was also the home of Kit Carson, the famous scout who led General Fremont through the wilds and whose name has been sung in many tongues. He lived and died in the little village, loved and respected by all the Indians.—*Southern Workman*.

Fear thou not; for I am with thee.—Isa. xli: 10.

A Letter from a Son to His Father.

This Letter was Written in Reply to the Receipt by Him, from His Father,
of a Copy of the Book "Christian Science Made Plain."

EDITOR WASHINGTON NEWS LETTER:

Dear Brother: To show you the result of following your advice—"TO THROW OUT THE LIFE LINE" whenever opportunity offered, I give you herewith copy of a letter just received from my son, a doctor who is now practicing in the far Southwest. Said letter was written in reply to my sending him a copy of your book "CHRISTIAN SCIENCE MADE PLAIN" which was the first and only book upon that subject that he ever read. While I knew that the soil was rich and would in time yield a bountiful harvest, I will admit that I did not look for such a prompt answer to the "good thoughts" with which I wrapped the pamphlet when I mailed it to my son. I did however commit that book unto the Lord and trusting Him fully, knew that He would bring to pass the desires of my heart. But here is the letter which speaks for itself.

"My Dear Father: I received the pamphlet 'CHRISTIAN SCIENCE MADE PLAIN' which I enjoyed reading very much. I want to say that it is practical and logical in every respect and one of the best and plainest things I ever read. I like Col. Sabin's reasoning very much for he certainly proves just exactly what he says and his arguments are facts to me. When a man proves anything to me

I am satisfied, for proof is what I want and will have. No doubt you are surprised to hear me make the above statement, for I have been practicing a system of cure for some time, where we prove just what we say in all cases, and as I am in the line for proof, I know proofs and facts when I see them.

"I know that I have the only system for absolute cures in the world, so far as man is concerned, but I want to say this, that Col. Sabin is as far ahead of us, as we are ahead of old-time medicine. It is so plain to me it is like a real picture a real thing—it is the grandest idea I ever heard, and the reason for it is, that it is the Truth.

"I fully believe if every one would follow the directions of Col. Sabin, they would live for all time they could not die, it would be simply impossible. The argument is real because it is the Truth. I think a great deal of the system I practice, but will say this much, I am coming to the city of Washington to take up this study of Divine Healing. Some time ago I would have said, that if I could raise the money, I would come, but now I say I will come for I know that God will take me; don't believe it but know it, and I know that I will make a leader in this work. If Christ made a statement He meant what He said, and if we do not take Him at His word—what do we make him?

"Give Col. Sabin my best regards, tell him I say, Permit me to take off my hat

to one of the grandest of great men—a real man.

Affectionately your son,

* * *

A Letter from Florida.

Jacksonville, Fla.

DR. O. C. SABIN,

Washington, D. C.

MY DEAR DOCTOR: You will recall the writer's name as it was of recent date you treated me for stomach trouble and headaches. This afternoon I have been reading some in your last NEWS LETTER and decided to write to you. First, I wish to say that I have not any more stomach trouble or headaches and that is an absolute demonstration of the "signs following." I have felt the symptoms of complaints frequently, but upon denial they leave, or rather I forget them until later, when it occurs to me that some hours previously I treated myself and had *immediate relief*.

Several nights ago I went to bed with a cold, but in the morning there remained no symptoms of it. I am telling you these things only to show you that through your teachings there is added one more being who is endeavoring to follow the teachings of our Lord and Master. But I am yet far from understanding the Truth as it should be known, and I ask you to please remember me and help me to learn, so God will give me Wisdom in such quantities that I can not only help myself, but be able to make life a joy for those who are about me. I have been a "doubting Thomas" for years, and it is indeed hard to feel sure that what I need can be had without worry or scheming after. It has only been a very recent date, not over six weeks, that I have knelt in prayer to God, yet he has already answered me

exactly as asked. Still I do not feel right some how. With your knowledge and wisdom you can tell me what I should do to overcome this feeling of unsatisfaction.

Yours in Love and Truth,

W—W—A—Jr.

Sunday, March 4, 1906.

My Symphony.

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, babes and sages, with open heart, to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious grow up through the commonplace.—*Wm. Henry Channing*.

Teaching Class.

On Monday evening, the 16th day of April next, I will commence the teaching of the last class of the season here in Washington, prior to the Summer vacation. Those who wish to take this class will please write or confer with me.

The object of these private classes, is to teach those who desire to make this work, more or less, their life work in teaching and healing. Tuition for the class is \$50.00 for the term, payable in advance. If any other terms of payment are desired, confer with me.

OLIVER C. SABIN.

There is no tragedy like a wasted life. If I could get the ear of every young man for but one suggestion, it would be this: Make the most and best of yourself.—*Marden*.

Pertinent Points.

By PEARL POINDEXTER.

Awaken the God within, and glory reigns.

Fear and faith spring from opposite poles.

Prayer presents a potent power for personal progress.

Antagonisms are destructive in their tendencies.

Ease and disease are twin brothers of humanity.

Reversed rules invariably produce opposite effects.

Faith is the foundation of all success—temporal or spiritual.

Consciousness is the totality of subjectively perceived mental processes.

Faith and truth form a strong team for speedy deliverance from error.

Malicious mental magnetism is a ravenous wolf arrayed in sheep's clothing.

The service of song secures sweet accord, while argument generates dire discord.

Dogma often awakens the deviltry, rather than the divinity within men.

The creative law of thought generates manifestations through expression.

Modern civilization is far from being free from the corroding dress of antique barbarism.

Our world existed in Divine mind long before it was expressed in form.

While all forms dissolve into their

native nothingness, life remains everlasting.

The ideal, is always steadily in advance of the real.

Evolution and involution are concomitants whose seemingly mysterious workings are closely allied.

Instinct and inspiration rise high above reason and argument.

Sleep is merely subdued consciousness, awaiting awakement, into the light of luminous perception.

Heaven and hell are located within the boundaries of man's individual environments.

The Voice of nature grandiloquently chants the glory of God's resplendent works, expanding throughout the infinity of boundless space.

The flaming torch of triumphant truth dazzles decadent error into the oblivion of its dismal darkness.

The law of protection evolves from man's understanding of the power of prayer properly directed.

Perfect health results from perfect propriety, or living in harmony with God's immutable laws.

Hope is the sheet-anchor of the despairing soul.

Evangelical Christian Science is reared upon the rock of Eternal Truth, to stand impregnable for all succeeding ages.

Ideas born during periods of darkness,

are destined to fade out, and become migratory, when subjected to the penetrating search-light of intellectual advancement.

Religions founded upon fear and mysticism will eventually disappear, as religions based upon Love and light cast their tendrils soothingly around men and women who seek Divine Guidance in the noon-day glare of Heaven's brightness.

The pages of the New Testament sparkle with bright promises of divine forgiveness, and spiritual advancement.

Christianity is the religion which ennobles character, through developing erring man's nature into the sunshine of divine Love.

The beloved Nazarene exalted woman, regarding her as the equal of man; and this, in an age when contrary views were held by most oriental communities.

Christianity contains whole fields of morality and hope which are not found in the narrow religions of Mohammed, Brahma, Confucius, or Buddha.

Despite carpings of censorious critics as to the divine authenticity of the canonical gospels, no discrepancy exists therein as to any essential fact, doctrine, or duty.

The precepts of true humanity find divine expression through the beautiful tenets of Evangelical Christian Science.

God never buys anything, but is forever at work; but if anyone does trust in work, he has yet to learn that he must trust in nothing but strength—"the self-existing strength only." The man has begun to be strong who has begun to know that, separated from life essential—that is, God—he is weakness itself, but of strength inexhaustible if he be one with his origin.—*George Mac Donald.*

Modern Devil Worship.

The dark forces, which science recognizes but does not define, exercise morbid attraction on minds of a certain order. In scores of temples they are worshiped under different names. I know a little temple in Bruges, where the followers of Lucifer gather, and not far from the Pantheon in Paris there is an altar to Pandemon. This may seem grotesque; perhaps it is, but it is formidable.

It need hardly be said that the rites wherewith Lucifer is worshiped are hid in much mystery. A couple of years ago I visited one of the "chapels;" it was in the Rue Rochechouart. The Black Mass, which I have no desire to describe, was celebrated. It was Friday at 3 o'clock. Over the altar was a winged figure of Lucifer, amid flames; he trampled under foot a crocodile—symbol of the church. A few days ago I found the chapel closed. Only after patient research did I find the new abode of the Satanists. Their chapel now is in a great new apartment house at No. 22 Rue du Rosseau, within the shadow of the Cathedral of the Sacred Heart on Montmartre. As of old, Satan is worshipped; every Friday the Luciferians gather. I could name many of them—men not unknown in the learned professions. Some of them have influence enough to secure now and then, a right of midnight entry to the catacombs; there, amid skulls and bones, with orgies I do not care to describe, they have worshiped the spirit of evil—calling upon Baphomet, upon Lucifer and Beelzebub and Ashtoroth and Moloch, with cries and wailing hysteria. This attempt to re-establish the worship of the fallen archangel is, I think, the most remarkable manifestation of modern occultism.—*Everybody's Magazine.*

All is Good.

By W. L. WHITMAN.

DIVINE healing is based upon the proposition, that "All is Good."

This is the corner stone of the entire thought.

God we know created all things, everything was created by Him. The apostle John puts it this way, "*All things were made by Him; and without Him was not anything made that was made.*" In the last verse of the first chapter of Genesis, we read: "*And God saw everything that He had made, and, behold, it was VERY GOOD.*"

We are told that "God is Good," and as He is the cause of all things, the creator, everything must be Good. It would be an impossibility for Him to create evil, His exact opposite. There is but the one source of all things and that source is Good (God):

God created man in His image and likeness, and He gave man the power of self-selection, self-control, He made him a free-will being with the power to make his own conditions. He gave him the power to go down into death, or up into Life, and man is responsible to himself, for the road he takes. He can take the wrong road, and have all the trouble in the world, with the misery and heart aches that go to make up the passage on the wrong road, or he can have a life of contentment peace and harmony.

Man as a race has chosen the wrong road, and for thousands of years traveled the way that leads to the City of Destruction. To arrest this downward fall of man and bring him or rather show

him how to change his way of living and thinking so he could have the right way, Jesus Christ was sent into the world. He was sent to save the world. The angel told Joseph, "*Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.*"

"*And she shall bring forth a son, and thou shall call his name Jesus for he shall save his people from their sins.*"

The idea that our Savior came to this world to suffer and die that He might assuage the wrath of a mad and jealous God is a doctrine that is so damnable that it is destroying the world, and did more harm to the word "Christianity" than all the infidels in the world. All the crime, all the iniquity, all the wars, and all the cruelty in the world that have happened in the years of modern history, can be traced to the thought that God must be vindicated through the death of His Son. This is all wrong; we might as well call it by its right name, it is a lie.

The barbarous teachings of Hell should not be permitted in any church on earth that takes Jesus Christ as its Savior. There is nothing on earth that will keep a man out of church as that doctrine will, and there is nothing that will harden his heart and make a hypocritical fiend of him as a belief in eternal damnation and the tortures of Hell. You don't have to believe this. Just read your history and you will see that every cold, hard-hearted devil that ever polluted earth with his presence was a firm believer in a future place of punishment for

the wicked, and I expect to live and see the day when the human race will look at the thought of hell and damnation as we do today at the heathens.

The doctrine of Jesus leads a man out of ignorance and the wrong road into Wisdom, wakefulness, knowledge, and into the right road. It awakens us to a realization of our Divine nature and relations. Through the teachings of Jesus we came into a realization of the kingdom within and the kingdom without. Through Jesus we come to a consciousness that we are all in eternal life, and that the Kingdom of Heaven is here. These are the states of consciousness that mean the upward road into life. Right here and now is the best place and the best time to enter the Kingdom of Heaven. Listen to the teachings of Jesus and learn to love and pray, and redeem yourself from sin, sickness, and death. This is the way out of bondage, out of pain and misery. We can live here and now in Heaven, or we can live in the fear and belief of hell hereafter. Remember you are a free being, and can make your own road. Which will it be?

God is Love, don't try to make Him anything else. God is Good, don't think there is anything else, there is not. All is Good, it just wants recognition.

The Home is Divine.

The home should be recognized as a divine institution, ordained of God's Love as the institution for which all others—State, Church, workshop, school—exist. We are in sad danger, it seems to me, of turning things upside down, of making that the chief thing in life which is only secondary and auxiliary. We talk about a life-work, life-task, life-missions, with easy flippancy, gliding unconsciously away from the chief task which God has laid upon the most of us,

the perfection of human society in and through the power of the home. Doubtless there are those to whom God has denied the joy of this task. One gathers from the words of St. Paul that there were moments when he felt more keenly this sacrifice than all the others incident to his mission. Yet even those who have no such "portion under the sun" would labor and suffer in vain if the home should perish from the face of the earth.

For the true measure of civilization—and Christianity is only a celestial civilization slowly working itself out upon the earth—the true measure of any civilization is found, not in its legislation, nor in its architecture, not in its poetry, nor in its politics, not in its industry and its commerce, nor even in its schools and churches, but in the extent to which all of them are made to contribute to the perfection of the family and the glory of the home.—*Rev. Charles J. Little, in the Northwestern Christian Advocate.*

Teaching Class.

On Monday evening, the 16th day of April next, I will commence the teaching of the last class of the season here in Washington, prior to the Summer vacation. Those who wish to take this class will please write or confer with me.

The object of these private classes, is to teach those who desire to make this work, more or less, their life work in teaching and healing. Tuition for the class is \$50.00 for the term, payable in advance. If any other terms of payment are desired, confer with me.

OLIVER C. SABIN.

"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."

Follies and Failures of Modern Medicine.

HARRY E. BROOK.

Extracts from a Lecture delivered before the Sunset Club,
of Los Angeles, California.

AS I have said, fashions in medicines come and go, like fashions in bonnets. Less than a century ago, in England, if a physician had been called to attend a man who had fever, and had failed to bleed him, and that man should die, that physician could be arrested for manslaughter. How many bleed nowadays? And how many intelligent physicians give those large doses of mercury that were so common half a century ago? The administration of alcohol to sick people formerly so common, is also rapidly going out of favor among experienced and intelligent physicians. Fifty years hence we shall look back at many of the present medical ideas as relics of barbarism. Meantime, however, our friends the doctors are insistent that we shall be compelled to accept their present ideas as to what they think, whether or no.

Again, take the diphtheria antitoxin serum craze that is now on the wane. It is well known that this practice has been built up largely by juggling with figures on the part of state health boards, so that simple diphtheritic sore throat has been included among the cases of diphtheria in order to increase the number of asserted cures. As millions have been made from the manufacture and sale of this stuff, the practice is naturally dying a hard death.

As to surgery, it has certainly made marvelous progress. One must take one's hat off to the dexterity of the

skillful surgeon. Here, however, we find that the knife is resorted to on the slightest pretext, for the sake of performing a "beautiful operation"—and incidentally earning the resultant fee. A woman who has all her organs intact will soon be as great a curiosity as an octogenarian who has preserved all his teeth. I undertake to say that at least nine-tenths of surgical operations would be unnecessary under a natural form of treatment.

The history of medicine teaches us that any and every method of treatment has always been followed by a method based on exactly opposite principles; and it further demonstrates that all these differences have been upheld by fanatic adherents with the same fervor, under cover of equally good statistics, so that as a matter of fact every form of treatment, at least in the opinion of its chief supporters, may justly claim identical value as to efficacy and healing virtues.

Did time permit, I could easily quote you scores of statements like the following from the writings of eminent allopathic physicians:

John Mason Good, M. D., F. R. S., says: "The science of medicine is a barbarous jargon."

Prof. Valentine Mott, the great surgeon, says: "Of all sciences, medicine is the most uncertain."

Sir Astley Cooper, the famous English surgeon, says: "The science of medi-

cine is founded on conjecture, and improved by murder."

Dr. Abercrombie, fellow of the Royal College of Physicians of Edinburgh, says: "Medicine has been called by philosophers the art of conjecturing; the science of guessing."

Prof. Henle, the great German pathologist and teacher, says: "Medical science, at all times, has been a medley of empirically acquired facts and theoretical observations, and is so likely to remain."

Dr. Jacob Bigelow, formerly president of the Massachusetts Medical Society, says: "The premature death of medical men brings with it the humiliating conclusion that medicine is still an ineffectual speculation."

Prof. Alonzo Clark, of the New York College of Physicians and Surgeons, says: "In their zeal to do good, physicians have done much harm. They have hurried thousands to their graves who would have recovered if left to nature."

Prof. Gregory, of the Edinburgh Medical College, said to his medical class: "Gentlemen, ninety-nine out of every one hundred medical facts are medical lies, and medical doctrines are, for the most part, stark, staring nonsense."

Sir John Forbes, fellow of the Royal College of Physicians, London, and physician to the queen's household, said: "No systematic or theoretical classification of diseases or therapeutic agents ever yet promulgated is true, or anything like truth, and none can be adopted as a safe guidance in practice."

Dr. Alexander M. Ross, fellow of the Royal Society of England, member of the colleges of physicians and surgeons of Quebec and Ontario, professor of hygiene and sanitation at the St. Louis Hygienic College of Physicians and Sur-

geons, vice-president of the Association of Hygienists of America, member of the ninth session of the International Medical Congress, member of the British, French, and American Association for the Advancement of Science, etc., etc., says: "I charge that they have encouraged superstition and humbug by the germ theory of disease. I do not question the existence of infinitesimal micro-organisms; but they are the result not the cause, of disease. They are the scavengers; their legitimate work is to clean out the sewers of our bodies. Wherever there is decay, pus, or decomposing matter these little life savers are doing their work of neutralization, sanitation, and purification. They feast upon effete and decaying animal matter. They are beneficial helpers to an important end."

Dr. Cyrus Edson says: "It would seem as though obstacles had been placed in the way of medical science which all of the force of man is powerless to remove."

* * * After all has been said, it must be admitted that a proper observance of the rules of personal and public hygiene on the part of every individual belonging to the civilized world would do more to effect a reduction of the death rate and prolong the average duration of life than any discovery in the cure of diseases that at present seems within the bounds of possibility."

In short, the older and more experienced the physician, the more he is inclined to depend upon the healing power of nature, and the less to administer something out of a bottle.

Take that widespread disease, consumption, the "great white plague." Cyrus L. Topliff, member of the National Association for the Study and Prevention of Tuberculosis, says: "After several generations of study and experi-

menting the medical profession of the entire world has finally come to the conclusion that this disease is not amenable to drug treatment."

How much energy, how much time has been wasted by the medical world in trying to discover some means of destroying what they think to be a germ in the lungs—a result instead of a cause? How many false hopes have been raised in this way, and how many thousands of unfortunates have been thus prevented from seeking what is now admitted by the physicians to be the only possible cure. * * *

The Love Stone.

Our "houses" may differ much in material, size and architecture, but everywhere the "home"—the real "home, sweet home"—is the same, for it is built of "love." Few may recognize the "love stone" in some of our home structures, for the kind of stone may be hidden by a jagged, rough exterior, which has had no chiseling or polishing, and so the beauty of the real stone be lost. Sometimes even the family themselves may fail to recognize the fact that their home is built of anything so beautiful or heavenly as love. And yet why should we hide it? For each mother knows deep down in her heart that back of all dinners and breakfasts, of patching and mending, sweeping and dusting, the care of baby and the children's play—back of it all is "love."—*Mothers' Magazine*.

One should love the truth earnestly and with one's whole heart! and therefore, unconditionally, without reserve, before everything, and in case of necessity, even to the defiance of everything. —*Schopenhauer*.

Noah's Light.

"What kind of a light did Noah have in the ark?" asked the fat man at the boarding house table.

"Arc light!" shouted a dozen voices at once.

"No," replied the fat man, with a smile; "you must remember that the arc light was not invented then."

"Water gas?" suggested a thin man, as he finished his prune.

"Wrong," answered the fat man.

"We'll give it up," replied several.

"Why, he had two tapirs!"

The Life Power and How to Use It.

This is a new book by Elizabeth Towne, just from the press. Contains 176 pages finely printed on antique laid paper; with good half-tone portrait and autograph of the author; bound in rich red cloth stamped in black.

"The Life Power" is a compilation of some of the best and most practical of Elizabeth Towne's articles which have appeared from time to time in *The Nautilus*, covering a period of four years or more. These articles have been carefully revised and arranged to preserve the unity of thought, from the writer's points of view, presenting the subject of the Life Power and its modes of use and direction for human development.

The teachings of this new book in regard to the will and its uses and nature are alone worth the price of the book.

Price, \$1.00. Order of ELIZABETH TOWNE, Holyoke, Mass.

Make yourself nests of pleasant thoughts. None of us as yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thoughts—proof against all adversity.—*Ruskin*.

Rules for a Successful and Happy Life.

REV. THOMAS B. GREGORY.

In the Chicago Examiner.

A young man in Brooklyn asks me to write an article which shall set forth, in "plain words," the "rules for a successful and happy life."

It is with great pleasure that I here attempt to comply with the young gentleman's request. I will endeavor to be both brief and "plain," and should it turn out that I am a bit positive, let it be remembered that one can afford to be positive when he is telling the truth—the truth that is borne out by human experience of all the ages.

Following, then, are the rules of a successful and happy life, as attested by the aforesaid long experience:

1. Take care of your body. Sound physical health is the basis of everything else. To be sick is, in the overwhelming majority of instances, to be useless and miserable.

2. Be honorable. Whatever else you do, don't make a football of your conscience. Respect it, and, come what will, always aim to keep it free from all reproach.

3. Be temperate. Leave alcoholic liquors absolutely alone. If you never trouble whiskey, whiskey will never trouble you. But the young man in taking his first drink takes the chance of being destroyed.

4. Be sociable. This does not mean "take a drink." You can be sociable without doing that. By being "sociable" I mean taking a loving interest in your fellow men. We are made for one an-

other, and the person who forgets this fact, or ignores it, will have to pay the penalty.

Don't be that most despicable of all creatures that crawl upon the planet—the Cynic. Don't despise anybody. Look for good in every one, and the chances are that you will not look in vain.

5. Don't worry. Do the best you can, on principle, and let it go at that. When you have done your duty there is no further justification for alarm. Be true to-day—and let your thought of the morrow be serene.

6. Don't forget the value of little things. Little earnings, little responsibilities, little duties, little opportunities, will make or break you, according as they are appreciated or despised.

No matter how "trifling" the thing may be that is given you to do, aim to do it well. Make it a matter of conscience, and put into it, small as it may seem to be, the vim and earnestness of your best manhood.

7. Don't try to know too much about the things that are unknowable. You are a human being, and what the "angels" may know does not at all concern you.

Don't become a candidate for the insane asylum by trying to find out all about things that are not "revealed."

If you have a wife, love her with a pure and holy love; if you have a baby, watch it grow and coo and kick; if you have neighbors, which you probably have, study to treat them with courtesy,

with kindness and with justice—but don't twist your neck out of joint trying to see the "other side of the moon."

8. Don't be too selfish. Selfish, to a certain extent, we are obliged to be; but the man who "wants the earth" is pretty apt to live and die miserable.

Be satisfied with enough. Give the other fellow a chance. And try to be able to rejoice in his success as well as in your own.

These rules, if lived up to, will help you to be successful and happy. But what, after all, is success? And what is happiness?

The answer to this question leads me to the last fact to be remembered by you—that no "success" is worth striving for which, when realized, robs a man of his self-respect.

He is not rich, but poor, who, having succeeded, is ashamed of his success.

Memories.

In the soul-inspiring study of Evangelical Christian Science we are taught not to think or dwell upon the past, but would it not be better for us, if, when the memories are awakened to think of them as beautified? we cannot always stifle them. Sometimes a word, a look, a smile or a tear opens the floodgates and memories come thundering down the corridors of time, until our hearts give vent to smiles, or tears, but, I believe we shall eventually come to look upon all these things with joy. Look at yon tree, just budding, aye a tiny leaf has unfolded, how exquisitely it is formed, the virgin green, so pure and clean. The months roll on, spring and summer have each with smiles and tears, developed and perfected. Then autumn with her crisp brush and beautiful colors, touches the leaf, leaving it indeed a thing of

beauty, pleasing to the eye, cheering the heart. So shall our development come, and when the years have rolled away, we too, shall be like Him. K. L. S. B.

Have a Purpose.

Have a purpose in life and stick to it. Be sure you're right—that the purpose is worth your effort, that to win is just the thing, and then stick. Live plain, be honest and work hard. Steady work and plain food will keep a man in the path of rectitude when sermons fail, and contribute not a little to his success. The brain cannot do its best work when sprinkled with the ashes of a dissolute ill-directed life. Be sure you're right, then stick.— *Dr. Abbott.*

Our Books.

We have changed the advertisement of the book offers, and hereafter will sell the books independent of the magazine, entirely. The NEWS LETTER is \$1.00 per year, there is no discount on that, and can be none, unless a person takes eleven copies and then they can have them for \$10.00, but the books can be discounted where persons take them in quantities.

I will quote prices for the books, as follows:

CHRISTOLOGY, \$1.00; 3 for \$2.39.

CHRISTIAN SCIENCE INSTRUCTOR, \$1.00; 3 for \$2.39.

CHRISTIAN SCIENCE MADE PLAIN, paper, 25 cents; 5 for \$1.00.

DIVINE HEALING, 15 cents; 10 for \$1.00.

LESSON COURSE OF TEACHING, \$2.00.

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One copy of each of the six above named books, \$5.20.

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OLIVER C. SABIN, JR.,

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Duff-Freas Marriage.

A wedding ceremony was performed at noon yesterday at the residence of Bishop Oliver C. Sabin of the Evangelical Christian Science Church, 1329 M street northwest. The contracting parties were Mr. Frank T. Duff and Miss Anna C. Freas, both of Philadelphia. The decorations were heliotrope and palms, and there were a goodly company present.

The bride wore a costume of white silk and lace. She is the daughter of Superintendent Freas of the National Museum. The best man was Mr. Oliver C. Sabin, Jr., and the bridesmaids were Miss Pauline Beckman and Miss Ruth Clements. The wedding march was played by Mrs. A. B. Eaton, wife of General Eaton.

The bride was given away by her father. The ceremony was impressive and very much like that of the Episcopal Church.—From Washington Star, Feb. 22, 1906.

Jesus says the First Commandment is to love God with all your mind, might and strength, and the second is like unto it, Love your brother as yourself. Carry Love into all of your actions in life, let that be the basic thought, the mainspring that moves your every act; and, I tell you, instead of being a creature of circumstances, whipped to and fro like the shuttle in the loom, you will be a pronounced and permanent success in whatever department of life you attempt to investigate or work.

In studying further the character of God, we learn that God is Life; everywhere that God is, there is life. We are sometimes asked, "Is there life in the stars, in the worlds infinite? The reply must be that God is Omnipresent, and

that everywhere God is, there is life. We see life in every feature of the phenomena of nature, from the atom that can be distinguished only with the strongest glasses up to the worlds in their orbits. Everywhere is life, for God is there. Remember that God is Life—not that God has Life, God is Life.

Hold to the thought that God Almighty's strength is your strength and realize it, and there is no exhaustion in it. You cannot be hurt, you cannot be fatigued. Hold the thought that God Almighty is universal health, universal life, universal good, and that you are part and parcel of this universal good, life, health, etc., and you get the benefit of it, but the one who sits down and says, "Oh, no, it isn't for me; you can do it, but I cannot"—of course, he is no good. Fortune has not got kicks enough to go around hardly to kick such mental imbecility.

A point to which I wish to call attention especially to is this Rule that Jesus has given us, a rule by which we may know the good from the bad. He tells us, "You shall know the tree by the fruit;" that an evil tree does not bring forth good fruit; therefore, by that universal rule, whenever we advance an idea and the fruit of that idea is good, we can know that the idea is true and that it is good.

Thy future is unto thee as thou keeps thine eyes lifted for that which cometh from the secret places of the Most High, and thy heart open as the Lotus Cup for the dews of His love. Then shalt thou be holden about with power, and thy words shalt be as drops of honey drawn from the yielding flowers of knowledge whose leaves hold healing.—*Jepeth*.

The Power of Love.

"Love is a great thing. By itself it makes everything that is heavy light; and it bears evenly all that is uneven; for it carries a burden which is no burden and makes everything that is bitter sweet and tasteful.

"Nothing is sweeter than Love, nothing more courageous, nothing higher, nothing wider, nothing more pleasant, nothing fuller nor better in heaven and earth; because Love is born of God and cannot rest but in God above all created things.

"He that loveth, fieth, runneth and rejoiceth; he is free and cannot be held in. He giveth all for all and hath all in all.

"Love feels no burden, thinks nothing of trouble, attempts what is above its strength, pleads no excuse of impossibility; for it thinks all things lawful for itself and all things possible. It is therefore able to undertake all things, and it completes many things and warrants them to take effect when one who does not love would faint and lie down."—*Thomas a Kempis*.

"There are three kinds of people in the world: the will's, the won't's and the can't's. The first accomplish everything, the second oppose everything, and the third fail in everything."

Nothing else is so contagious as enthusiasm. It is the real allegory of the lute of Orpheus. It moves stones. It charms brutes. Enthusiasm is the genius of sincerity and truth accomplishes no victory without it.—*Bulwer Lytton*.

Every great teacher or leader lays stress on some single word of might—the key, as it were, to his position. Buddha's great word was "renunciation"; Zoroaster's, "purity"; Menu's was

"justice." The key to Confucius is "moderation." Moses emphasized "law"; Plato, "harmony"; Socrates, "reason." The strong word of Epictetus was "reliance," of Antonius, "self-possession." But Jesus gives us the key to the inner chamber of His heart in a single, mighty, sweet word—"Love."—*O. B. Frothingham*.

Think Good, do Good. It is because you bemean yourself by your own thoughts and your own conduct, that you fail. Solomon tells us, "As a man thinketh in his own heart so is he." You are the architect of your own fortune. You make your own bed, and as sure as the sun ever shines forever, you lie in the bed you make, for as you sow you shall surely reap. There is no failure in this law, and there can be none. You will reap of the sowing that you sow. Therefore, in your sowings, sow sunshine, sow thoughts of Love, of Good, and never in all your thinking, think one thought against yourself. Think what you want to see realized in Truth and in fact.

The Pharisees asked our Savior about the kingdom of God, the kingdom of heaven, when it should appear. They did not have any idea of it then, and He told them that they did not understand what they were talking about. Said He: "The kingdom of Heaven is not something that you can see and, lo, here it is, or there it is, but the kingdom of Heaven is within you." The kingdom of harmony is within you.

Remember that it is within your power to be perfect, to build yourself up perfect, and it is within your power to drag yourself down to death.

No one who cannot master himself is worthy to rule.—*Goethe*.

The Turkish Soul.

The primitive religion of the Turks in central Asia included the worship of water, air, earth, as also the sacrifices of oxen under the shade of huge trees. Even to this day one witnesses in Asia Minor and in the vicinity of Constantinople, gigantic plane trees held in reverence by successive generations. After their exit from their land of origin the Turks successively became Buddhists, Nestorians, Christians, Mahometans, with perfect indifference, according to the nature of their conquests and the necessities of their politics. This entire absence of concern in matters moral was counter-balanced by their esprit de corps discipline and passive obedience to their chief. A military people, they possessed the qualities and defects of a soldier on the march; they were bloodthirsty and brutal, but also candid and generous, obstinate, but firm on the point of honor; now wrathful, and then mirthful, on the spur of the moment; now full of life and activity, succumbing without transition to a state of utter indolence.—*Armenia.*

What a beautiful thought it is when you hear how our Savior discussed the question of forgiveness. They wanted to know how many times you should forgive your brother, and if you should forgive your brother as many as seven times. He said, seventy times seven. That is every time that there is repentance, and always forgive. Under no conditions or circumstances, ever for one moment harbor a thought of ill will, of vindictiveness, or unfriendly criticism against your brother or your sister. Let your heart be controlled by love and dominated by Love. Let it be filled forever and forever with Love, Love, Love. If your brother walks in the path in

which he should not go, he will reap the crop. "Vengeance is Mine, and I will repay," saith the Lord, and it means this, that every crime, and every sin that was ever committed, every false step ever made, through the universal law, punishes itself.

Good and evil are relative—are the effects of right or wrong action in the individual evolution. We individually go or grow from poor action to good action, from good to better action, and from better to the best action, and thus evolve into the perfect life. It is the Law of Evolution that *all* beings, sooner or later, must evolve into perfect beings. Now, knowing the Law, man will see that his peace and harmony depend entirely upon his acts; that he has it within him to change his condition from poor to good, to better, and to best. Man is an eternal spirit, an eternal Child of God, always moving upward, forward and onward to one goal—infinite perfection.

The power of love is simply supreme, all powerful, and there is no possibility of evading it, and there is no possibility of failure. If you want to conquer the most vicious brute you ever saw, do it with love. If you have an enemy, instead of harboring thoughts of evil and anger and hatred in your consciousness against him, hold thoughts of love for him, realizing that he is God Almighty's child. The result of such thoughts will be that he will come to you and give you the glad hand and the recognition of harmony and peace and love. It is impossible to fail. There never could be a failure, there never was a failure, and never can be one, if you hold the right thought. You are as certain of results as is the sun to shine in the morning.

Jump In.

The fact is, that in order to do anything in this world worth doing, we must not stand shivering on the bank and thinking of the cold and the danger, but jump in and scramble through as well as we can. It will not do to be perpetually calculating risks and adjusting nice chances. It did all very well before the flood, when a man could consult his friends upon an intended publication for one hundred and fifty years and then live to see its success for six or seven centuries afterwards, but at present a man waits, and doubts and hesitates, and consults his brother, and his uncle, and his cousin, and his particular friends, till, one fine day, he finds that he is sixty-five years of age—that he has lost so much time in consulting his cousins and particular friends that he has no more time left to follow their advice.—*Sidney Smith.*

Attention is called to the advertisement of Hon. Edgar M. Marble, which appears in this issue. Mr. Marble was for a number of years the Attorney of the Interior Department, was then appointed Commissioner of Patents, holding that for some three years, and has, since that time, been practicing Patent Law in this and foreign countries, continuously.

Mr. Marble is a thoroughly reliable and perfectly competent man, and one whom it is our pleasure to indorse. Our friends can do no better than to employ him in his specialty.

Great is the failure of men and women who live only for "appearances." Appearances! Be on your guard! There is something worth more than appearances—reality. Seem only what you are.

—*George C. Lorimer.*

Teaching Class.

On Monday evening, the 16th day of April next, I will commence the teaching of the last class of the season here in Washington, prior to the Summer vacation. Those who wish to take this class will please write or confer with me.

The object of these private classes, is to teach those who desire to make this work, more or less, their life work in teaching and healing. Tuition for the class is \$50.00 for the term, payable in advance. If any other terms of payment are desired, confer with me.

OLIVER C. SABIN.

Taking this character of God under consideration, in its entirety, how we should rejoice that we have a Father who hears us and stands ready to reply and answer all of our prayers at once! And how happy we should be that that austere idea of God, the Father, who is going to govern according to the scales of justice and not of Love, standing ready to destroy us even though we stepped aside but one step, is passing away. The doctrine taught by our Savior was very much more beautiful. We can look on God and know Him as a God of Love, a God of Good, and be happy in His Love.

A man who is given over to his passions, his appetite, or any other of those evils, is simply sowing the seeds of death, and death will reap his crop. There is no dodging it. Every word, every thought, every act, stands forth as a beacon light against you forever, and there is only one way to atone, and that is to go to God and ask forgiveness in the name, and through the name of Jesus Christ, knowing that you will receive that for which you ask, if you ask believing.

Bitter Words.

There is nothing from without a man that entering into him can defile him. But the things which come out of him, those are they that defile the man.—*St. Mark vii, 15.*

It is the outgoing thought, the harsh, cruel word, that defiles a man.

Every knee must bow and every tongue must confess and every one must become a believer and disciple of this Truth. Truth, alone, is what makes you free. Whether you learn the lesson here, or whether you learn it in the next thousand years, or in the next million years, the time will come when every one of you will wake up to the Truth, and then you will commence to climb the ladder of knowledge onward and upward, until you arrive at that position where every child of God ever created will be.

The great spirit, the spiritualized man, has nothing to do with yesterdays or to-morrows; his life is lived intensely and blissfully in the Golden and Eternal Present. The whole of the endless future is nothing but Joy, Peace and Bliss, for him who is at-one with the Beginningless and Endless One. Such is the blessed state that comes to him who sows only in the Spirit, to the Spirit.

It has been said that "We will understand each other better when the mist has rolled away," and it is true, if we permit the clouds to pass; but most of us continue to produce mist just as fast as nature rolls it away. We therefore understand neither ourselves, our friends nor our surroundings. We are in perpetual confusion. The way out is to stop producing mist, and begin to create something better.—*New York Magazine.*

The Poor Devil!

"I feel some sympathy for the devil," said a Detroit clergyman the other day. "I find so many people blaming him for things they do themselves."—*Detroit News.*

Should we not be careful how we think? Should we not be careful how we talk? We will have to meet every word we ever said, we will have to meet every act we ever did and the only way that we can ever avoid the fatal consequences of our conduct is to follow the pathway that Jesus Christ has taught us and bring ourselves back to God, the Father, and walk in the sunshine of universal Good, universal Life, universal Love. In that way, and that way alone can we ever hope to reach the pinnacle of happiness which is held for the children of God in the mansions where we will dwell forever, learning more and more, climbing higher and higher this ladder of Life and Love and Good until such time as in the Omniscient mind we shall be led to other paths and other duties.

It may be proved, with much certainty, that God intends no man to live in this world without working; but it seems no less evident that He intends every man to be happy in his work. It was written: "In the sweat of thy brow," but it was never written: "In the breaking of thy heart."—*John Ruskin.*

"Build a little fence of trust

About today,

Fill it in with loving deeds,

And therein stay;

Look not through its sheltering bars

Upon tomorrow,

God will help thee through what comes,

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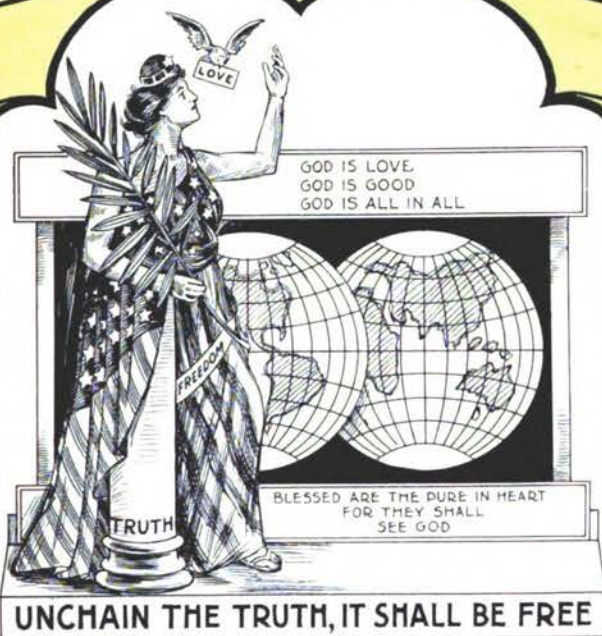
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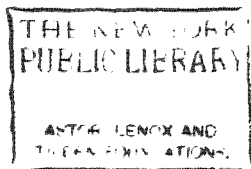


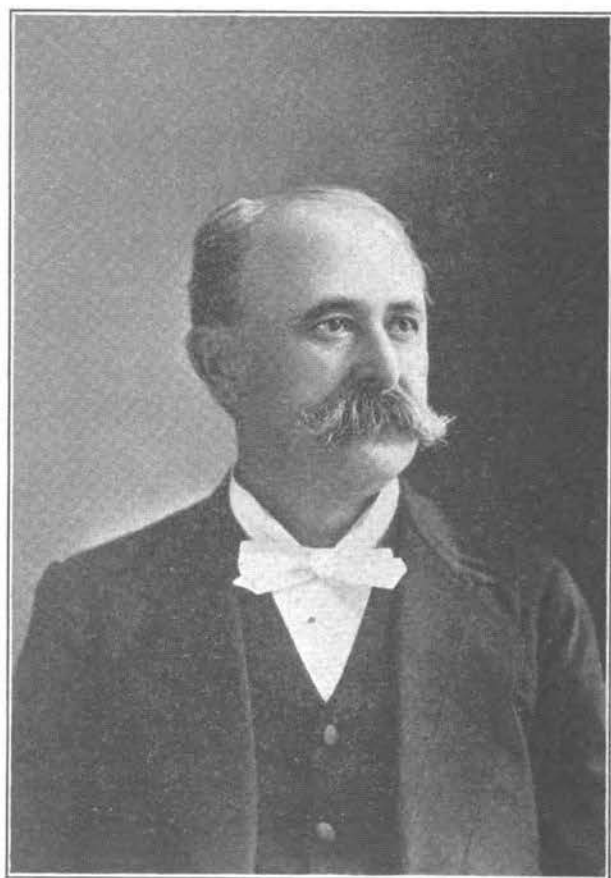
A MONTHLY MAGAZINE
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DIVINE HEALING

Vol. XI.

MAY, 1906.

No. 8.





BISHOP OLIVER C. SABIN.



VOLUME XI.

WASHINGTON, D. C., MAY, 1906.

NUMBER 8.

Preaching The Gospel

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church,
Sunday Morning, February 11, 1906.

Our duty is to preach the gospel to all the world, so that all the world may know it. Those of you who are familiar with these teachings, understand that we are teaching those who do not know, so that they, in common with us, may be healers of the sick, demonstrators of God Almighty's Truth. The subject is simple, there is nothing intricate about it. Our Savior's teachings and all of God's communication with man, are simple, so that all may understand who desire to understand..

The fundamental principles, as we told you on last Sabbath, are embraced in the three thoughts, God, who He is; man, who he is; and the language between God, the Father, and man the child. If you understand these three general propositions you understand all there is in metaphysical teaching. That is to say, that is the basis, the ground work, upon which you build yourself,

and is that which we term, for the want of a better name, metaphysical teaching. It is of God, and it is our life's work to teach it. When I say our life's work, I mean eternal work, because God made man, and when He breathed into his nostrils the breath of life, man become a living soul, and his life is forever. There is no stopping. By his own conduct he may sidetrack himself, so to speak, and run along the lines of darkness and iniquity, sow seeds of death and destruction, but for every such sowing, there will be a reaping of like character. There can never be an escape from any sin that ever was committed. God's Law somewhere, under some conditions, under some circumstances will bring every soul back into the light, where it will go on forever and for aye.

The subject which we did not finish on last Sabbath was God. We told you that God is Spirit, Omnipresent

spirit, pervading all space, filling all space in all and of all, that He is Life, and that everywhere God is there is life, and God being everywhere, life is everywhere. The same life that animates you and me, the same life that fills this world in all of its various manifestations, fills the other worlds, the worlds of infinity, worlds without end, in every direction. Infinite life is everywhere and controls all. When they ask us if there is life in these worlds without number, why we say yes. Why? Because God is there and God is life and this infinite spirit, infinite life, infinite love, permeates everything, fills everything, fills every inch in this room and every soul in this room and every soul in the universe. They live, move and have their beings in this God of love, the God of good and life. He permeates all, controls all. He will give you all if you will only give yourself up to divine leading; but man, being created, as we will teach you later, in the image and likeness of God, has the power of self selection. He is free, he is not a slave, he is free, he knows good from evil, and he has the right, if he so chooses, to select the one or the other, being responsible as a responsible being for that state which he chooses. It is for you and for me to have all, to be that which we want to be, if we only turn ourselves in the direction of God and let Him lead us and control us and if we but trust.

I have had some beautiful demonstrations, in the last two or three weeks, along business lines, which under ordinary conditions, would have needed many long, serious problems to evolve and discuss and control and decide, but I discussed none of them, I decided none of them, except as in the language of Holy Writ, when it says, "Commit thy ways unto the Lord and trust, and He

will bring it to pass." So with me, I committed these things to God Almighty, asked His direction, asked His leading, asked Him to solve these propositions; then I trusted by throwing the matter out of my mind and going on and doing the work before me as God set it before me, and everything came out perfect, perfectly harmonious. So it will be with you, and with every person on the face of the earth. It makes no difference what the proposition may be, where the trouble is, what the object sought to be gained is, if you commit it to God Almighty and trust, you are just as sure of an affirmative answer as is the water to seek its level when it is released. There can be no failure, there is no failure, if the environment is perfect.

That is why we call this a science. We know that, when we make certain rules, lay down certain rules, affirm certain propositions and then do as we are told to do, we are sure of a certain result. We know, when we go to the blackboard and place a number of figures in a row and multiply them by two that we will have in the aggregate twice the amount we had in the original figures. Why? Because we have multiplied the originals by two. There is no mistake, there can be no mistake, except in the operator. The rule is perfect and everything we do in this science, we simply do according to the rule.

Now, you who do not know,—do you want to be a master, do you want to be able to control sickness, sorrow, the affairs of life, the very elements and all? Do you want to do that, or do you want to be a slave? Do you want to be the victim of fear, of disease, of circumstances, of poverty? Do you want to be that? You can be either; it is for you to be just what you want, but you cannot get this science, and you cannot

get any other of God's sciences without study, without application and without an honest purpose, a sincere desire in your heart to know the Truth. When you know the truth, as Jesus said, it sets you free. It is the Truth that does the work. It is not I, or this healer or that, who does the work, but it is God Almighty's Truth, confronting the error and, when you overcome the error with Truth you destroy it.

Now, it is a question how many of you wish to learn this thought and in this audience there ought to be a great many, and among our readers, there ought to be thousands of others who will put their minds to this work, asking God continuously for wisdom and spiritual understanding, asking that He will guide them and protect them in the world. If you will do this and then trust all will come to pass.

The next proposition with respect to God that we take up, is that God is Life. What is life? Well, it is God, but that does not answer the question, for God is life, God is good, God is spirit. If you see life anywhere, it is God manifest. The life that is in you is God manifest. When God created man, He made him a living soul by breathing into his nostrils the breath of life. How did he breathe into his nostrils the breath of life? He made him a pair of lungs, and when he came into the world, what did man do? He opened his mouth and cried out and here comes the breath of life down into his lungs that made him a living soul. That is the way God breathed into everybody the breath of life. God works by fixed law, fixed principle, and when you get this breath of life into you you live for ever; there is no stopping.

You can build yourself up, after you have arrived at the age of discretion, and

of judgment, or you can build yourself down through this breath of life. Suppose this tumbler of water has two flows, one flowing into it and another flowing out. This goes on and on forever, flowing in and flowing out. Now this breath of life that is filling you, fills the body. Every breath you draw makes you more and more of a man, every breath you exhaust is a passing on. Your body is a panorama, so to speak, a constant passing on. The body of to-day will not be the body of tomorrow, and the body of this year, according to science, will all change in eleven months. It is for you to say what kind this breath shall be, that flows into you. If you breathe in fear of sickness, belief in the reality of sickness belief in the reality of sin, belief in the reality of grey hairs, belief in old age, belief in death and poverty, what are you doing? You are building, so to speak, to the devil. That is what you are doing. You are destroying yourself, you are building yourself down, you are preparing to pass over this thing called death; but, if on the other hand, you have common sense and breathe into you and allow such thoughts to come into you as of that of what you want,—and you want all good,—what is the result? You breathe into yourself health, you breathe into yourself happy thoughts, good thoughts, thoughts of life, thoughts of wisdom, thoughts of love, thoughts of greatness, thoughts of harmony, thoughts of spiritual understanding, thoughts of strength, thoughts of muscular vigor, natural hair, full rosy cheeks, beautiful body, everything you want. What is the result? You are builded up, as I have been. Eight years ago I was an old man, bent over with disease, filled with disease from the crown of my head to the soles of my feet,

preparing to pass out, but I was made over into a man of vigor, strength, muscular force and power, direct from God Almighty, with better health and better strength and better life than I had at thirty-five.

You say this cannot continue always. How do you know it cannot? How do I know it cannot? God Almighty is filling me full all the time. He gives me strength, He gives me power, and He fills my heart with trust. What is the result? An improved manhood.

Jesus said that the last thing which shall be overcome is death. Death is a man-made institution, it is the opposite of God Almighty. God Almighty is life, God Almighty never created death. Everything He ever created He created in His own image and likeness. He could not create anything else. You cannot wring a streak of darkness from a sunbeam, you cannot wring a lie from a truth. People will say it is an impossibility, but logic, philosophy and common sense teach you that, when you come to see it, the Truth is God is not the author of death. Such statement is a lie. God Almighty never created death; it is a man created institution, which was caused by the belief in materiality. The very moment that you commence to believe that there is reality in matter—life, truth, intelligence, substance, etc., in matter, so called—the day thou eatest thereof, that day shalt thou surely die, because you commence to die at once; it is impossible to be otherwise. But when you understand that spirit is all, that spirit fills all space, that God Almighty is spirit and that there can be nothing its opposite—matter being its opposite—you can see there is no matter and all that you see before you in the earth, in your bodies everywhere is God and God manifest.

Now, this is this science plain and sim-

ple as a, b, c. Take these thoughts and let them control you and let them sustain you, and the old man and the old woman will commence to respond. They will begin to get rosy cheeks, and they will begin to prepare to live, and they will stop this vicious practice of getting ready to die. Look at the whole Christian world. What are they doing? They are preparing to die, and so preparing that when they do die they will keep out of hell, something that does not exist. Hell is nothing but a nightmare of carnal mind. There can be no such thing in existence, never was and never can be, because all that God created was good and God created all. Is it good to have a hell and put a fellow into it and roast him forever? Is that good? Where is the monster that is mean enough to put his child into a fire and let it burn, for a night even? You cannot find one, I think, in these United States, who would, and yet these pious creatures roll up their eyes and tell you that God from all eternity foreordained that certain infants should be born and go to hell and be burnt forever. John Calvin, the father of that dogma, stood by and saw his disciple, Servetus, burnt at the stake, burnt to death because he did not believe God did that.

Now, that was not the fault of the religion. It was the fault of the times, the fault of ignorance. In the march of ages we are marching on. Hell and the devil and all similar things belong to the great ages of ignorance. Love. God Almighty is love, perfect love and nothing but love, and all that He does is love. Trust Him and see how He will love you. Trust Him, and see how He will bless you, and lead you. Then do not fear that beautiful character, God, your Father.

David said, "As the hart panteth for the water brooks, so do I pant for Thee,

Oh, Lord." He stands ready and is giving everything and does everything and is filling you with happiness and joy and comfort. He puts heaven in your heart. God is the sweetest character in the world. There is nothing so inexpressibly sweet as the character of Our Father in heaven. I love Him, I love Him because He is altogether lovely and there is nothing but love there, and we do not have to follow Him through fear.

That idea of fear is so absurd. The world has been controlled through fear in all those centuries. There never was a doctrine taught that did not control the world through fear, except the doctrine taught by Jesus Christ. He came teaching the doctrine of love, love God and love your fellow. If you love God with all your mind, might and strength, everything is all right, because you cannot do anything else but love your brother as yourself. You become honest, you stop trying to cheat and do not go around figuring to see how you can rob some other fellow. You do not do that, but on the contrary, you regard him as your brother, love him as you love yourself, and you look over the proposition from his standpoint and say, How much ought I to have if I were in his place?

One day a man came to me, a man of considerable experience in his line, and he said, "I can do your business and won't charge you anything, except only what I save, and I will give you half of what I save besides." I asked him how he was going to save and he said, "I will cut salaries all along the line, then I will pinch this printer's devil down, this one and that one."

"Well, now," I asked him, "would it be right? These people do not seem to be living too high. The most of them have homes and families and those who have not have to take care of themselves.

Would it be right to take the bread out of their mouths?" Then I asked him if he thought it would be right, if he were in their places, would he think it right to cut all the salaries. He was not employed.

God Almighty blesses me, he blesses my business; He does not rob anybody, everything is done right. Stop trying to cheat. When you go into a store to buy a dress, do not hang around and try to find the measliest little old thing you can see and think you can wear it by turning it wrong side out, and make somebody think it is silk, when it is only plain cotton. Get the best there is, there is nothing too good for you. You are God Almighty's heir and you are entitled to everything in existence. Why? Because it belongs to you as God Almighty's heir. It is yours and it is yours now. God Almighty gave it to you when He made you. You do not have to wait until you die. Suppose this large firm across the way from us here, the firm that owns that large block of buildings, would will that property to me, to have and enjoy, but that I was not to come into possession of it until after I had died and gone into the sweet by and by. Now, do you think I would sit up nights rejoicing over that will? Of course not. Jesus Christ was asked where the kingdom of God was. He told them that it did not come by observation, that you could not say, Lo! here it is or lo! there it is, but that the kingdom of God was within you. It is a condition of mind. So it is with the kingdom of hell, so called. It is a condition of mind. You make your own heaven or you make your own hell. You will reap the seed, for as you sow you reap. If you sow the seeds of goodness you will have it, but, on the contrary, if you sow the seeds of wickedness, you will be numbered with

the goats. These are the plain, natural philosophical conclusions. There can be no mistake, there is no mistake. It is for you to study and demonstrate. God Almighty has not given this Truth to but one, not at all. It is for all who will study. If you will study you can dem-

onstrate as well as we can. God will heal your sick, He will give you harmonious conditions, He will answer your prayers the same as He answers ours, if you learn your lesson and know how to pray and what to pray for.

SOMETHING PERSONAL

In *The Nautilus* for the month of April, Mrs. Elizabeth Towne, in her article, "Editors Abroad," among other incidents of her visit to Washington, mentions her visit to the home of the editor of the News Letter in the following complimentary words:

"One of the pleasures of our Washington visit was a call on Col. O. C. Sabin and his family—or perhaps I ought to call him Bishop Sabin, head of the Protestant Christian Science Church. Bishop Sabin lives in his own fine home on Thomas Circle, a three-story house of stone and brick, large enough to hold three families—if they are really Science families like the Bishop's. Two married children and their families live with them, and each has his or her part in the work of publishing the Bishop's Washington News Letter. And the Bishop's fine parlors and library are open for his work of healing and teaching.

"Bishop Sabin is better than his picture. He is a dear old man who is *not* old, and whose whole being radiates good will and a full faith in God and man. He is a charming and interesting talker, and a host after what I imagine to be the real old southern fashion, open house, open hand, open heart. I can imagine him idolized by a horde of lazy, thieving negroes, in the midst of luxury

without end, always the same open hearted, open-house gentleman.

"Mrs. Sabin is a quiet little thing, pretty, prim and with big brown eyes, sleek hair and a penchant for home keeping and birds. In her private corner she has song birds by the dozen!—of many kinds. And she is heart and soul in the Bishop's work, and will talk a good streak if you get her started right. The Colonel and his wife are lovely people, and we stayed with them unconscionably long. Which was the main reason we did not call on any other of our friends in Washington."

Teaching Class.

On Monday evening, the 16th day of April next, I will commence the teaching of the last class of the season here in Washington, prior to the Summer vacation. Those who wish to take this class will please write or confer with me.

The object of these private classes, is to teach those who desire to make this work, more or less, their life work in teaching and healing. Tuition for the class is \$50.00 for the term, payable in advance. If any other terms of payment are desired, confer with me.

OLIVER C. SABIN.

God Is Omnipresent

BISHOP OLIVER C. SABIN.

Before the Evangelical Christian Science Church,

February 18, 1906.

The two preceding lectures in this series were upon the subject of God. God is Omnipresent life, Omnipresent good, Omnipresent love, Omnipresent Wisdom, Omnipresent Power, filling all space controlling all, having all, giving all.

The lecture today is on the second division of the three principal thoughts in this Divine teaching, namely *Man*. This science is all embraced, as I have told you before, in three general propositions. First, GOD, who and what He is, so far as we are enabled to learn, second, MAN; his rights, his powers, his abilities, and third, the LANGUAGE between the Father and the child.

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 every creeping thing that creepeth upon the earth.

So God created man in His own image, in the image of God created He him; male and female created He them.

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 fowls of the air, and over every living thing that moveth upon the earth.

A corporation, when it is formed, has only as many rights as are given to it by its charter. Some corporations, in the

early days, had a great many rights inserted in one charter. They could run steamboat companies, build railroads, establish turnpikes, etc., as many rights as the parties themselves had ideas that they would like to put into the paper. It is ^{so} in all things. We only have such power as has been granted to us. The thought arises, what are man's rights? He only has what God Almighty has given him. Everything that comes to man comes from God Almighty; everything that we have is directly from Him. Every power that we are entitled to exercise can only be exercised through and by virtue of His fixed, unchangeable and perfect laws. Therefore it becomes of the first importance, to all students of this Truth, to know what are His rights as MAN.

We have been taught, in our early youth, most of us, that man is a very insignificant proposition, who, in order to be saved, must make himself utterly repulsive to every thought of self-respect and personal decency, you may call it. He must demean himself, so to speak. If he goes to a Wednesday evening meeting, or any other meeting, where he gives his experience, the meaner he can make out his former life, the more acceptable it is to God; the more completely he can blacken his reputation the more acceptable he is in the sweet by and by; the nearer he becomes an absolute worm of the dust and the more he wallows in the filth and slime of materiality, the

more perfectly fitted he is for the enjoyment of the hereafter. Now, that is all error. It belongs to the dominion of matter, and the day that thou eateth thereof, that day thou shalt surely die.

Man must understand who he is. First, he is the child of God, created in His image and in His likeness, after His likeness. Man was not sent forth as a worm of the dust. He was not sent forth to wallow in the filth of materiality and his own defamation; but, he was sent forth an uncrowned son of a king, a son of God Almighty, the Father of the universe. He is the master and was given the mastery when God breathed into his nostrils the breath of life. He is a living soul, that lives forever and forever, and is not something that is subject to personal abuse. He is the image and likeness of God, having power and dominion over the fishes of the sea and the fowls of the air and the beasts of the field and everything on the face of the earth, everything that creepeth upon the earth. That is man and his power; those are his charter rights and those persons who deny to themselves their God given rights are simply destroying their own selves, simply destroying their own God-given inherent rights.

Now, in this science, of course we understand, more thoroughly than you do who are out of it, the power and dominion of God Almighty, because you cannot have this science unless you have what we term the New Birth. It is an utter impossibility for you to have a perfect realization, so that you can speak the word, heal the sick and destroy all evils and inharmonies, until after you have received the new birth; you cannot do it. God will answer your prayer, when given through faith, if the faith is strong enough, but the faith must be such faith as gives you the conviction and the

knowledge and the certain understanding that your prayer is going to be answered. Even our Savior, when in the garden of Gethsemane, prayed to God that His cup of sorrow might pass away from Him, and He closed His prayer, "Nevertheless, thy Will not mine be done." Never was a prayer answered affirmatively in the world that ended "Not my will but thine be done." You have to have a will, you have to have a determination, you have to have an understanding; and, when you exercise that understanding and ask God Almighty, seeking, asking, and knocking, you come into the realization of what you ask, for it is yours. It is yours by your birthright, it is yours by virtue of God Almighty's edict and it is yours by virtue of your being the heir of God.

When you thus ask, thus demand, your answer is as certain as that water seeks its level in the sea. Sometimes persons will say, "Oh, well, I cannot get an answer. I am working for the government, and the government only pays me a salary. How can I be helped?" Suppose when they came to Jesus for money to pay their taxes and He told the disciple to go out and get a fish and open the mouth of the first fish he could catch, and therefrom he could take some money to go and pay thy taxes and the taxes for me, the disciple had said, "Fishes do not have money in their mouths; you cannot pay taxes that way." Don't you see how absurd it is? Suppose when the five thousand or more that sat in platoons of fifty and the few small loaves and bread and few fishes were broken, and Jesus blessed them, and told them to take them and go out and feed the multitude, that the disciple had said, "There is not enough to go around, not enough to give one a taste, hardly a smell for each one."

Don't you see how absurd it is for you to do that.

It is for you to ask, knowing that what you ask for you will receive and then you stop. God Almighty sends the increase. It is He that answers your prayers, it was He that furnished the oil and the meal for the widow; it is He that sends the rain; it is he that sends the sunshine, it is he that covers you with blessings, all the day from the morning until the night and from the night until the morning, forever and forever, and you should stop your cavilling, and talk to God, and you commit your ways unto the Lord and trust. That is as far as you have to go and everything will come to pass. That is the promise.

It is for you to do your part and study. Stop your dictation; stop your trying to dictate to God, how and what He shall do. You ask as you have the right to do, as you know you are entitled to by your charter rights, and then stop. Do not peek through the door to see if God is going to do what He has promised. Suppose I should send my friend here, telling him to go and shut the door in the other hall, and then I should peek through the door to see whether he was going to do as I told him. What would it show? It would show distrust of him on my part, would show a wavering mind as to what he would do. Such conduct as that is absolutely fatal to every prayer you ask, and every request ever made.

It is for you to exercise the power and dominion that is given you, know that God does hear you and then stop. God will give you the rest. That is the reason that almost all of the prayers that go up to heaven today are unanswered. It is because of this doubt, it is because of this fear, it is because of this wavering, it is because of this feeble-minded-

ness. Those who pray do not come to God Almighty as little children, knowing they are going to receive that for which they prayed. That is why they aren't answered.

Mankind is absolutely the architect of its own fortune. It is for you to be or not to be. It is for you to be a good man, a strong man, a healthy man, a wealthy, prosperous man, in all the various ways of the world, or it is for you to be filled with sickness, with pain, with fear, with sin and iniquity, that drag you down to death. You can have your choice, the choice is before you. Nobody on earth can take you there. Whatever evil comes to you comes to you by virtue of sin, whether that sin be committed by yourself or your progenitors. It is for you to say whether you will be manumitted and come up into God's sunshine. If you do, you can have everything you want. Take the class of persons that are always prophesying disease which I think is the most disgusting thing, probably, that the creature man is guilty of, this everlasting talking of diseases. It is not confined to the women. God bless them, they are chock full of it too, but one of these noble lords of creation, the men, sits down in the street car or elsewhere and says, "How are you to-day?" The other one says, "Oh, I am feeling kind of rocky. I think there is something the matter with my stomach. I do not feel just exactly right. Then I do not sleep." And he will go on and figure out all those things to be the result of this or that, and, while the other fellow does not drop dead through anxiety, he is almost ready to perish because he wants to go him one better; he wants to tell how much meaner he feels; he has chronic appendicitis, and everything else that carnal mind knows. By the time they both get through, the street car is

simply full of evil thoughts that those poor men are fixing upon one another. Do you know what all that means? It simply means that they are fixing the thing on themselves and the more they believe it, the stronger they have it, and they not only thus destroy themselves, but pollute, it seems to me, the very atmosphere they walk in.

On the other hand, here is another man with a different character. "Well, how do you feel this morning?" "I am complaining of very good health. God gives me happiness and I have a perfect stomach, eat anything I want. When I had a stomach trouble, I could not eat anything, but now I have some sense and I can just eat anything I want, and it does not hurt me. I can count up twenty men right here, living in Washington, on that subject of stomach and this has been their experiences. A young fellow came to me last Sunday; we had been treating him a little while, and he said, "I am clear of one thing. I just eat all I want, and, before, I was dieting myself, on some kind of Michigan diet they have." I do not know what it is, some brown stuff. One lady told me the story of grinding up the wheat and bran and one thing and another they had, and another one told me that it had cured her of a trouble as soon as she put it into her mouth, whereas there were as many as sixteen of the best healers there were in the world, treating her. So, if you ever have a pain or an ache, I told her, you just get your brown stuff, do not come to me any more.

You see, you should not lay up the treasures on earth in brown stuff, or whatever it might be. Learn thyself. God Almighty's child is entitled to all the earth and it belongs to you and to all mankind. He has dominion over it. He can do what he pleases and nothing

on earth can hurt him and He can enjoy God's beautiful sunshine. This is a religion of happiness. We do not have to have long faces in our religion. Long faces cause sour stomachs. They belong to the orthodox. I have seen men who had so much religion that they couldn't enjoy their food. It would actually sour on their stomachs, and when I was a boy I have known some whose faces were long enough to eat oats out of a churn. If you do that you are not a Christian at all. Don't you see the absurdity of it? Laugh and grow fat at this little couplet over which of the two poets had a quarrel to its authorship:

"Laugh and the world laughs with you,
Weep and you weep alone."

Remember that sunshine makes light, and, whatever you do, let God Almighty's sunshine go down and you will respond as you are entitled to respond, and will respond as the heir of God, having power and dominion. Let this beautiful sunshine, love, happiness, light, be in your soul and go forth and live and enjoy everything good that God has in store for us. That is what you must do if you would be happy.

If you understand this science, you will be happy. If you do not understand it, commence now, and pray and learn, study. Remember this, you cannot get this science or any other of God's sciences, unless you study. It is impossible. I never heard of anybody being converted to the multiplication table. Did you? Have you ever seen anybody go to the mourner's bench and get up and recite the multiplication table, and thank God that He had it? Certainly not. Why? It doesn't come that way. It comes by teaching, by study.

Jesus Christ taught His disciples for three years, telling them, as He did so, what to do; and, when He left the earth,

He told them to go to Jerusalem and wait there until they should get this gift of the Holy Spirit. St. Paul was stricken down in the very act of cruelty, and was told to go to Damascus and there it would be told him what he should do. At Damascus, he was told to go to Arabia, and there he was taught for three years, before he was permitted to go out and practice this gospel. Jesus says, "You shall know the truth and the truth shall make you free." It comes only by study, only by thought and you must learn to study and practice what I told you.

When I came into the thought of this science, there was a friend of mine who had been healed of a very serious and so-called incurable disease, and I had no more thought or belief that God had anything to do with it than I had that I had anything to do with it. I thought they were practicing some kind of an imposition on him. I knew he was healed, and I knew there was some power that had healed him, but what it was, I did not know. I made up my mind that there was not any set of people that could get up any scheme that I could not get at the bottom of. I suppose that came from always being of a studious nature. So I made up my mind to go to the bottom of that scheme. I was determined to find out what it was and how they had imposed on him. Well, after about six months, or thereabouts, I thought I had made a great discovery. I knew that God Almighty healed him. That I knew, but I thought that it all came in answer to prayer, purely and solely, and I became so strong in that belief, so fully convinced that that was true that whatever you believed in, asking in prayer, you would receive that. The most wonderful cures I had ever seen or heard tell of were performed by

me, simply by asking God in perfect faith. I had no reasonable knowledge why it should be so, or no knowledge of the *modus operandi*, whatever it should be, but I knew God would answer my prayer. I would simply make the prayer and the answer would be manifest. That was praying through faith, but, by and by, the understanding came. Then I could see why the healing resulted. It was because it was the realization of the allness and perfection of Good.

The difference between faith and understanding, I will illustrate in this way. Suppose that window there was open and you could see people, and beautiful flowers, etc., and then you were told that right along here the same thing existed. Well, now if you remembered that you saw the flowers there, you would see them through faith here, but when you see them through understanding, you *know*. It is like it was when I was a boy. I had a dog and we used to go hunting rabbits. The dog had a beautiful voice, I would halloo and then the dog would howl and run the rabbit track until we got tired and then we would go home. When he smelt the track on the ground, he had faith to believe that from what he had smelt there had been rabbits there, but if we had ever been fortunate enough to start rabbits, he would have run them by understanding, because he would have seen them, and known they were there.

When the understanding comes to you, you know that you are the image and likeness of God, you know that what there is is yours, because you are God's heir. You know, when you realize the allness and perfection of good, that there can be no evil. You know that you have that realization in your consciousness, but when you ask God through prayer of faith, simply believing it as far as you can, if your belief is strong enough, then

you get the answer, just as well as by one as the other. But it is much more difficult to see through a stone wall, than it is to see through an open door, where you see and know. You see the difference.

So in this work, we have to have the understanding—the understanding, who you are, and what your rights are. When you have these, you can ask what you please, and then you can fulfill the Scriptures. As Jesus said, you ask knowing that you have that for which you ask

before you ask, and you ask because all is yours and all is yours in perfection and all you have to do is to reach out your hand and grasp.

Oh, what a beautiful thought it is to come into the perfect realization, to live in the sunlight of God Almighty's Love, and let him take you by the hand and lead you up this pathway of infinite knowledge until you know as God knows! Then to you is a new heaven and a new earth.

SUGGESTIONS.

When you fall beside the wayside

Think you're growing old and gray,
That your life's not worth the candle.

That it lights upon the way,
Is it that you've not been doing;
It is that sharp thorns bestrewing;
Is it that the wrong pursuing,
Leaves you helpless here today?

When we know that "All is Spirit,"

That in God's own mould are we
Then the riches we inherit

Find we now eternity.
Life is then the body builder;
Life is intellect's fair gilder;
Life is as the Father willed her,
Golden, blessed, pure and free.

Then, my comrades, as you journey

With your faces toward the sun,
Have no pessimistic croaking,

Let your motto be "Well done."
We are standing at the portal;
We are here the grand immortal,
And we'll find the one sum total,
If in truth our problem's won.

Look at any deed and yearning

For the betterment of race;
Do not doubt but, Godward turning,

See his love in every place;
And the shout of joyous freedom
That you've raised the hated burden
Beings the well and hard-carried guer-
don,
Stamps fair youth on every face.

—Abbie Walker Gould

Think of the lovely, the pure and the
good,

For by wisdom divine we are taught,
There never can be a pure stream of life
From an impure mountain of thought.

—Widdie Thayer.

Trust God, not fearing to use what he
gives, and go forward with all courage.
If we live truly, we will count no duty
small and no sacrifice great; we will love
strongly, aspiring unceasingly, and find
life's real end in being.

Study the Subject of Man

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church,

Sunday Morning, February 25, 1906.

The subject of man is one of such supreme importance to us that we cannot study it too much. God Almighty created man in His image and likeness and gave him power and dominion and we are responsible for the use or the non-use of this God-given gift. The one who had the one talent, and went and hid it until his master returned and then gave it to him, saying he was a hard master, was condemned for his conduct, and that which he had was taken away from him and given to him who had abundance. If we permit this God-given power to lie and rust, and die for the non-use, I say, we are responsible to the universal unchangeable and fixed laws of God Almighty and we will reap as we sow. If we sow nothing, we reap nothing. If we sow to nothingness, nothingness is the crop that we will gather in at the harvest.

Among the different likenesses in which man is like the Father, is that he has life. How many of you have ever thought of that? You see life manifested everywhere, from the budding of the germ in the seed in the ground to the growing of the shrub in the tree, through the hatching of the bird from the egg, on to the bird on the wing, through life. These are all manifestations of creation. Such manifestations commence with the lowest protoplasm that hardly has a particle of so-called life in it and continue until you rise to the eagle who soars amid the clouds and looks the sun in its eye.

Look at the worlds everywhere and you find in all of them life, each wheeling on its axis, moving in its orbit, going on in eternal circlings forever and forever, manifesting LIFE, for God is there and God is life.

Your own body is a constant moving on, a constant panorama, so to speak. With every breath you draw you draw in life, and life of God. God made man and breathed into his nostrils the breath of life, and he became a living soul, and so it is with this breath. With every breath you take, you draw in life, and with every one you throw away, you throw a passing on, "Dust thou art and to dust shalt thou return."

I was asked, this morning, by a gentleman, if I expected to live always, if I believed in death? Now, you will learn, later on when I come to teach you how to think, a certain rule which, if you will utilize, will unravel many of these seeming difficulties that apparently are before you, and will make all harmonious and perfect. The rule is this: "In thinking of yourself, about yourself, your family, your business, your friends or your environments, whatever they may be, think only that which you wish to see realized in truth and in reality." Then, when they ask me, am I going to die, what do I do? I go back to myself and I apply this rule. I must not think anything I do not want. Then I ask myself, Do I want to die? Well, it does not take me long to make up my mind that I do

not want to die. This is altogether the best world I have ever seen, and it is the best world you will ever see, if you live in heaven as you should because heaven is here, harmony is here. I do not want to die. All the world is sweet to me and I want to stay here and I want to enjoy the beautiful sunshine; I want to live under the blue sky, and I want to travel over this beautiful world and enjoy its air and its beauties, its mountains and its valleys, its oceans and its rivers, and I want to enjoy it all because it all belongs to me. I am the heir of God Almighty. Then I ask myself, Do I want to die? What is my response? Certainly not. I do not want to die. And then what do I answer him? I answer in that which I want to see realized in truth. He asked me if I expected to die, I say no, and will stick to it forever and forever, until they get the box on top of me. I will always be saying no, and I will be following a perfect rule, I will be following a rule that will lead me out and make me perfect.

I have had men, good friends of mine, get out of patience with me, because I held this thought. They said I should insist that death was one of the natural things. I say God Almighty never created death; never created anything that was created except in His image and likeness and for Him to create death would be impossible; you cannot take a lie from the truth, you cannot turn the truth into a lie. It is impossible. You cannot pull a streak of darkness out of a sunbeam; it is impossible. Neither can you make death come from life, it is impossible. God Almighty is Life whether in the shrub, in the air, in the sea. Anywhere it may be that life is it is God manifest, for God is Life and man is His image and likeness. It would be no more possible for God to create death

than it would be for him to tell a lie, because it could not be. God works by certain, irrevocable laws, and those laws cannot be changed and are not changed, for He is the same today, yesterday and forever, in Whom there is no variable-ness or shadow of turning and from Whom every good and perfect gift comes. That is the God that we worship, that is the God who created man, that is the God that created the worlds, and set them in motion forever for all is Life and Life is God.

The question arises, How are you going to say that you are going to live forever? I am going to try to teach you this morning, how to say that. I wish you would all take in what I am going to say in the next five minutes. Now see if you can. There is an inflow into the body. Life comes to us in every breath we draw; Life comes to us, for as we think so is this inflow. We are drinking in the sunshine of God Almighty's Love, Life, health, strength; beauty, if we hold those thoughts and know that God is building us up. As a man thinketh so is he, therefore we are drinking in this eternal Life, eternal strength, eternal vigor, from the fountain head of God, and the dust to dust, the passing away goes on in the exhaustion of each breath. We are taking in and building up, for as a man thinketh so is he. Now hold the thoughts that God is filling you with Love, with strength, with vigor, with wisdom, with spiritual understanding, and that you are His perfect image, and in the enjoyment of perfect Life. As you think, so you ARE, and this thought will manifest it in your body and, instead of being a bent over, decrepid old man, as I was eight years ago, you will commence to build up, you will become built over, as I have been, your muscles become like iron, you

can run with the activity of youth, and you have the strength of an athlete. Why? Because it comes from God Almighty and He fills you full of it; but, if on the other hand, you hold the thought that this breath that comes into you is making you old, whitening your hair, depreciating you, is tearing you down, it will do just that.

A man came to see me, this morning, and he said, "I will have to prepare to quit business. I will soon be in a condition where I will have a nervous collapse, and then I won't have any power to do any work. I have to quit business and get myself ready to pass out."

That is one way to think. Men come to you and say, I can do this and that, but I cannot do so and so." Oh, my, how it does rankle in my consciousness to have a man or a woman, the image of God, endowed with all power and all dominion, tell me he cannot. Heavens and earth. If you will commit suicide, tie a rope around your neck and tie it to the bed post and jump out of the window, but do not do it mentally by saying you cannot. You might just as well cut your throat as to tear yourself down, destroying yourself, committing suicide, with your eyes open, as to do it mentally, for I tell you now, it will destroy you. Say you CAN. Why can you? I reply, you are God Almighty's child, endowed with power and with dominion. This power and dominion is yours. It is God-given, it is yours and nothing on earth can stay your hand because God has spoken the word and given you the strength and the ability to do it.

You must build up in the good, let the good thoughts come in, and let these destructive devil thoughts go. Let them go into their nothingness. They are nothing and let them stay with nothing. Banish them from your mind, and never,

under any condition or circumstances, admit anything against yourself, never but think and affirm and claim that only which you wish and want to be realized in truth and in fact.

Follow your rules. Suppose you were given a rule in mathematics, which you all were studying in school, you would read the rule and study it, put down your figures and apply the rule, and work the example, right along according to the rule. I give you a rule how to think, then give you the example of Life. What is the rule? Think what you want. You want good. Then think only good, and it is yours, and you will have nothing else, then put down your example. The rule is, you must always think good, think that which you want, that is good, and it is sure to come to you. As a man thinketh so is he. There is the rule, now sit down and work the example. Well you say, you have the dyspepsia, you have nervous prostration, you have appendicitis, you have every devilism that is known in the category of carnal mind. You are working out your rule, are you? You tell them that is not the way to think; you are deliberately cutting your throat, you are deliberately committing suicide. I do not care what you think about this talk, it is suicide to think that way, and, if you do think it, you will go down with the millions to death, but if, on the other hand, you think as I do, that all is good, that Infinite Love, and nothing but perfection can come near you, then you can begin to look up, you begin to prepare to live, you stop this everlasting preparing to die.

How absurd it is to think of one of God Almighty's children, endowed with eternal Life, eternal health, eternal Good, turning back upon the Father, and claiming all the ills and evils that he can imagine as belonging to him and having

them too, and these beliefs take men over the dam called death.

Man images God in His Love. Love is the mightiest weapon that the world ever knew, that the world ever saw, if we might call it a weapon. God is Love. If you have the bitterest enemy on the face of the earth and you want to conquer him and will sit down and hold thoughts of Love, that you are the image and likeness of God and that God permeates you and fills you full. Therefore, you are Love, Love manifest, and your so-called enemy is Love manifest, you both live more and have your beings in Love and there can be no enmity between you, because you both live, move and have your beings in the same Father, the same Love, the same Good, the same Life.

Hold that thought for a little while. What will be the result? The very Love thoughts that you hold in your consciousness are given to you and by reflex action go to him and he loves you and he becomes your faithful friend.

Suppose a man wants to cheat you, hold the thought of Love, that he loves you and you love him, and you do not want to wrong him and could not wrong him and he could not wrong you. What is the result? If there is any controversy about any question or contract, he will come as one did to me last week. He said, "Make your own price, I know you are honest." Make your own price, do whatever is right, in a contract involving two or three thousand dollars.

It is the God Love manifest that controls and nobody can wrong you, and nobody can want to wrong you. If a man had his hand raised to strike you and you held the thought that God Almighty's Love was manifest and nothing could harm you, and God Almighty's Love would strike him dead before he

could hurt you. That has been done. Take it the other way, and you fight, as Peter did, when he cut off the soldier's ear with his sword, and Jesus put in on again, saying, "He that fighteth with the sword shall perish by the sword." If you fight with carnal mind, you will perish by it. If a man wants to go to law with you, hold the thought of perfect Love, and, as Jesus said, if they want your coat, give them your cloak also. If you follow the instructions and let the con-everything will be given to you, ten fold and a hundred fold. Follow the rules, follow the instructions, and let the consequences take care of themselves.

Suppose the five thousand or more, that were seated in groups of fifties, on the grass, had known there were so little and had gotten up and said, as one man, "We aren't fools, to sit here on this grass expecting to be fed by so small a supply." Suppose they had said that, and then gotten up and left. They would not have been fed. They sat down, Jesus blessed the bread and the fishes and from the inexhaustible supply of God Almighty, the food was multiplied, and everybody had all they wanted. Yet people come to me and say, "How is God going to bless me, when I am getting a salary? How can I have my salary raised?" Don't you see how absurd it is? How would those people in the desert, the children of Israel, have looked, if they had said, "We are out in the desert. We cannot raise anything and we will starve to death." When they were told about the manna, suppose they had said, "We do not know anything about that, that isn't good for anything. We have to go back to the flesh pots of Egypt." How absurd it would have been. God fed them. The little cruse of oil lasted for three years during the famine and the little measure of meal was inexhaus-

tible. It is for you and for me to trust. It isn't for us to dictate to God Almighty how he is going to do His part. It is for us to make our realization, to ask, to seek and to knock, with perfect faith and understanding and then stop. Do not say, "Is God going to do this?" It is none of your part of the business, no part of your work. It is for you to do as you are told to do, TRUST, ask, seek, knock, and God will take care of the answer.

"Commit thy ways unto the Lord, trust in Him and He will bring it to pass." That is all we have to do, to COMMIT THY WAYS UNTO THE LORD AND TRUST. Do not try to do God's work, or God's part of it. The trouble with the world is that people pray and they haven't any faith, they haven't any trust or even understanding. What is the result. Of the millions, untold millions, of prayers today that will go up to heaven, the great majority are but as sounding brass and tinkling cymbals offered with no realization and no understanding, offered with no faith or trust and they are not answered and never will be. We must get where we understand that God answers prayer, where we can apply the words of Jesus Christ, when He told you, "Whatever you ask in My name, BELIEVING, that you shall receive," and then learn to trust, and quit trying to do God's part of it.

Do you own and see how beautiful your life will go on and how wonderfully it will be changed. Of all the men in the world, I was probably one of the last

that ever would have been selected to preach the gospel Truth. The change was as radical and unexpected as if I should go out into this audience and take one of you gentlemen by the back of the neck and set you on the other side and change your life entirely. That is what happened to me. God will give you the power to teach and preach. That is the way it was with me and it is the way it will be with you, if you go to God Almighty, asking and trusting.

Remember, in all things to always stand by this, Never say anything about yourself, but what you want to see realized. Do not deliberately commit suicide by saying "I can't." I can forgive you for almost every other thing, but really, my dears, I cannot forgive anybody who will deliberately commit suicide. Say "I can," "I can," and then trust God Almighty, and, when you do commit your ways unto the Lord, do not try to do God Almighty's work. When you do this and when you realize that this new life that is coming into you, filling every breath, comes directly from the throne of God Almighty, and is making you stronger and more beautiful, healthy and wise, then you can look up and you will see that a new heaven and a new earth have come to you, and the old things will have passed away. You will then realize that you are the child of God Almighty, and that your dominion is forever and forever and you will dwell and live in the full realization of being His image and likeness, a perfect being living in perfection.

It has been said that "We will understand each other better when the mist has rolled away," and it is true, if we will permit the clouds to pass; but most of us continue to produce mist just as fast as nature rolls it away. We there-

fore understand neither ourselves, our friends or our surroundings. We are in perpetual confusion. The way out is to stop producing mist, and begin to create something better.

Man---His Power and Dominion

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church,

Sunday Morning, March 4, 1906.

Man was endowed with power and dominion, as we read from the text at the commencement of the discussion of the subject, Man. This power and this dominion are things that can be utilized by each of us, or we can let them die by what we would term in law non user. If a person disclaims his right to use them or his power to use them, or his ability to use them, he absolutely destroys possible power that he has in that direction. You are measured precisely by the measure you put upon yourself.

A person who is discrediting this image and likeness of God, who calls himself a worm of the dust, hardly fit to be an occupant of what we call hell under the orthodox idea, is simply measured in accordance with the measure he puts upon himself. He is just what he thinks he is.

This thought is not new with me, because Solomon enunciated the same doctrine long centuries before the birth of our Savior, saying, "As a man thinketh so is he." You are precisely what you measure yourself to be. If you have power and if you have dominion and recognize that they go to you from God and belong to you, then you have them and you can use them, and in the using of them you will see the demonstrations manifested to you immediately.

I remember, one time, perhaps a year or two ago, there was a very dark cloud, one of those fearful looking clouds, rolling across the horizon from the north-

west, and it looked as though it would blow everything off the face of the earth. I have seen the time when such a cloud as that would have scared me. I went to the window and I said to that cloud, "I denounce you. You have no power, and you have no ability to hurt anybody in the city of Washington." I first commenced to say "You have no power to hurt anybody in my house," when the thought came to my mind that I loved my brother as myself and I had no right to pray for myself under existing circumstances and allow that wolf to go unwhipped, to destroy my brother and I denounced it generally and it wasn't more than five minutes before the sting was pulled from it and the cloud commenced to get light, and went away. The rain came on by and by, a gentle lovely rain.

Our Saviour, when He was sleeping in the boat, they were in the sea and there was a terrific storm. His disciples awoke Him saying: "Master we perish." He commanded the waves to be peaceful, to be still. I have done that same thing time and again with like results.

Jesus Christ said, The works I do you shall do and even greater because I go to My Father and I will send you this gift of the Holy Spirit, this gift of the new birth, this gift of the spiritual realization. What one human being can do another can do. God has no favorites, He loves each and every one of us in this audience, alike. He is all Love and no-

thing but Love goes out from Him. If you recognize your own right, your own power, your own ability, then you can do what our Saviour did; you can do what anybody else can do. But the prevailing trouble with—I might say, curse, almost—the human family and especially with those not in this thought is cowardice. You are a set of cowards. I do not say that I am free from it, but I am getting free from it as fast as I can. I know the error and I am denouncing it. He who is free to demand his rights, and command his rights, gets them. We are all cowards yet, because, when we are perfectly free from this thought of fear, we will speak the word and all diseases will be healed instantly. It is only for us to get ourselves into that condition where we know absolutely that God answers our prayers and accedes to our requests; and when we know when we feel without fear and there can never be a failure. Only it might be caused by something which caused our Saviour to fail, when He went down into His own country, which the Bible tells us, was because of the universal unbelief. There is a trend of universal unbelief going around now. It was so then, it is so today. The almost universal belief in the reality of matter, the reality of sickness, the reality of pain, the belief in the reality of suffering and sorrow and of death is with us today, and so long as this opinion prevails, it is harder work to overcome disease, but the time will come and it is coming fast, when all of these errors will be banished and brushed aside and we will have found the new heaven as the new earth. Then we can look up and see the bright blue skies of God Almighty's Love, of the dominion of Truth, of the domain of Life, and of Love, and then we will be victorious.

In discussing this subject of man, fur-

ther, we find that man is heir of God Almighty and joint-heir with Jesus Christ. Now, when I say that a man is the heir of another, it conveys the idea that the one who has made him his heir apparent, has passed out. If he is the heir apparent he is living and the one who owns the property is still living. After he becomes the heir, the one from whom he received his inheritance has passed on; in other words, it is a finished transaction. There is nothing between him and his inheritance. Now, the Bible tells us, that we are the heirs of God, joint-heirs with Jesus Christ, our Saviour. That means that the transaction has been accomplished. We are now in the enjoyment of our heirship. We are not the heirs apparent, we are not the heirs simply to wait until after we are dead and gone when we can enjoy nothing. That would be absurd, and yet it is the thought that controls all Christendom. The good things that we have are reserved for the sweet by and bye, after we have passed through death, a man created institution that is the opposite of God Almighty. You have to commit a sin, so to speak, the opposite from what God intended and what God is, before you can come into His heirship, His goodness, His Love. How absurd it is!

We are created in the image and likeness of God. God is eternal life and we are His image and likeness, hence we have eternal Life and there is no death. Life is deathless, and yet they argue that you have to commit this sin of death. It is a sin, because we are told that the last enemy which will be overcome will be death. It is a sin, it is a carnal mind creation, no part or parcel of the creation of God. God Almighty created everything Good and everything was Good. If this death is good, why will the time come when we will overcome it? Why

is it called an enemy if it is good? You see the absurdity of claiming the reality.

If we should have to wait until after death before we can receive any of God's goodness, before we can come into our inheritance, don't you see how absurd it is? Suppose I owned this great block in front of this hall, and I should bequeath it, in my will, to my son. Suppose his name was John Smith and that I should say, "I will and bequeath to my son, John Smith, this block, giving its number and location, for him to have and to hold for his use and benefit forever; provided, however, that my son John shall not take possession of that building or receive any of the benefits or emoluments thereof until after he has passed through death." I do not think John would sit up nights, cracking his heels together enjoying what he was going to get after he was dead. Don't you see the absurdity of the proposition? You are the heir, you are not the heir apparent. The heir apparent is the one who expects; he is looking for the sweet by and bye, when he shall come in, but you are the heir of God. That means you are in possession, it belongs to you by right, and it is yours now. That is what it means. Well then, if you are the heir of God, what have you got? You have everything.

I was thinking over this matter last night and thinking about this awful scramble for the almighty dollar. Then I thought, further back, I love my brother as I do myself, I am scrambling to get his money. Don't you see how absurd such a thought is? How absurd it is, it is a lie, right on the face when you say that you love your brother as yourself when you devote your life to a scramble for the almighty dollar. I do not say that the legitimate trades and occupations, and manufactures and all that are not

necessary. The ladies have to have hats and diamonds and clothes and everything that is pretty, and everything that is good, because God Almighty gives you all and it all belongs to you and it takes people to work and make these things. That is legitimate occupation, but the fellow who stays up nights, and schemes and lays traps to get somebody to fly into his web, is not loving his neighbor as himself, by any means.

I do not belong to that class of Christians who think his wife ought to go to church with a sun bonnet, as it was when I was a boy. Then if a woman had earrings, that was next to a sin against the Holy Ghost. My mother, I know, had a pair of earrings given to her. I think they were heirlooms. In those days the ladies wore earrings more than they do now, and so she wore her earrings. My father was a preacher. When we went to Illinois, in the early days, those earrings were the subject of a great many clandestine gatherings of the ladies of the church. They came to church with their sun bonnets on, and they would rather have been burnt at the stake than to have worn earrings. To think that the preacher's wife should wear earrings was something terrible. That was the way it was when I was a boy, fifty-five years ago. It is not long, but the world has changed, women are more beautiful, the men are getting handsomer, they are all getting more God-like, for God made everything and He made it beautiful. Look at his handiwork, wherever you go; look at the flowers and the leaves and look at all the world, of growth, of botanical life, look at the animals in their beauty, look at the fishes of the sea, look at the sea, the earth, the sky; look at everything, the stars, the sun, the moon. How grand and beautiful everything is; the handiwork of God Almighty!

So you cannot be too beautiful. Do not be afraid, my dears, that you will ever be too handsome, because God loves handsome people. Handsome men and women are Godlike. When Jesus Christ was discussing this matter with His disciples, he said, Consider the lilies of the field, they toil not, neither do they spin, yet Solomon in all his glory and his immense riches and his dominion over all the world, which he almost had, was not arrayed like one of these, a lily of the field. And Jesus said, of how much more importance are you than the grasses of the field. How much more will He take care of you. When they were discussing how they should live, he was telling them and giving them the rule. He gave them another illustration. Look at the birds, said He, they do not spin or gather into barns, and storehouses, yet God feeds them, and how much more important are you than the birds of the air. What kind of a silly bird would it be, if one of these sparrows out here on one of these telegraph wires would say, "Well, I have got along pretty well this winter, managed to scrape along. How I have done it, I do not know, and I do not know whether I am going to live through the summer or not, I am sure I am going to starve." What kind of a fool bird would that be? That bird would be like about nineteen-twentieths of the human family, or ninety-nine one-hundredths. He would not be trusting in God for his living. What does it mean to trust in God for health? It means to go ahead and do your work, as it is laid out before you, and do not worry about it. What did Jesus say about this thing of laying up? He says, do not lay up your treasures where moths will eat and thieves break through and steal, and corrupt them, but lay up your treasures in Heaven. How many of you are doing

that? I know a great many in this town, who are not. That is they have laid up just enough, he thinks to "last out," as they say.

I have known in my early boyhood, where people would lay up everything that they raised in summer to eat in winter, and everything in winter they laid up for the summer, always laying up for sometime, somewhere. Now, what does it mean? Suppose I should be laying up my dollars and cents. Thank God I haven't any to lay up, and do not want any; God Almighty gives me money just as I go along. I have barrels of it, and I haven't any that I am laying up, either, and I do not want any to lay up; but suppose I did, what would be the result of it?

The Bible tells us of a man who when his barns were full, tore them down and built bigger barns, and filled them, and then said, Soul, just lie back and rest yourself; be easy, your barns are full and God cannot go back on you. What was the result? His soul was required of him; he passed out. He sowed the wrong kind of thoughts, he sowed the wrong kind of seed.

Now, trust God Almighty. But they will say, I am on a salary. How can I trust God Almighty? Suppose these people, when Jesus told His disciples to seat them in fifties—they were five thousand of them, to be fed with a few loaves and fishes, had gotten up and said, "We aren't going to make fools out of ourselves. There isn't enough of those loaves of bread and fishes, for us to even get a smell of," and they would have gotten up and struck out, they would not have gotten anything. Don't you see, when you complain of God Almighty's power, you are trying to do His work.

Suppose when our Saviour told the apostle to get a fish and he would find

the money in its mouth to pay the taxes, had said, "Oh, no, I won't do that; fishes aren't built that way." He would not have got the money. The truth is that the whole human family, with but few exceptions, want to do God Almighty's work, as well as their own. They are willing to pray, they are willing to ask, seek, and knock, and do all that, but that is where they stop doing right. When it comes to the trusting part, they do not do it, but stand around and try to do God Almighty's part of it. They will peek in to see whether God is going to do it or not. Now, how are such people going to get anything?

In the exercise of your power and dominion, you have to trust God Almighty. When you have asked, sought and knocked, stop. Know that the promise has been made and the cruse of oil and the measure of meal will never be exhausted. Know that there is no limit to God Almighty's dominion of supply. Know that He will do what He has promised to do, and go on and attend to your own business. Trust; that is all you have to do. It is easy and simple. Use the simplest prayer you can say, so to speak. Put the stone under the wheel, as you are going up the hill. I lived in a very hilly country, when I was a boy, and in going up a hill, we would have to put a stone behind the wagon wheel, and when the horses pulled, so long as the stone was under the wheel, it wouldn't pull them back again. Now, this prayer that I am going to give you reminds me of that.

Suppose you want anything, or suppose you have a headache or anything else; we will suppose you have a headache. Here is a prayer for that: "Father, Thou hast promised, through Thy Son, that whatever we ask in Thy name, believing, we shall receive. I ask that

this headache be destroyed in me, this belief of headache, and that I never can think of, nor have it, or have any consciousness of it, after this moment, and I ask this in the name of Jesus Christ; and I ask it believing, and Thou dost destroy every particle of unbelief in my consciousness." There is your stone under the wheel.

"Furthermore, Thou hast commanded us to commit our way unto the Lord and trust, and this I do. "I commit this headache unto Thee, and ask for its destruction, and I trust and I ask in the name of Jesus Christ." The thought of your headache will go out of your mind as quick as a flash, and you will sometimes forget you have offered the prayer at all. It will go right out of your mind, and you are freed of it. Your prayer is answered and your headache is destroyed.

That will cure any disease on earth, if you will apply it with perfect faith, unless it is held back by this universal trend of unbelief and sometimes it takes strong work to heal, but never waver and never fear, never fear the results, and do not say, "I cannot do it," because if you do, you cannot do it. You have to remember that you are the one that has to have the trust and reliance.

Man has the power to choose. He is responsible for the choosing, he is responsible for his conduct, he is the image and likeness of God, and in this he knows good from evil. He has the power to go either upon the right hand and sow seeds of righteousness, love, happiness and holiness, do right because it is right and good because it is good; or he has the power to go upon the left hand and lead a life of sin, wickedness, cheating and stealing, lying and all the kindred evils. It is for you to choose, it is for you to go home and attend to your work and enjoy yourself, be good to your fam-

ily. Or, on the other hand, you have the power to go down the street and get drunk, and go home and quarrel with your wife, abuse your children and act the very devil that you are. You have the power to do either, but remember you have to reap the crop you sow. The time will come, some time, somewhere, when the halt will be called to this career, and then this young gentleman, who goes now flying high, sowing his seeds of destruction, will be brought to account. Somewhere some time, unless he repents, through and in the name of Jesus Christ, and receives forgiveness, he will be destroyed by the sins. Never will a sin go unpunished.

Then remember in your life's work, to square your actions along the lines of right; to do right because it is the right thing to do, and to do good because you love to do it. Do this and the contents of the Almighty's cornucopia of blessings will be rained down and poured out upon your head. His love will control you and cover you, evil cannot touch you and you will be blest with a life of peace, health, happiness and beauty, and your heaven will be here.

From a Sower of the Seed.

FALLS CITY, NEB.,

March 16, 1906.

BISHOP O. C. SABIN.

Dear Brother in Truth: The News Letter came to me this month in its new dress which is very nice and pretty. To me the News Letter is always a welcome friend. I consider its contents reading of the very best always. I have been a reader of the News Letter ever since you first came out to "Unchain the Truth," and it is plain to be seen. God does bless

you with success. The work seems to be going on here, though judging from appearances it is slow. I have scattered the seed and some has surely fallen on good ground, yet some may have been wasted. While the people here who are beginning to see the light are yet timid and have not the courage to proclaim the truth abroad, they are growing, and I feel the time is coming in the near future when they will have faith enough to "remove mountains." I am thankful if I may be the means of helping even one or two to throw off their old beliefs of doubt and disease and put on the new garment of Love and Truth.

My attention was first turned to Christian Science through a hard spell of sickness. I was healed through the prayer of an Eddy healer, and studied the Eddy book, "Science and Health," about a year, when the News Letter came out to free the truth, having it handed to me to read by one of the Eddy students, who was afraid to read it any more after that, and gave me the books she had coming to her. It was then I found just what I had been looking for, and have been a subscriber ever since. Money could not give the good, the knowledge, or the help, I have gained through its reading alone. I am perfectly filled with Evangelical Christian Science. Words cannot express my gratitude for having had the News Letter put into my hands, or to you for the good I have gained through its reading, and God does bless you in your work. (Signed)

MRS. G. E. W.

To live close to nature, to live a natural life, and to follow natural laws, is to be one with God on that plane, to do the Will of God in the outer world.

—*Eternal Progress.*

Our Creed

MISS MARTHA E. VAN VOAST.

Before the Evangelical Christian Science Church,

Sunday Evening, March 11, 1906.

I looked, for a great many years of my life, for a church that would have the creed, "Love God and love your fellow man." At last, my search was rewarded and I found this little band, standing before the world with its simple creed that Jesus Christ taught, and I have cast my lot with these people gladly. But I found, when I came to this Truth, that I had before me considerable readjusting of old thought to new.

I had repeated many years "Love God with all your heart." What is it to love God with all your heart? To love God with all your affections and to give to this Infinite Spirit Love, Life, Omnipotent Love, Life, Omnipresent, Omniscient Love, all of one's affections; to give this Infinite Good, in your heart the first place, before any human being, or thing. I wonder if there are many that have tried to do that. If you haven't, take my advice and try it, even for one day, and you will begin to learn the meaning of the words, joy, peace and happiness, and see how calmly your pulse will beat at all times.

How many people, today, are miserable, unhappy, filled with fancied physical ails, just because they have met with some disappointment of the affections, have loved something that was only in their own thought, and went to pieces when they found it did not exist, as a fact! How many people leave the world by suicide just for this cause! If they could only be reached by the perfectly

sane teaching of Jesus, that God was the highest, best good, and the Only One truly worthy of the first place in the affections of His children, from what a lot of suffering they would be saved!

When you love this All Good, this Highest, this Best, you have to stretch up and up and up and it changes your nature and you learn how to love. It takes out all the self; everything is for the glory of the All Good. I can see no resignation of self, but just a grand uplifting into a oneness with the Divine, and realize that it is our privilege to become like the thing we love, that we give all our affections to, so that it becomes our joy. I have recommended this thought to all marital inharmonies that have come my way, and it has worked perfectly, because they learn to live aright, it takes out mistrust and jealousy, and teaches us that we have to do our part, to do our part right and leave the matter. It teaches the divine right of individuality, not to force others to do as we think, live as we think, but we must live to our highest knowledge of the Truth, and suffer others to live to theirs.

In the parable of the prodigal, the son who took his portion and spent it in riotous living, indulging the man of senses, was it not through the suffering of the senses that he came to his Divine or Christ Self? Would he ever have found this true self but for this suffering of the man of the senses? The only

thing he could understand was this suffering of hunger.

To love this Infinite Good with all our mind covers our intellectual part, or the thinking part; love it with all your thought. Can you imagine how very benign and beautiful we would become if we thought only good?

If no one said unkind, hard things aloud, or allowed unkind, hard things to come into his consciousness, can you see how this embraces all of our so-called science? If every human being loved God in his own mind all the time, there would be no inharmony, there would be nothing to reap but perfection and we would have fulfilled the command, "Be ye therefore perfect as your Father in heaven is perfect;" and there is no other way to become perfect but just through our creed. If the whole of Jesus' teaching had been lost and just this saved, it would have given us the truth.

When I said in one of our Cottage meetings, to love God with all your mind, a gentleman said, "How could two men talking politics love God with all their thought and words?" Well, that is a pretty hard place to love God, perhaps, but it is a place that it is very necessary to love Him with all your thought, and it is just where it is needed, in every day life, and it is absolutely worthless unless it is so used. The amount of knowledge one possesses is of little consequence; it is the knowledge one uses that becomes a part of himself by his own acquisition.

To love God with all your mind, doesn't that cover the financial proposition,—love God with all our mind, give Him all we have, all that we are,—doesn't that enable us to love God with our pocketbooks as well? This thought leads one a great way, so many of us hang with such tenacity to that thought

of money, not realizing that all we have, and are, is from God and is His. How can we love God and give Him praise and thanksgiving without its affecting our pocketbooks? I got a beautiful lesson out of this last Fall. When I came home from New England, I went to Bishop Sabin and told him of the great want of literature. He told me to give the names and he would send the books. I left a number of names, I do not know how many, but there were a great many, and the letters I got from there gave me a lesson. They said, in these letters, "I hope you do not have to pay for the books, the postage is enough." That set me to thinking. The postal laws of the United States are very stringent and, even if it is God's Truth, it has to be paid for. Since then I have been trying to get a part of the blessing by paying the postage on my literature. Of course, Bishop Sabin understands absolutely the meaning of the words that Christ gave us, "As ye mete it shall be meted to you again," but, for my part, I am going to share in that blessing, if I can.

There is one part of the New England character that appeals to me very, very strongly; that is, their high principles of not only singing praises to God, but of making their offering a part of the service. I very distinctly remember the first case that came to me. A woman, who did not seem to be very religious and made no pretensions, had made a sale of property, which she considered good, and it so happened I was there the day of the sale, or the purchase money had come.

At the close of my lesson, I was called in, and there on the table lay the money,—this money is for the foreign mission, this for the home missions, this for the city missionary, this for the church, and the little music teacher had her share. I

went out from that room a wiser woman, and I resolved there and then that I would not forget that lesson and I have tried to follow it. I think that when we love God with all our mind, it becomes our joy to give our tenth.

When I had made my affirmation that, henceforth, it should be God and I, my test followed soon, and I fell for about an hour, then I recognized the position and bounded back again, "Father, you First," but if you think I did not suffer in that sixty minutes you make a mistake, and I find many times that this readjustment has to be passed through, that one lets the Thought get crowded back, and we are very prone to look at the material side, to our friends or surroundings, but when the trial really comes, the true Scientist grabs the life-line, the real truth, the allness of God, and the nothingness of everything else.

To love God with all your soul, or sub-conscious mind. The sub-conscious mind is the part that seems to be the result of the conscious mind, and is the creative force. It is the real one that we quote so often, "As a man thinketh, in his heart, so is he;" not affections, this time but the result of the conscious thoughts, the place where they are registered and reproduced. To keep this sub-conscious mind right, we must watch our conscious thought.

With this beautiful creed back of us, this little church stands before the world perhaps small in numbers, but with the

grandest and truest force back of it that can be. We are backed by the teachings of Jesus Christ, and from this little center, or great center, for it is great, with our Teacher, we stand here sending forth this vibration of love, love your brother—and the whole human family is your Brother—and I am convinced, from what I hear every day of my life, that this great vibration is carrying, and it is moving the world. We stand firmly on this Truth, we ask all who believe this to be the Truth to stand with us, for we know the power of vibration.

Do you remember the Israelites as they encamped around the city of Jericho with those impregnable walls? They marched around those walls, once a day, for six days. On the seventh day they went around those walls seven times, the priests blowing the trumpets. At the completion of the seventh round, the people gave a great and mighty shout, and down came the walls. The walls that we are encompassed by, are the walls of conservatism, arrogance, prejudice, ignorance of the Truth, ignorance of God's laws, unbelief that Jesus is the Christ, unbelief that God does, through man, heal the sick. We believe that we are on the 7th day, and we are marching right along, and we want every human soul to join us in that march; we want your voices with us, in the great and mighty shout that is to go up to God of praise and thanksgiving when this wall has fallen forever.

Reckon the days in which you have not been angry. I used to be angry every day; now every third day; then every third and fourth day; and if you miss it so long as thirty days, offer a sacrifice of thanksgiving to God.—*Epictetus*.

Here's freedom for him that wad read;
Here's freedom for him that wad write;
There's name ever feared that the truth
should be heard

Save them that the truth wad indict.

—*Robert Burns*.

Discernment of Christ

L. A. MORRISON.

"He said unto them, but whom say ye that I am? Simon Peter answered and said, Thou art the Christ, the Son of the living God."

"And Jesus answered and said unto him, Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whosoever thou shall bind on earth shall be bound in heaven, and whosoever thou shall loose on earth shall be loosed in heaven."—Matt. 16:13—20.

In this Scripture Jesus taught a most important Truth. Like can be procured only by like. What we are conscious of we can understand, and only what we understand, we are conscious of. Unless we see and gain this knowledge for ourselves, we can have no real understanding.

Peter's answer to Jesus proved that he had the Christ within himself, or he could not have answered Jesus correctly.

Jesus saw that Peter understood the Christ that is now perceived by the human or the visible man. Flesh and blood could not and did not reveal Christ to Peter, but the Truth, or Principle within him, gave him the consciousness to see back of the visible Jesus. "When Christ, who is our life shall appear, then shall ye also appear with him in glory."

Peter had lost personality, or he could not have had the consciousness to dis-

cern the Christ in Jesus. Spiritual things belong to Spirit. Fleshly things to Flesh. Peter was born again—he saw the invisible working in Jesus to will and to do—Trinity in Unity. The Father (invisible), The Son Christ Jesus, and the Holy Spirit, the conscious oneness of the visible and the invisible.

This consciousness brings the Comforter.

In this Consciousness he perceived the Father in the Son—Christ the anointed soul in union with the Father.

"If ye had known one, ye would have known the Father," Through this consciousness Peter saw the unseen presence manifested in Jesus the mediator, through which the Father was expressed in thought and deed.

When the human soul awakens to a consciousness of its innate possibilities, and begins to realize the permanent and unchanging, it begins to "put off the old man and put on the new man which is created in righteousness and true holiness." When the soul becomes conscious of Om-ni-presence, Christ has been born to that soul as it was to Peter's, "I no longer live, but Christ liveth in me."

This Holy Consciousness is the rock (firm foundation) upon which Jesus would build his church—This Rock (firm consciousness) upon which all Christian character must rest is a building not made by human hands, not made up of ceremonies, creeds or forms; but a conscious atonement with the Father—a spiritual perception that recognizes the true self (Christ within) which brings "immortality to light."

The Soul is the true Church of God, and the Soul is His throne—"the temple of the living God in which He loves to dwell." Only in this Temple is He recognized and loved. Here He abides forever. In this eternal church, we see the Father and Son in Consciousness at-one-ment—One All in All.

Understanding the "Christ within," is the key to the kingdom of heaven. This knowledge unfolds the Christ Child, who ever reigns and rules in man, ready to

bring out perfect harmony (heaven) to all. This realization brings the signs required of those who follow Jesus's teachings—healing the sick and raising the fallen.

Whatsoever this consciousness may do, will be done according to the perfect law of God. "Whatsoever ye shall loose on earth shall be loosed in heaven."

God made man in His own image and likeness—the Lord, Jesus, Christ "and we by him."

How the World Was Painted

An Indian Legend of the Way the Spring Came Into the World.

Once, long before there were men in the world, all the earth was covered with snow and ice.

White and frozen lay the rivers and the seas; white and frozen lay the plains. the mountains stood tall and dead, like ghosts in white gowns. There was no color except white in all the world except in the sky, and it was almost black. At night the stars looked through it like angry eyes.

Then God sent the spring down into the world—the spring with red lips and curling yellow hair.

In his arms he bore sprays of apple blossoms and the first flowers—crocus, anemones, and violets, red, pink, blue, purple, violet and yellow.

The first animal to greet the spring was the white rabbit. The spring dropped a red crocus on his head, and ever since then all white rabbits have red eyes.

Then the spring dropped a blue violet on a white bird, the first bird to greet the spring, and that is the way the bluebird was made. Ever since then it is the first

bird to arrive when the spring comes down from heaven. So the spring went through the world. Whenever he tossed the leaves from his fragrant burden, the earth became green. He tossed some blossoms on the frozen seas and the ice melted and the fish became painted with all the tints of his flowers. That is the way the trout and the minnows and the salmon became gaudy.

Only the high mountains would not bow to the spring. So their summits remain white and dead for they would let the spring touch only their sides.

The snow owls and the white geese and the polar bears fled from the spring, so they too, remain white to this day.

—*Indians' Friend.*

Let us do our duty in our shop or our kitchen, the market, the street, the office, the school, the home, just as faithfully as if we stood in the front rank of some great battle, and we knew that victory for mankind depended on our bravery, strength and skill. When we do that, the humblest of us will be serving in that great army which achieves the welfare of the world.—*Theodore Parker.*

Treatment

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church,

February 25, 1906.

We thank Thee, our Father, and our God, that we do know that we live, move and have our beings in Thee, and that we do know that Thou art eternal Life, eternal good, eternal Love, eternal harmony, and that all within Thee must be perfect, Thy image and Thy likeness.

This realization goes down into our very consciousness, and we look up to Thee and rejoice in our perfection. We see that no evil can touch us, or come near us or about us, and we realize that all manifestations of evil belong to the realm of carnal mind and are false and untrue and unreal, for there is no evil, but all that is, is good and that is Thee. Thou art a God of Love and Life and every manifestation of disease is a lie, every manifestation of sorrow is false, every manifestation of evil is unreal, because we step beyond and above it, and

we see who we are and who thou art and we know that we have eternal Life, eternal health, eternal happiness and that we are Thy image and likeness and are the heirs of God, and that we have all and therefore nothing but good can come near us.

Our Father, we thank Thee for this perfect realization; we thank Thee that every heart in this audience is filled with it, and that all can look up to Thee and know that all is good and all is Love, and that they can see the unreality and nothingness in this so-called error and these other manifestations of inharmony.

We thank Thee, our Father, for all this in the name of Jesus Christ, and we ask it in and through His name, believing, and we know that our prayer shall be answered and is answered. Amen.

ONLY A CRUST.

We are told that Thomas Carlyle one day approached a street crossing, when he suddenly stopped, and, stooping down, picked something out of the mud at some risk of being run over by many carriages in the street. With his bare hands he brushed the mud off and placed the substance on a clean spot on the edge of the pavement. "That," said he, to his friend who tells the story, "is only a crust of bread. Yet I was taught by my mother never to waste, and, above all, bread,

more precious than gold, the substance that is the same to the body that the mind is to the soul. I am sure that the little sparrows or a hungry dog will get nourishment from that bit of bread."

"I refuse to condemn." There is an affirmation for you. Repeat it when thoughts of condemnation arise in you. Its power will banish all thoughts of enmity. It is itself a living proof of its just purpose.

—From *Fred Burry's Journal*.

Washington News Letter

PUBLISHED MONTHLY.

1329 M Street Northwest, Washington, D. C.,
U. S. A.

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OLIVER C. SABIN, JR., - - *Business Manager.*

Entered at the Post-Office at Washington, D. C., as second-class mail matter.

SUBSCRIPTION RATES:

Single copy, one year	\$1.00
Eleven copies, one year	10.00
United States and Canada	1.00
Europe, Asia, South America—in those countries in the Postal Union	1.26
Oriental Asia, with postage additional .	1.00

SINGLE COPY RATES:

One copy10
100 sample copies	8.33

ADVERTISING RATES GIVEN ON APPLICATION.

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Unchain the Truth.

I wish to call attention of our readers to the Maine Chautauqua and especially of those in New England. The cost, as I remember, is \$2.50 for the round trip, from Boston to Popham Beach and return. The Summer climate, in Maine, is invigorating, air is pure and the ocean waters are grand and the island scenery unsurpassed by any on the Atlantic shores. In addition to these advantages, each one going through the class, will obtain a teaching which is cheap at \$50, and they obtain this free.

The reason why I am anxious to have

a large attendance is that I am desirous, first, of doing all the good I can, during my vacation months. I feel that if I am teaching the Truth to a class in New England, I am spreading the Truth and thereby being a benefit to the world, and next it is a very great pleasure to me to be associated with and surrounded by my friends during our vacation. While it is true that I have to work five nights in the week, giving lectures, yet we have time in other parts of the day to enjoy one another's society and enjoy the scenery, air and nice yachting and fishing which makes the outing altogether agreeable. This, perhaps will be the last time that many of our readers will have a chance to read the News Letter regarding this matter before July, and I want to impress upon each of you, not to fail to write for your quarters. You will note in the advertisement of the Chautauqua whom to write to and all about particulars. Do not fail to attend to these necessary preliminary duties. The people in and around Boston ought to go there by the hundreds, it is so near and the trip so cheap, but people residing at a distance in the interior of the country want an outing, and the coast of Maine, by taking through tickets, is about as near as they can reach the coast, and the cost is not burdensome.

The Chautauqua of last year was productive of much good, it was the means of my sending forth the book, CHRISTIAN SCIENCE INSTRUCTOR, and besides that, in giving out the Truth to those who were personally present and through

them hundreds have been taught, perhaps thousands. I hope that ultimately we will be able to establish permanent headquarters for our summer Chautauqua on the coast of Maine, as I think it

is the most delightful place at which we can meet in the United States. To me it is Paradise. I hope to see many of you there.

Lovingly yours,

Oliver C. Sabin.

Bishop.

From a Grateful Heart.

NORWOOD, OHIO.

April 9, 1906.

COL. O. C. SABIN.

Dear Brother: I have felt for a long time that I owe a word of gratitude to the News Letter, as I have derived so much benefit from it.

Your lectures have been of great benefit to me; they promote harmony in every department of life, they take one out of the debris of false beliefs into the realization of the grand truths the Master taught, and we are benefited by them just as much as we realize and live the Truth, which we all can do if we earnestly desire and love it. I have found potency, power and truth in the words of your teaching; they voice the true sentiment of Life, Peace, Health and Love, and you certainly know how to translate it logically from the spiritual into the practical. The sweet plain Truth is made as clear and strong in its ready application to every day life, as it is enlightening to the spiritual senses. I have often made the remark to friends that I would not know what to do without the News Letter. I am glad you and Mrs. Sabin are doing such good work. I enjoy her articles in the News Letter very much. May we all who read your writings put into practice the beautiful principles you teach so plainly, make them our own in every day life and not

forget we must sow the seed ourselves, and speak forth with conviction the Truth of being if we would reap the harvest with you. God has blest you in your work in the past, and He is with you in the future. Remember me as yours with gratitude and love, and may the sunlight of God-Love which floods your soul reflect its white radiance upon all with whom you come in contact.

Yours in Truth and Love,

(Signed) MRS. H. C. H.

The Maine Chautauqua.

We are in hopes of seeing a goodly number of our friends at Popham Beach, Maine, this summer. The lesson teaching, as will be noticed in the advertisement in another column, commences on the 5th day of July. This course, being free, enables those who wish to take the thorough teaching course, to obtain it and at the same time, their summer outing with one expense.

Aside from the teaching, the associating together of brothers and sisters from all parts of the United States will be a source of much pleasure and have a tendency to do us all good. The editor of the News Letter anticipates a great deal of pleasure in meeting his friends there. Do not delay in writing to Mr. Stacy, about your proper accommodations.



MRS. MARY C. SABIN

The Beautiful Sunshine

MRS. MARY C. SABIN.

In the latitude of Washington, we are wonderfully blessed during the months of April and May with bright, beautiful sunshine. It radiates throughout hill and dale, over the mountains and in the valleys and, everywhere, by its genial warmth brings forth the manifestations of life in all of its multifarious forms throughout the entire country. It is so with the sunshine of God's beautiful Love. When it shines upon a frozen heart, the deadened affections, of persons who are given over to carnal mind, they are gradually warmed into life, the life of Love. Evil passions, evil thoughts, evil conduct are supplanted by the desire to do unto others as you would have others do unto you. This sunshine of Love increases in its effects until it brings forth fruit, the fruit of the spirit, righteousness, holiness, Wisdom, and spiritual understanding, and by and bye the reaping of the crop is ours, and we all feel that we have been wonderfully blessed in the harvest.

It is for us to do more than the birds. If they can enjoy the sunshine, revel in its glory, we must do more than this. Not only must we be happy in our own consciousness, but we must spread this happiness to others. In other words, we must sow the seed, do as our Savior taught us, preach the gospel, broadcast the Truth and let it go forth from us under every conceivable condition where we

have any hope of a favorable response, and trust in God, for the increase.

This we can do in various ways. We can do it through the church, but we cannot do it unless we are true to ourselves, and to our principles and to our obligations. Each of us owes certain obligations, not only to God, because of our own blessings, but to our fellow man in order that we may be perfectly blessed. If we sow seeds of selfishness, seek to reap all the good work for individuality, instead of the universal brotherhood, such sowings bring forth a pinched, meagre crop, but we must be wide and be broad, take in the whole family of man, look out upon the moral and spiritual world and recognize the universal fatherhood of God and the brotherhood of man. It is for us to do this. It is for us to sow this kind of seed, it is for us to be true to our church, true to our fellows, true to our profession and preach the gospel in season and out.

Thus the sunshine is strengthened and broadened and covers more and more area and through our united influence with others of like thought, we will be able to cast its beneficent rays over the world at large, and then we can rejoice in the blessings which our Father has given us through His universal Love.

Let me urge upon each of you to sow sunshine, sow it through seeds of righteousness, seeds of intelligence, seeds of

Love, seeds of happiness, seeds of perfection and the reaping will be eternal peace resting in the bosom of the Father.

Those who are not able to go forth and preach the gospel can do it by sending forth the written Truth, broadcasting the works of the church and the church organs and the church books. Give, give, give; wherever you can find a soul that is hungering and thirsting, fill it with righteousness and let your greatest comfort and greatest joy be, when you are giving to someone the blessed cup of cold water, the thought of

the Truth which our Saviour has told us will make them free. Give it forth, be not stinted in your giving, but give, give, give, give. God blesses you in the work and will bless you more pronouncedly as you do and perform that which you should do. In the hope that these few words may be of comfort, I send forth to all the beautiful sunshine of God's Love, affirming that He does bless you, make you strong and mighty in His work, more potent for good and that your harvest will be a harvest of which any Christian may be proud.

Hold On.

Hold on to your tongue when you are ready to swear, or speak harshly, or use any improper word.

Hold on to your hand when you are about to strike, or do anything wrong.

Hold on to your feet when you are on the point of kicking or running away from study, or pursuing the path of error, shame or crime.

Hold on to your temper when you are angry, excited or imposed upon, or others are angry about you.

Hold on to your virtue—it is above all price, at all times and in all places.

Hold on to your good character, for it is now and ever will be your best wealth.

Hold on to your good name at all times, for it is much more valuable to you than gold, high places or fashionable attire.

Hold on to the truth, for it will serve you well, and do you good throughout eternity.

"I can't" is the most weakening expression in the language. Use it once, and there is double the need of using it the next time. Use it again and again, and your muscles relax, and the action of your heart weakens until the door of death begins to yawn. Paralysis is simply an accumulation of "I cant's;" and, indeed every disease in the world is an "I can't," and death is but the aggregation of a life of "I cant's." Exterminate the "I can't" tribe and you have destroyed every impediment in the way of your endless and deathless progress.

"We will learn one day that our own orbit is all our task, and we need not assist the administration of the Universe."
—Emerson.

Look for the true, the good and the beautiful and you help the world to become truer, better and more beautiful, and at the same time you develop those qualities in yourself.

Friendship, and What It Implies.

CARRIE MAY ASHTON.

IN all true and sincere friendship there must be absolute loyalty and tolerance for each other's opinions.

Who of us has not suffered untold annoyance from kind and well-meaning friends who have attempted to make us think as they thought and follow in the same beaten and narrow path that they have traveled?

They are not willing to agree to disagree with us, and, while their motives may be honest and kind, they fail to see how they are widening the breach between us.

They are unwilling to grant us the liberty of living our own lives, of forming our own opinions from our point of view.

Not until we can grant to our friend that perfect liberty and freedom of living his own individual life—the liberty without which we can never be happy—will we ever understand what a perfect friendship is.

Anna Robertson Brown has said: "To have a friend is to have one of the sweetest gifts that life can bring; to be a friend is to have a solemn and tender education of soul from day to day."

Demonstration is meaningless in friendship unless there is a firm foundation back of it.

Kate Upson Clark once said: "Life and conduct are the test of love, and all the emotional demonstrations in the world are nothing without the steady devotion implied in the daily doing of the beloved one—whether it be father, mother, brother, sister, husband or wife."

The majority of happy marriages are founded on a deep, abiding inmost friendship, a sort of comradeship that is

broad in its scope. Such unions are absolutely free from the narrowness and petty jealousies so common.

As the years slip on the bond becomes closer and stronger and life more beautiful.

Emerson said: "It is sublime to feel and say of another, 'I need never meet, or speak, or write to him; we need not reinforce ourselves or send tokens of remembrance; I rely on him as myself; if he did thus or so, I know it was right.'"

Between simple and noble persons there is always a quick intelligence; they recognize at sight and meet on a better ground than the talents and skill they may chance to possess, namely, on sincerity and uprightness. For it is not the talents or genius a man has, but how he is to his talents that constitutes friendship and character."

A friendship which cannot stand separation and silence is not genuine.

The old trust and love is not for a day but for eternity in real and abiding friendship.

How often we are asked the question: "What shall I do to retain my friends? I make plenty of them, but I never seem to know how to keep them."

Wise old Dr. Johnson answers this question most admirably:

"To keep themselves from rusting, our friendships should be kept in constant repair. We cannot always spend time to visit as often as we should, but on occasions of moment a penciled line on a visiting card or a sympathetic wired message will convey the idea that our thoughts are with the friend addressed,

and the presence of thought will atone for the absence of body. It is the un-neglected care of small details of attention which keeps friendship from rusting and binds closer to us the friends who know our thoughts of them are constant and kindly."

It is the little, kindly, every-day courtesies that mean so much as we journey through life, and cost so little, but, alas, are too often neglected!

A pleasant drive, a bunch of flowers, a simple, inexpensive gift at Christmas or birthday, an invitation to lunch or a cheery letter,—these are the things, trifles though they seem, which keep friendships from rusting.

There is no word in the English language more misused than that of friendship. How lightly we speak of it and how much it implies in its highest, truest sense!

Real friendship is usually of slow growth.

There are too many fitful friendships which are not based on the all-important foundations necessary to a strong and

enduring affection. There is a charm and fascination about them while they last, but one or the other is shallow, insincere or selfish, and after a few months of close intimacy they awake to the fact that they are no longer congenial.

In spite of many pessimists who are constantly reiterating the statement that true friendship cannot exist between women, there is a great and growing comradeship among women, especially among working and professional women. They are broader, bigger, more sympathetic and tolerant in their friendships than most other women, and can more often be relied on under all circumstances.

"The friend who takes account of our daily needs, whose gentle courtesy overlooks all shortcomings, who gives the word of praise that brightens the eye and makes the tired hands strong again, who cares if trouble and sorrow come into our life, who comforts us and gladdens every day, is the friend who lights the world for us."

—*Business Woman's Magazine.*

Covers All.

This Science not only covers the healing of the sick, but it covers every department of human endeavor. It heals the sick, heals poverty, and heals inharmonies of every kind and character. There is no more necessity for a person being poor, than there is in having a cold or a headache, or committing error of any kind. It is as we sow we reap; it is as we wish we shall receive. Each one is the architect of his own fortunes, and absolutely controls his own destiny. If you want harmony, if you want health, if you want happiness, if you want plenty

sow the right kind of seed, study, trust God Almighty and all will come, but unless you do you will fail for you reap as you sow.

When you cast your bread upon the waters be sure it is clean bread, that it may come back as food after many days.

"Blessed is he who cometh in the name of the Lord." If you doubt this ever, even for a moment, go in the name of the Lord and do His work and you shall be blessed.

"MY FATHER WORKETH AND I WORK."

What relation does the life of man bear to the Infinite life? Are there any providential acts? Can man receive aid from God at any time, or must he depend wholly upon himself? Are great deeds inspired and fulfilled by the Infinite Mind, or is man the only source? If God can help us, how can we secure His aid? But, if God does not give special aid to man, of what use is prayer?

These, and many similar questions are frequently asked, and three different answers have been given. The one most commonly accepted is that there is no special providence; that if God exists he is a changeless principle and does nothing special for man; therefore, whatever has been done has been the result of human efforts alone, and man must depend wholly upon himself with respect to achievements of the future.

The second declares that God does everything; that every good deed is the direct work of God, and that every evil deed is the misapplication of God's good deeds, caused by man's unwillingness to let God work freely through him. The arguments intended to prove this theory seems plausible at first sight, and really seem to prove the stated proposition; and those who believe in the theory spend their lives trying to give up to God. To them ideal existence is a state where man does nothing of his own accord, but permits God to work through him at all times.

The third conception of the subject is founded both upon the teachings of Jesus and upon individual experience. "My Father worketh and I work," is a statement declaring the individuality of man and the cooperation of man with God. And experience proves that this is correct. If we were to accept the theory

that God does all, and that man should not try to do anything of himself we meet an unanswerable contradiction. If man is to be used as God's instrument wholly, he is not a free-will agent; he has not the power of choice; nevertheless we see choice exercised in man choosing to let God work through him. And again those who try constantly to give up to God are passing through mental efforts, and all effort constitutes work. Likewise, when evil is done, it is man's individual effort that causes the good to become evil. We find that there is no more effort required for a man to consciously use the gifts of God than to give himself up to be used by God. One is as much work as the other.

But the greatest problem that confronts those who accept the second theory, is how to find out whether they are used by God, while in their negative states, or by their own subconscious desires or impulses. Experience proves conclusively that it is never wise to be in a negative state; always dangerous to give oneself up to be used by something else even though we may expect to enter the hands of the Holy Ghost. We know of people who meant well, were pure in mind, etc., who gave themselves up to become resistless instruments of God, who after all went down, down constantly into the basest sort of life; finally losing both character and health. And we do not know of a single person that has improved or been benefited by giving himself up to become the instrument of something "higher." But it may be stated that those who go down by such methods were weak in the first place. Possibly; but how are they to become strong? By developing mind and character, of course; and that comes through

individual work, and not by giving oneself up to become the instrument of the Holy Spirit or other spirits.

The idea that man should give himself up to God, to be used as the instrument of God is absurd and wholly contradicted by the highest experiences and the best teachings that the ages have produced.

Develop your own individuality, and make it strong. Never permit anything to use your faculties but your own I Am. Man is an individualized, differentiated expression of God, and should care well for his individuality.

As to the first view, that man must depend wholly upon himself, little needs to be said, because it is only materialists that believe it, and though they are possibly in the majority at present, they are losing ground so rapidly through the discoveries of their own scientists, that their views will soon be universally recognized as the illusions of a past age. There is one statement, however, that must be considered, and it is this, that when the person depends wholly upon his self is soon exhausted. He can only go so far and no farther. On the other hand any person can demonstrate that they that wait upon the Lord to renew their strength; and that when a person lives in such a high state that he is in conscious touch with God, there is practically no limit to his reserve force.

Experience proves that the first method mentioned, ignoring God, and depending wholly upon self, will ere long exhaust the person, and keep the personality constantly down to a very limited state. And the second method, giving one's self up to God, will, ere long, so weaken the individuality that the person becomes a helpless victim to nearly every form of bondage imaginable.

The third view, the one taught by

Jesus, is the right one, and the more fully its principles are applied, the more desirable become the results and their demonstrations.

This view, briefly stated is this: God is eternally unfolding Himself in the whole universe; forever giving his life to all that is. That is the work of the Father. Man is constantly receiving, consciously or unconsciously, much or little, what God is giving. And what man receives he takes and uses in the perfecting of his own realm of existence. That is the work of man. The more man receives and uses, the higher he goes in the scale, until he reaches the Christ state; but from there he ascends to still greater heights, because "greater things than these shall ye do."

What God gives, and what man receives—these two determine what is to be done in the universe. We say, in the universe, because so near and dear is man to God, that man is absolutely necessary to God. God needs us just as much as we need Him, and it is not blasphemous to think so. To live is to think; to think is to create, and to create is to bring forth, or give. Therefore, God could not live without giving; and no giving is possible without someone to receive.

God is not a cold principle, but a conscious, Infinite being, that loves and cares for every creature with infinitely more tenderness than the most loving parent. That this is true every soul will find when entering into the secret place. Judge not according to appearances; wait until you meet Him face to face in the holiest places within your own soul; then you will know.

Let every soul work ceaselessly, but so work that every effort is a joy, and then realize that God works with you. Whenever we undertake to do something

that is great and good, let us remember that God is there, and is *personally* interested in every upward step we take. And if we live near to Him in every effort, He will see us through. No soul can fail to attain its highest ideals and aspirations, that lives, thinks and works constantly in the full realization that God is ever at hand to give us all that we can receive. God is more anxious for us to rise than we are. The higher we rise the more we are able to receive; and the more we receive, the more God has the privilege to give; and the more He gives, the larger becomes His life; and the more God *lives*, the greater His joy. This is the reason there is such great joy in Heaven (the omnipresent Kingdom of God) whenever a soul returns to the fold and unites with the great white throng.

We have thought that by going up higher we simply made life more beautiful for ourselves, but that is not all; we also give joy to the Infinite.

He who hath ears to hear let him hear.

A rich lady dreamed that she went to heaven, and there saw a mansion in process of erection. Upon inquiring for whom it was being built, she was informed that it was for her gardener.

She was astonished, and at once replied that he gave away so much of his substance to the poor that the house in which he lived on earth was but a tiny cottage with barely enough room for himself and family.

The workmen could give her no information other than that the mansion was being built for her gardener.

Farther on she saw a tiny cottage in process of erection. Upon inquiring for whom it was being built, she was told that it was for her. She was even more

astonished, and replied, "But I live in a mansion on earth; I would not know how to live in a cottage."

Reverently she was told that the Master Builder was doing the best He could with the material that was being sent up. Whereupon she awoke resolved to lay up for herself treasures in heaven.

The story closes with the question, "What are we sending up?"

—*Christian Work.*

The Bible does not create religious truth. Truth existed long before the Bible, which rather registered pre-existing truths. So long as God is God and so long as man is man, it will be wrong to kill and to steal.... Truth exists apart from creed and dogma. Creeds must be constantly changing, just as man is constantly changing. The church that is sufficiently dead not to need anything new in its creed is dead indeed. In God's name let it rest.—*Rev. N. D. Hillis.*

You, child of earth, are heir—heir to all the blessings of heaven, if you will only prove yourself able to live the heavenly life. To do this you do not need to die nor think of death. You only need to turn your face to life and to God's wonderful, beautiful earth and sky, which are the floor and ceiling of the mansion He has given you to live in. You only need to be glad and go to work right here, and at this moment, in order to find heaven.

"Better to hunt in fields for health unbought

Than fee the doctor for a nauseous draught.

The wise for cure on exercise depend;
God never made his work for man to mend."

BE PATIENT.

The students of Evangelical Christian Science require the exercise of patience in an eminent degree in their associations with persons who do not understand this Truth. We must remember that it is only a few years when we can look back at ourselves and see how utterly unreasonable we were in our thoughts. It is impossible for any person who has not studied these Truths and know more or less of the practical facts connected therewith to believe that God does heal the sick, destroys all evil and restores perfect harmony here with us on earth. The human family has been taught for so many hundreds of years that these things were miraculous in their character, and came only by special visitation of God's power to the favored few. We now understand that this power is but the natural result of the exercise of God's law, and that it does not belong to any favored few; but that it belongs to all the children of men. God created all alike. He gave to each wisdom and spiritual understanding, and He gave to each power and dominion; and the reason why these powers are not exercised by all the children of men in their own fault, the barriers which they place before themselves, their denial of their God-given power and their refusal to exercise it.

This Science is like all others of God's sciences. In order to be beneficial to man and to be exercised by him, it must be understood, and there is nothing difficult in the understanding, provided you do as Jesus says. We must come to God as a little child; that is, come with an honest and sincere purpose to know the Truth; divest ourselves of all prejudice, all self-opinions, and give to God

fruitful soil in which to sow seed; and then when we ask, when we seek, and when we knock, our request will be granted and we will find that for which we seek and the doors of God's knowledge will be opened unto us. If we come to God with self-opinions, with a denial of Truths, and then with a further disability caused by the assertion that "This Truth was not intended for me," then it is that such persons have placed themselves in an impossible condition, and they never can learn; they never can practice, and they never can be benefited so long as they thus think.

The Christian world refusing to study this Truth, are simply the blind leaders of the blind and as a consequence, they are falling into the ditch of sin, sickness and death, and will so continue until they repent and learn the Truth which makes them free.

Home.

"Let home be the kindest place we know; let home be the purest place we know; let precept and example so harmonize that our teaching shall live as something grander than a mere expediency, till deep-rooted in the family lives the thought: 'Tis only noble to be good.' Having laid this foundation, let us add all that is charming in music, all that is noble in art, all that is inspiring and lofty in literature. Then, when scattered to the most distant parts of the earth, the tenderest feelings will arise at the name of home."

The world cannot be wholly saved until all homes are more beautiful and good and true. The one who makes a sweet, beautiful home, filling it with love and prayer and purity, is doing something better than anything else his hands could find to do beneath the skies.

The New Birth.

MRS. O. E. THORNILEY

Before the Evangelical Christian Science Church;

Sunday Evening, February 4, 1906.

I have chosen for my subject this evening, The New Birth. You will find in the 3d chapter of St. John and the 3d, 5th and 6th verses, these words: "*Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Verily, verily, I say unto thee except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit.*"

I am going to confine my remarks to-night almost entirely to the sayings and teachings of Jesus Christ. We find that after Jesus started on his mission of teaching and preaching, although He tried to make His teachings plain, yet there were a great majority of the people who could not understand Him. Occasionally there would be one who would become interested and would desire to fully understand. So we read in this 3d chapter of St. John that there was a man of the Pharisees named Nicodemus, a ruler of the Jews, beseeching Jesus to explain to him how this could be, for it seemed to be a great mystery. He said, "How can a man be born again when he is old?" Jesus answered "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind blow-

eth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh, and whither it goeth; so is every one that is born of the spirit." Now it seems that Nicodemus, although he was an educated man, felt that he did not want any body to see him, so he came to Jesus by night, under cover of darkness. I seem to see the picture before me of this ruler of the Jews talking very confidentially with Jesus. Now, there are two points that I wish to bring out if I can. First, what is this new birth, and second, how are we to know that we have been born again? I shall follow spiritual things altogether. What is this new birth? It is altogether in the consciousness. We become conscious of the fact that we no longer have the same desires, no longer have a love for material things; that we do not take pleasure in the things that appear only for a time and then pass away. We begin to think differently and there comes into our consciousness a strong desire for higher and better things. It is the regeneration of the whole being. First comes the awakening, or the consciousness of something higher and better, and the need of a new life. After this conception of the Divine Spirit (for there can be no conception without) there springs into the consciousness the dawn of a brighter hope—the beginning of a new life—the first step or the first day of a new creation. We are now awakening to the spiritual consciousness. The eyes of our un-

derstanding are being enlightened. We begin to understand what Jesus meant when He said except a man be born of the spirit. We can see what Jesus meant when he said, "Marvel not that I said unto you ye must be born again."

Paul tells us that God hath revealed all things unto us by his spirit; for the spirit searcheth all things, yea the deep things of God. *For*, what *man* knoweth the things of a *man*, but the spirit of man which is *in* him. Even so the things of God knoweth no man but the spirit of God.

Thereby we know that we dwell in Him, and He in us, because He hath given us of his spirit. For whosoever is born of God overcometh the world, and this is the testimony of our new birth. Now, in order to know, or the better to unfold the spiritual consciousness or our new birth, we must get rid of the material consciousness; and this can be done only by the denial of that which is the basis of it. If we realize that our birth is spiritual, we must dwell on spiritual things, and deny the material. For as long as we make emphatic the material idea, we are holding ourselves to the material consciousness—so-called materiality and evil, regarded as real, are two anchors by which we are bound to earth and earthly conditions. By cutting these old cables we may gain release from so-called material conditions and find rest in the high altitudes of spiritual understanding. Jesus said, "For every one that doeth evil hateth the light, neither coming to the light, lest his deeds should be re-proved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

The earthly man does not know truth—does not know spiritual things at all, and he, with Nicodemus, will ask, how can these things be? In the nature of the

case it is not expected that we should open up fully developed spiritual senses all at once; for our higher faculties must first be awakened before we can use them; as the child must learn to walk, so our first steps must be taken in meekness and childlike simplicity. In fact, we can not know the mysteries of spiritual things only as fast as, and to the degree that, we unfold our spirituality. A man of purely material thought sees all things crudely material; while the spiritually awakened man sees divinely as through God's eyes, the divine in everything. He has a New Heaven and a New Earth. Thus the world you see is exactly according to the pattern of your thought. Therefore, if it displeases you, you may go to work and change it. When you have transformed yourself your world will be transformed. Therefore, it is not the outer world that is to be destroyed; the old world to be burned up and destroyed is the miserable world of your old miserable conceptions. The entire work of destruction and conflagration is to be accomplished within, by the consuming fire of God in the soul. The purifying fire will so transform you that you will see a new heaven and a new earth; after this conception in the consciousness you can not be mistaken as to your new birth. For what you see in others is only what is in yourself; else you could not see it in others. This is what Jesus meant when he said, "Why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye?" The color of your own thought-spectacles colors everything you look upon. You are always looking through the mist of your own thought, and thus Jesus said: "With what judgment ye judge ye shall be judged." Then if you would see your brother reformed, your first duty is to reform yourself. Jesus

said that you should let your light so shine before men that they may see your good works, and glorify your Father in Heaven."

The problem of life is not fully solved until regeneration is finished, or until the new birth is recognized, and this is the demonstration of yourself to yourself—your higher self to your lower self, whereby the lower becomes transformed into the image of the Heavenly, you then recognize your oneness with God and fully realize the fact that God is all, that all Life Love, power and Wisdom is God—the greatest of these is Love—; that all things visible are but God manifest and that you are His imaged representative; that every thing that is real is Good, and that all evil or so-called evil is all unreal or subject to elimination. Now, the end and object of your regeneration is to bring into your consciousness the full glory of your Son-of-God self. This is a demonstration of the highest Truth of being. Besides, it enables us to recognize the Divine self which is always in touch with God, so that we may "ask" knowing that we "shall receive," freely, of the Wisdom, Truth, strength, and virtue of God. The whole fountain of Wisdom is continually offering itself; God is continually bestowing himself. Every good thing we can ask for, or think of, is eternally given. Man has but to receive. When we are in the spiritual consciousness we shall comprehend and understand all things spiritual and manifest accordingly. The high standard is within; the perfect pattern is there. Your son-ship is not a thing to be unfolded, but a thing to be recognized. The only trouble in the matter is, you are not conscious of what you are, that you are already sons of God or always have been.

What is to be unfolded is not your Di-

vinity, but your consciousness of it. It was always there but the consciousness of it is to be gained by this new birth. You will never be able to express the higher powers of the soul until you look beyond the self you are so familiar with, and become better acquainted with the higher self, until you recognize this heavenly man already there in his full Divinity. This is your ideal very beautiful, but at first far away, but by persistently dwelling on this ideal you bring it near, until you make it real. As we have said, the man that God made is the spiritual man, the perfect man, and only the perfect meets the Divine recognition and approval; for only the perfect has he made. Truth can never be perverted or shaded a hair from its high standard of perfection. The only thing that is changeable is our conception of it. The effect of that false conception is what we call evil. When we can realize that in reality there is nothing but God and His creation then there is but a single step to a more comprehensive statement. *There is nothing but God.* "God is a spirit and they that worship Him must worship Him in spirit and in Truth. The greatest character of history is Jesus of Nazareth. As an individual His life was an ideal one—or rather an ideal carried into practice, realized. That man may have an ideal, which he may pursue until he realizes his ideal, was demonstrated by Him; that the way to unfold the highest potentialities of one's being the way to bring out Divine qualities is by preserving one's ideal until it is realized. Then how very essential it is for us as Evangelical Christian Scientists who take Jesus Christ as our ideal. I say how essential it is for us to follow His teachings.

Jesus Christ is the door "He that entereth not by this door into the sheepfold, but climbeth up some other way, the

same is a thief and a robber. But he that entereth by this door is the shepherd of the sheep. To him the porter openeth and the sheep hear his voice; and he calleth his own sheep by name and leadeth them." O, dear friends let us ever keep near this shepherd, for hear what he says. "My sheep hear my voice and I know them and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

Now friends, what more can we ask for. Not only we are promised to be protected from all harm, but we have the promise of eternal life. So let us cling to the teachings of this our ideal. For He is our pattern, whose life is the ideal way. So now, dear friends, if we but follow this great teacher we are brought into the full realization of our new birth and because it is so pleasing to our spiritual consciousness, we will cheerfully guard it against every danger, until it shall unfold the "Wisdom of God in consciousness, even unto the full stature of Christ." Do not for a moment imagine that your supreme attainment is reached because you have the joyful experience of the new birth. Do not think that you have nothing more to do because of it, for your work has just begun—you have now just entered upon a new life for the unfoldment of a new manhood or womanhood, only of a higher type. Truth is what you are seeking, and Christ is that Truth. Wisdom is the principal thing, therefore, get Wisdom, and with all thy getting get understanding. We must study and as we do we will advance step by step until we have attained to the full stature. A wonderful transformation is coming to men, when they stop singing, "In the sweet by and bye," and believe in the now-ness of the Kingdom of Heaven.

This new birth is not a thing for a future world but it is to be realized now, in this present life. It is for you and for me. There are deeper and more glorious experiences awaiting us in this life, than are dreamed of or even conceived by man. Eye hath not seen, nor ear heard, neither have entered into the heart of man the things prepared which God hath prepared for them that love Him right where you are—in this life. Why should we put it off, and so make the demonstration impossible? Why should we say, "In the great beyond—somewhere and some time." and thus defraud ourselves of the wonderful things already prepared for us, for realization just as soon as we are prepared for them? We have forgotten that. Now is the accepted time, or now is the day of salvation. Strictly speaking all that we *can* ask for is in the now, for holiness is always now. I am so glad that there are so many of us that are beginning to realize this, and I would urge all who are here, if there should be one here who has been a bond-man to the old slavish idea of a terrible hereafter, to lay aside all such ideals, and come and be taught by this great Metaphysical Teacher Jesus Christ, who tells us of nothing but Good and eternal life. Come and study with us and learn of Him. For He said, Search the Scriptures, for in them ye think ye have eternal life, and they *are* they which testify of Me. He is the Life, the Truth and the way and no man cometh to the Father but by Him or by the new birth.

Without hurry, without rest, the human spirit goes forth from the beginning to embody every faculty, every thought, every emotion which belongs to it, in appropriate events.—*Emerson.*

Healing the Sick Through Natural Law.

"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.

The word "dominion" means "lordship," and expresses the idea of sovereignty, hence the Almighty is termed in the Scriptures the "Lord God," He being the Supreme Sovereign Ruler of the universe.

But in granting this sovereign right of rule over the earth, and all things that inhabit it, God imposed upon man the duty "to subdue it;" that is, to make it subject to his will and promotion of his yelfare; his will, however, to be exercised in harmony with the will of his Maker, as made known in his laws, written on the "Living soul of man."

In the equal operation of His laws that act invariably upon all, He reveals Himself as a God of justice. At the same time their perfect order and beauty as they work for unceasing progress and the everlasting good of all humanity proclaim that God is Love, while through His omniscience and His omnipotence he maintains all nature in eternal harmony.

He is Eternal Truth, and His promises never fail, hence when at the creation of man by his fiat God gave him the right of dominion over the earth, and commanded him to subdue it, he had already endowed him with the power to execute that command by making man in His "own image." The sacred writer in his simple, yet sublime account of the creation of heaven and earth, records

that before man's creation God declared His purpose to make man in His image. That divine purpose was declared after all else on earth had been created, and man was thus to be the crowning work of God's creative power.

The same writer, as if to impress the supreme vital fact indelibly upon the human mind, twice records that God executed that purpose, saying "So God created man in His own image, in the image of God created He him."—Genesis i, 27.

If we would know how we are endowed with power to subdue the earth, and thus make good our God-vested right of dominion over it, we must clearly understand wherein man is the "image of God," and made "after His likeness."

It is manifestly not a featured likeness, for that necessarily imports delineation or circumscribing lines, which would be inconsistent with the infinity of the omnipresent Creator. It must therefore be a spiritual image, as God is spirit, the endowment of man, in kind though not in degree, with the attributes of his Maker.

God is Eternal Life, and man images this attribute in his immortality; his imperishable soul destined to survive "the wreck of matter and the crush of worlds." Well has a great poet written:

"Answer me, burning stars of night,
Where has the spirit gone,
That passed the bounds of mortal sight,
E'en as the breeze hath flown?"

"And the stars answer me, we roll,
In pomp and power on high;
But of the never dying soul
Ask things that never die."

God is omniscient; that is He knows all things, and man reflects this attribute by his intellectual power, his mastery of occult secrets of nature, and his knowledge of the laws that govern the universe.

He has determined the orbits of the most distant planets, discovered and demonstrated the principle that holds the heavenly bodies in their appointed courses, measured the speed of the light and mapped out the paths of the winds. He has made the quick lightning his messenger to bear intelligence to far lands, across the earth, and through the illimitable seas, and by the might of his knowledge he will soon master all elemental forces, whether acting on the earth's surface or in the upper air.

God is omnipresent.

"O Lord, Thou has searched me and known me."

"Whither shall I go from Thy spirit or whither shall I flee from Thy presence?"

"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."—Psalms cxxxix, 1-10.

Man can in thought traverse all the bounds of space, and with a perfect realization survey the scenes of far away lands, separated by wide oceans and vast continents. In one moment he can view in spirit the everlasting ice walls of the arctic zone, in the land of the midnight sun, where the aurora has its birth and the winds and the tides are cradled, and in the next he can realize that he is standing beneath the fronded palms of the morning land, in a region of perpetual summer.

God is Love, and Love is the controlling power of the soul of man, without which there is in his heart an aching void that naught else can fill.

This alone leads him to the most noble self-sacrifice for the good of others, and the giving and receiving of it crowns his life with daily benedictions.

God is just and man exalts justice as the chief rule of conduct between men.

God is all-good, and man innately reverences goodness, and at his creation God pronounced him "very good."

God is the healer of nations, and man daily demonstrates that he possesses the power to heal the sick, both anear and afar.

With all these divine endowments that constitute man the image of God, and the law of his being, there is no special inspiration from heaven required for him to exercise and demonstrate his God-given power to search out with reverent thought, and to know the laws of nature, and through natural law, which operates alike in the spiritual and physical constitution of man, and in the name of Jesus of Nazareth, heal all sickness.

Without this power man has no dominion over the earth to subdue it, but instead of being a sovereign sinks down to the low level of a subject, and immortal mind is subdued by insensate matter. Those who assert the necessity of divine inspiration in order to heal the sick, are careful to claim such inspiration in order to heal the sick, are careful to claim such inspiration for themselves, encircling their unblushing brows with halos and with crowns, and wearing robes of sanctity, charter themselves as the holders and dispensers of all righteousness and health-giving power.

Those who make this false claim may be its constant assertion come to deceive

themselves, as they have deceived thousands who do not yet know the Truth that makes them free, but cannot deceive those who have learned to realize and apply the benign principles of Christology or Christ-Science to lessen the sum of human suffering.

The All Good creator of all things that are or can be, does not govern the world by daily miracles but by fixed unchanging laws. In these laws alone He reveals Himself to all who seek Him righteously. He inspired man at his creation with His eternal spirit, and that inspiration still continues and it is at once the guide of his soul, and the supreme source of his power. God does not stoop to man but man can rise to God, on the mighty wings of Prayer and Love.

The Life-Line.

"I absolutely refuse to see anything but good!" Think it. Say it. Mean it. Never let it go. "I absolutely refuse to see anything but good." No matter how cruel the trial, how keen the agony, how heart-breaking the disappointment, determine that you will cling to these words.

Oh, it seems hard, well-nigh impossible to keep to this thought in the midst of such turbulent conditions on the external plane. It seems so desperately hard to fight off discouragement—that treacherous condition that paralyzes effort and keeps you from your birthright. But do not give discouragement a foothold. Thrust the thought of it from you. Refuse to see anything but good.

Think of the millions of people who profess to believe in God. Do they? Do you? Do any of us thoroughly believe in the good? So thoroughly that we never grow impatient, doubting, de-

spondent? But that is what it really means to believe in God.

Those with whom you associate may be worldly, self-seeking, superficial—utterly antagonistic to all your higher, finer aspirations. Don't despair over it. Refuse to see anything but the good. Take your experiences in this way as training. Some one very near and dear to you may misjudge you and cruelly misunderstand your motives. One you thought unswerving in loyalty may prove unfaithful. All your cherished ideals, plans and aspirations may seem to be crumbling into an ash-heap at your feet—but do not let go of these words. The failure is in seeming only.

"I absolutely refuse to see anything but good."

It is the golden life-line thrown out to you, struggling helplessly in the waves of despairing mortal thought. You feel the storm beating restlessly about you; your soul quakes at the sight of mountain billows, at the fierce flash of lightning, at the deafening roar of the awful tempest; you cast hopeless eyes upon the wreck of your life's ship—all, all is gone! So you wail in your despair. You are drowning! drowning! You cast up desperate hands from the waves, and lo! the life-line—"I absolutely refuse to believe in anything but good. All is good.

Cling to that golden line. It will save you. It will draw you from the wreck and ruin the disaster, and lift you safely out of all danger into a realm where storms are hushed, the waves are stilled, and your soul is bathed in sunshine and in peace.

First Lady—I'm taking four kinds of medicine. How many are you taking?

Second Lady—Oh, medicines don't count. Operations are all the go now. I've had three this summer.

Pertinent Points.

By PEARL POINDEXTER.

Delusions dominate in disease.

Tolerance is closely akin to charity.

Superstition thrives upon ignorance.

Creation changes chaos into cosmos.

Concentration controls sensation.

Intolerance is the miasma of prejudice.

Miracles, when solved, are realisms.

An idle brain is the devil's workshop.

Digestion is controlled through thought-power.

Anger is aggravated muscular contraction.

Anxiety frequently foils good intentions.

The law which creates likewise protects.

Everybody is the master of his own fate.

More exists in the unseen than in the visible.

Demonstrated facts crush fanciful theories.

Seek the good and disdain the evil.

Evil thoughts both impede and destroy.

Superstition is an exacting task-master.

The Lord's Vineyard contains no sour grapes.

Good thoughts are veritable wrinkle-vanishers.

Everything in nature alternately works and rests.

Irrelevant ideas should never be tolerated.

Pure thoughts are the Christian's impenetrable armor.

Realization, not duration, is the true measure of individual lives.

People no longer remain skeptical when candid investigation results in complete conviction.

Eternal youth resides in mind, though expressed through matter.

Antiquated ideas are often greatly brightened by new-thought polish.

An instant of terror, by its psychochemical action, sometimes produces astounding physical changes.

Science constantly improves old methods, and discovers new fields for its operations.

Creeds are the veils which distort the spiritual vision of benighted humanity.

Melodious vibrations go forth from every planet in the firmament, drawing the soul into universal harmony.

When man is able to fathom himself thoroughly, then he'll be able to penetrate all the seeming mysteries of our magnificent universe.

Fate, or destiny, is merely an orderly evolution through mind, and not a revolution of matter.

The sense of responsibility should cause us to realize the value of events which permeate our personal existence.

Acting upon our best impulses, we become highly sensitive to the welfare of others, and thus are enabled to demonstrate divine sympathy for suffering humanity.

Man's intricately adjusted body presents proof of a Supreme being whose image we reflect, with the wonderful working of the inner forces which are all in tune with the Infinite.

SELF CONFIDENCE.

Life is an individual problem that man must solve for himself. Nature accepts no vicarious service. Nature never recognizes a proxy vote. She has nothing to do with the middleman—she deals only with the individual. Nature is constantly seeking to show man that he is his own best friend, or his own worst enemy. Nature gives man the option of which he will be to himself.

All the athletic exercises in the world are of no value to the individual unless he compels those bars and dumb-bells to yield to him, in strength and muscle, the power for which he himself pays in time and effort. He can not develop his muscles by sending his valet to the gymnasium.

The medicine chests of the world are powerless in all their united efforts to help the individual, until he reaches out and takes for himself what is needed for his individual weakness.

All the religions of the world are but speculations in morals; mere theories of salvation until the individual realizes that he must save himself by relying on the law of Truth, as he sees it, and living his life in harmony with it as fully as he can. Salvation is not a Pullman car, with soft-cushioned seats, where he has but to pay for his ticket and some one else does all the rest. In this, as in all other great things, he is ever thrown back on his self-reliance. He should accept all helps, but he must live his own life. He should not feel that he is a mere passenger; he is the engineer, and the train is his life. We must rely upon ourselves, or we merely drift through existence—losing all that is best, all that is greatest, all that is divine.

The man who is not self-reliant is

weak, hesitating and doubting in all he does. He fears to take a decisive step because he dreads failure, because he is waiting for some one to advise him, or because he dare not act in accordance with his own judgment. In his cowardice and his conceit he sees all his non-success due to others. He is "not appreciated," "not recognized;" he is "kept down." He feels that "society is conspiring against him." He grows almost vain as he thinks no one has had such poverty, such sorrow, such affliction, such failure, as has come to him.

The man who is self-reliant seeks ever to discover and conquer the weakness within him that keeps him from attainment of which he holds dearest; he seeks within himself the power to battle against all outside influences. He never stupefies his energies by the narcotic of excuses of inactivity. He realizes that all the greatest men of history, in every phase of human effort, have been those who have had to fight against the odds of sickness, suffering and sorrow. To him defeat is no more than what passing through a tunnel is to a traveler—he knows he must emerge again into the sunlight.

Man to be great must be self-reliant. Though he may not be self-reliant in all things, he must be self-reliant in the one thing in which he would be great. The self-reliance is not the self-sufficiency of conceit. No; it is daring to stand alone. Be an oak, not a vine. Be ready to give support, but do not crave it; do not be dependent upon it. To develop your self-reliance you must see from the very beginning that life is a battle you must fight for yourself—you must be your own soldier. You can not buy

a substitute; you can not win a reprieve; you can never be placed on the retired list. The retired list of life is death. The world is busy with its own cares, sorrows and joys, and pays little heed to you. There is but one great pass-word to success—self-reliance.

The man who is self-reliant does not live in the shadow of some one's else greatness; he thinks for himself, depends on himself and acts for himself. In throwing the individual thus back upon himself, it is not shutting his eyes to the stimulus and light and new life that come with the warm pressure of the hand, the kindly word and the sincere expressions of true friendship. True friendship is rare. Its great value is in a crisis—like a life-boat. Many a boasted friend has proved a leaking, worthless "life-boat," when the storm of adversity might make him useful. In these great crises of life man is strong only as he is strong from within, and the more he depends on himself the stronger will he become; and the more able will he be to help others in the hour of their need. His very life will be a help and a strength to others, as he becomes to them abiding lesson of the dignity of self-reliance.—*Exchange*.

Principles of Morality.

Temperance.—Eat not dullness; drink not to elevation.

Silence.—Speak not but what may benefit others or yourself.

Order.—Let all your things have their places; let each part of your business have its time.

Resolution.—Resolve that to perform what you ought; perform without fail what you resolve.

Sincerity.—Use no deception, indulge no illusive beliefs. Think innocently

and justly, according to the principles of unity.

Truth.—Think, speak, and act according to the Truth of what Being is. Do loving deeds.

Politeness.—Never forget what manner of Being you are, and what all others are, and you will never forget what is due to all concerned in what you think, speak or do.—*Harmony*.

By some Christian Scientists are considered presumptuous when they claim that the sick are healed in the name of Jesus Christ without the aid of *materia medica*; but if they really believe Jesus Christ to be the Son of God they can on longer doubt, if they will consider what Christ himself said on the subject, as recorded in the fourteenth chapter, twelfth, thirteenth and fourteenth verses of St. John, 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; 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 any thing in my name, I will do it."

What were the works to which Christ referred above which He had been doing? Healing the sick, casting out devils, opening the eyes of the blind, and raising the dead.

Do that which is assigned you, and you cannot hope too much or dare too much. There is at this moment for you an utterance brave and grand as that of the colossal chisel of Phidias, or trowel of the Egyptians, or the pen of Moses or Dante, but different from all these.—*Emerson*.

WHO HEALS THE SICK ?

Christian people must not become confused in their ideas as to who does the healing and how it is done. Christian healing is simply done in accordance with the rules that were laid down and given to us by our Saviour; and any other system of healing or pretended healing is not in accord with the divine pattern as given to us. We condemn none. Let each stand upon his own foundation and be responsible to God for his conduct; but our healing is done and must be done in and through the name of Jesus Christ, our Saviour.

This divine healing is simply the answer of prayer to God through and in the name of Jesus Christ, our Saviour; and that prayer offered by any one who believes will be answered, and healing will be the result. We do not say the healing is always immediate; oftentimes it is; but why it is not, is beyond our knowledge, as we do not do any of the healing, and as the healing is done by God, it is not for us to say how it shall be done. We ask, and we receive; we knock, and it is opened to us; we seek, and we find.

It is as much our duty as the followers of Jesus Christ to heal the sick as it is to preach the gospel. The commands are just as imperative and just as obligatory upon us. The prophet Isaiah, in prophesying of what should be done when this mighty healer, the Lord of Hosts, that is to come, spoke as follows:

"The eyes of the blind shall be opened; the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing, for in the wilderness shall waters break out and streams in the desert. The spirit of the Lord is upon me because

the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the broken hearted, to proclaim liberty to the captive, and to open the prison to them that are bound."

We are told by our Saviour, in Matthew, that we shall know them by their fruits; the good tree bringeth forth good fruit. In Matthew, ninth chapter, we have the example of our Saviour:

"And Jesus went about all the cities and villages teaching in the synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people;" and when Jesus sent His disciples out, as recorded in Matthew, tenth chapter, He told them: "And as ye go forth, preach, saying the kingdom of heaven is at hand, heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give."

The very last words our Saviour told his disciples, as recorded in Mark, sixteenth chapter, was that "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."

Our Saviour told His disciples, as recorded by Luke, "Into whatsoever city ye enter, and they receive you, eat such things as are set before you, heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you." And the like power is promised to us, for as recorded in John, 14th chapter, our Saviour 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. Herein is my Father glorified that ye bear much fruit; so shall ye be My disciples."

The Apostle James gives the true definition of faith when he says: "Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou has faith and I have works; show me thy faith without by works, and I will show thee my faith by my works." And the command He gave to His disciples was, "Is any sick among you? Let him call the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up. * * * The effectual fervent prayer of a righteous man availeth much."

In view of these and many similar demands and promises, it does seem strange that any Christian person would not readily accept of this Truth and practice this God-healing.

The great drawback which has prevented the Christian world from accepting this new light has been the conduct of those who have made the discovery, and then have become environed around with material ambition, and sought to monopolize, control and circumscribe the Truth for selfish purposes. It is true that such people, so soon as they do that, lose their own powers of healing; but they have disciples whose minds are pure and understanding good, and God hears their prayers and heals the sick.

We must first divest ourselves of everything of a selfish character. We must know that it is simply the answer of prayer by God, and that if our prayer is to be answered, must come to God with perfect understanding, perfect trust and perfect faith, knowing that we will receive that which we ask, and God will

answer our prayers. He has promised it to us, and His promises are always fulfilled. Each and every one must come to God as a little child; his mind must be divested of all personal ambition, and his heart must be filled with pure and perfect love, love for God first, supreme, complete, overshadowing, controlling, and engulfing love; next the mind must be imbued with a perfect love for our brother. The love that we mean for our brother does not mean that we must love only those who are our friends; but we must love everybody; we must love our enemies, and the worse we are treated the stronger must be our adherence to this great principle of undying love.

This love must be carried beyond selfishness; it must make us seek out our brother's interest or brother's rights, and see that we do not wrong our brother; but on the contrary we must see that he is not wronged. We must stand in his place and look at his interest, and then when we come to that stand, and with this great love for God, our hearts filled with righteousness, holiness and happiness and God gives us understanding, and then we pray with the certain knowledge that God hears our prayers and answers them. Such prayer is the prayer the Apostle James speaks of. It does heal the sick. We must always remember, and I can not emphasize it too often, that all healing and all prayer must be given in order to be effective, in the name and through the name of Jesus Christ our Saviour, for we have no promises except through Him.

Even as the difficulties of the past have been surmounted, problems solved—so shall the future be taken care of; and all is and will be well.—*Fred Burry.*

LOVE.

Love is the best lubricant, the only one that keeps friction from wearing out life's machinery. Love will draw the world towards you and surround you with an atmosphere of success. It will bring you all the good things that make the joy of living. Its opposite will drive them away.

Do you wish to lessen the burden of others, to make light your own, and to increase your power for good? Then you must enlist under love's banner. It will always lead you to victory.

The secret of Christ's power over men lay in his great love for them. As flowers are drawn towards the sun, men were drawn towards him by the Love which radiates to the utmost bounds of the earth.

The reservoir of Love is inexhaustible. The more you give, the more you will have to give. It multiplies at the fountain and returns to you tenfold. By trying to make others happy, you increase your own happiness. By trying to lift the burden of others, your own grows lighter. You can not give Love without attracting it to yourself. This is a natural law. The power to love is one of the greatest gifts to humanity. It generates the sunshine of the moral universe without which life would be a desert waste.

Use this divine power without stint. Be prodigal of your love. Let it radiate freely. It will brighten the dark places. It will gladden the sorrowing. It will lift you above the petty, grinding cares that so corrode the mind and sap the energies. It is the golden key that will admit you to the palace of the true life.

—*Success.*

The Sin of Grieving.

It is wicked to grieve. It is a sin against the mind, a sin against the body and a sin against the minds and bodies of all with whom the mourner comes in contact.

To grieve about what can not be helped is foolish, and to grieve about what can be helped means that we are indolent, too indolent to get up and stamp out the forces that make us miserable.

We weep when friends are taken from us. It is impossible to believe that one could become so hardened that he would not mourn for the departed. But there are men and women who cherish such grief. Women have become insane through dwelling upon such grief. Men have lost their power, their strength, their bravery through grief. And still these men and these women have duties to the living which they forget in their grief for the departed.

Grieving can not help the dead and it does injure the living.

And for whom do they mourn? For the one gone? No, all grief, even that which seems most beautiful, most holy is selfish. We mourn not for others; we mourn for ourselves. It is what we have lost that makes us sorrowful. It is for what has been taken from our lives that we weep.

No matter what happens to make our lives sad and lonely, no matter what comes to make us sorrowful, there are our friends, those of our family, our circle, of whom we must think before we permit our health, our cheer, to be taken from us.

We are sorry for ourselves; that is why we weep. We abhor self-pity when we recognize it as such, and grieving is self-pity.—*Kansas City World.*

A DREAM.

I dreamed, and saw a vast plain, scattered over which were large numbers of men and women, some busily employed, others standing idle. In the distant parts of the field the workers were few and far apart, but near at hand were many.

Somehow I knew this was the King's field, and the workers were His servants.

Close by were a group busily digging in an immense heap of mud, from which they took small and very dirty stones. These they cleaned and polished, till some of them shone brilliantly. These stones I knew in my dream, were some of the king's treasures, buried by an enemy under this load of filth.

Hard, dirty work it was, and very tired some of the diggers looked. Many were helping—men, women and children; but many more were idly looking on. Close to me sat a young lady, working slowly and discontentedly at a piece of fancy work, which presently she began pulling to pieces.

"Why do you destroy your work?" I asked her.

"Oh," she said, "I am only doing it for amusement. I have nothing to do."

"Nothing to do? Why not join some of these people in their help? Help to polish the King's treasures, for instance."

"What! Hard, common work like that! I should not like it at all."

"It is the king's work. Are you not His servant?"

"Well, I suppose so." She spoke doubtfully.

No wonder she did not care to work, if she was not sure who was her Master.

I turned next to a man whose eyes were on a distant part of the field.

"They seem short of workers over

there," I suggested. "As you are doing nothing you might go and help them."

"Charity begins at home," answered he, with the air of one quoting Scripture. "There is plenty to be done near at hand."

"Yes, indeed. This company of workers close by would be glad of your aid."

"No," said he very decidedly. "Their spades are not all the same shape. Some of them are of quite a wrong pattern. I could not work with them."

And I left him bemoaning because so little was done.

Another man was looking disapprovingly at my digging friends.

"They are working much too hard," he said. "They will be worn out. It is quite wrong of them."

They were indeed working hard, for the mountain of mud grew larger before our eyes, and it still held many of the king's jewels, which he was anxious to recover.

"Why don't you help them?" said I. "If you did your share someone else might rest a little."

"It's not in my line," said he. "I have no talent for that work." (What a pity fault-finding can be done without any talent!) "But," he went on, "they really ought not to work so hard."

"Will the king be angry with them, do you think?" said I.

"Well, no," said he rather unwillingly. "I expect when the King comes He will say to them, 'Well done!'"

"And what will He say to you?" said I.

But he made me no answer. So I awoke, with my own question ringing in my ears.

—*Herald of Peace.*

CONSECRATION.

By Roland B. Hazard.

The very name signifies a setting apart for a sacred use. All of God's creation is sacred to Him, and all is submissive, but man; and man is the highest type of His creation. Man is endowed with power and dominion, he is the image and likeness of God, and God has given man the power to choose for himself whether he will consecrate himself to God, or live after his own way of thinking. There is a way that seems good unto man but the end thereof is death. "The wages of sin is death, but the gift of God is eternal life." "I call Heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live; That thou mayest love the Lord thy God and that thou mayst obey his voice and that thou mayest cleave unto him, for he is thy life, and the length of thy days." All of God's promises are to them that consecrate themselves to Him and to His service, for all of the promises are conditional and if we consecrate ourselves to Him, He will lead and guide us in the way that he would have us go. Unless we make a conscious and willing consecration of ourselves, we never can learn the length and breadth, and depth of God's Love and power to us. We may hope to know it by and bye. We may yearn to attain unto that blessed condition, but it can never be reached, or attained, while we are living for the world and self. If we die to the world and self, and devote our life to the service of God and humanity, we find Him who is the way, the Truth and the Life, and in finding Him we find our real self, the ego,

which is the Christ within, and when we find him we begin to develop or unfold the divine life that emanates from God.

This giving of ourselves to God is the wisest step a man or woman can take for it brings us into harmony with the Great I am, and we begin to see our possibilities, and to understand who and what we are, and when we realize that we are the image and likeness of God, endowed with power and dominion, and that we live, move, and have our being in God, and that God is omnipresent Life, and Love, and Truth, all power all Wisdom, and infinite Good, and that God is our father, and we His children, it fills us with rapture that is divine, and we become "partaken of the divine nature, having escaped the corruption that is in the world through lust, 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, for if ye do these things ye shall never fall." I Peter 4:10. All things are possible to him that believeth. If we would consecrate ourselves, body, soul, and spirit, time, talents, and money to the service of God, He would use us mightily, and then we could go forth conquering and to conquer. Nothing could withstand you, sickness would flee before you, and you would become the master instead of the slave; and all this would be here and now, it would begin as soon

as we made our entire consecration to Him, let this be our prayer.

"Consecrate me now, to thy service Lord

By the power of grace divine—

Let my soul look up with a steadfast hope

And my will be lost in thine."

And then say:

"O Thou who died on Calvary, to save
my soul and make me free,

I consecrate my life to Thee my Saviour
and my God."

REWARDS.

F. Stuart Vowill.

There are many good and beautiful things which we do naturally, without hope or thought of reward; do them because it is our nature to do them; do them for the same reason and by the same law that a duck swims—we have grown to that place, and there is no need to hold out hopes of reward to lure us on.

How are we to become lovely and of good report profitable to ourselves and others? Narrow is the way and straight is the gate that leads to that path; true enough, few there have been that found it in the past. It seems too easy to trust our desires, to hold on to our fairy castles built far up in the air, and yet that is the way, unless we prefer to be whipped along by that hard school-master, the law, which is to bring us to Christ. This law is no Mosaic one, but the one universal law which made the universe. It is the stone which the builders refused, but has now become the headstone of the corner. See that ye go with it, my friends; see to it that it fall not upon you "and crush to powder." Affirm long and perseveringly that you are the fruits of the Spirit—

love, joy, peace, etc.—against which there is no law. Affirm on through thick and thin, and then in due time you will have become what you now affirm for and long to be. You will ride triumphant on every wave. You will sing the song of the Lamb. You will know the power of the Christ within you, and your joy will be full.

PRAYER.

When the Heart is worn and weary,

With the conflict and the strife,

And without the world is deary,

With the discipline of life,

When the soul is sad and lonely,

Earthly friends and lovers fled,

And there seems left to us only

Doubt and fear, and hope seems dead;

Thus when earthly blessings leave us,

And the mind's weighed down with
care,

Then the sympathizing Jesus,

We may find in earnest prayer;

And we all may well remember,

"He will all our sorrows share,"

When within our "inner chamber"

We seek rest, for God is there.

Oh! how sweet the precious treasure,

Thus our Father's love to share;

We receive it without measure,

When we ask in *secret* prayer.

Let us then in faith go forward,

Joyfully his blessings share,

Looking ever onward, upward,

Pleasing God who answers prayer.

Mat. 17-6, new version.

—S. J. Avery, M. D.

Look for the true, the good, and the beautiful, and you will help the world to become truer, better, and more beautiful, and at the same time you develop those qualities in yourself.

TO LENGTHEN LIFE

William E. Towne in *Nautilus*.

To live in a sense of time is to live in slavery. To use our powers in such a way as to "save time" is economy, and results in a surplus of energy and the things which energy creates. But to live in a constant strain and hurry in order to make time, shortens life instead of lengthening it.

If we live much in the past we devitalize the present. The past is dead—to us—and having learned its lesson, to the extent of our powers of comprehension, we should not send living thought and energy back to the empty shell.

To live much in the future may be nearly as bad. He who lives much in the future becomes an idle dreamer.

He lives longest and happiest who dwells much in the "eternal now;" who realizes eternity as he goes along.

"Live not in the past nor in the future, but in the Eternal."

If we compare our present condition with our past we often become discouraged. Or if we look forward to the future we may easily become the victim of worry, which is only one form of fear.

Take no anxious thought for the morrow, but do well what you have to do.

It is easy to conjure up pictures of future good, but unless you dig up a good bunch of living faith in the present you might as well take a back seat before you are any older, for you will surely grow older very fast without such a faith.

Eternal youth is only to be found by living in the now. If you look back, it helps fix a sense of time in your mind. You begin to believe that you are growing old, whether you are or not, and little by little you yourself bind the fetters of age about your body.

The Universal Life in which you have

your being is neither old nor young. It neither begins nor ends. It simply is.

Time is an invention of man which he uses to calculate his own death warrant by. A man thinks he has to grow old at about such an age. He sees everyone else doing so. He knows that his forefathers did the same, as far back as he can trace them. Everything about him, so far as the rest of the human race is concerned, almost forces him to accept the idea that he is growing old, even if he does not feel so. More than likely he is fettered with a thousand useless foolish fears of disease, which help on greatly the old age habit. Indeed, he is fortunate if he reaches middle life without giving way to these fears, and stepping off the stage before he has to think much about old age. Is it any wonder that we have continued to grow old and die under such conditions?

To lengthen life we must first break from the dogma of fear.

Then we must get outside the race belief in old age, or rather get it outside of us. We must go to headquarters, to Life itself, for our ideas on the subject. We must quit drifting in the age-worn channels of death and disaster, which the ignorance of the race has created for us. We must climb up out of these channels and get a look around from the sides. We shall find life waiting for us there. We shall find that we need not drift in the same old way if we choose not to. When we are filled with a strong enough desire for Life, our fate will bring us to a realization of the eternal presence of Life.

It is our effort to make life come to our terms that makes us tired of living.

Let life live through you and you will find yourself getting out of the established rut and traveling on the way to youth.

SMALL BEGINNINGS.

Lida Briggs Browne.

It is always interesting to watch the progress made in any line of effort, but especially so in the unfoldment of our human possibilities and the growth and good work done by the understanding of Truth. Hoping that the testimony I give may be of benefit and encouragement to others, I wish to narrate the experiences that have come to a friend of mine through studying and practicing the teachings laid down in Bishop Sabin's books.

About a year ago I had sent her, with many others, a copy of the little booklet "DIVINE HEALING." Being a devout woman, a member of a prominent church, the truths contained therein appealed to her strongly, and she soon sent and obtained "CHRISTOLOGY" and subscribed for the NEWS LETTER. She devoted all her spare moments to reading and giving treatments to all the afflicted ones she heard of or came in contact with, according to the rules laid down in "CHRISTOLOGY," and practiced faithfully the vibrating treatment, being particular to use a special room and an insulated chair as directed therein. She did not hesitate to take such cases as are considered incurable—tumors, consumption, etc. She relieved many of these patients, and in one or two cases prevented operations.

I wish to narrate briefly the circumstances connected with the cure of a young lady living in the same block with this friend whose experiences I am telling you of, and will quote from her letter to me dated Feb. 23, 1906.

"Last Friday evening they were to take Miss E. to the hospital for an operation for appendicitis, and the doctor told her she had only two hours longer to live, as he feared for her, but that the operation was for life or death. I saw

the carriage at the door ready to take her away and went up stairs to her apartments. The doctor's wife and two of her sisters were there getting her ready for departure, but her other sister had not arrived from New York, so they postponed the trip till she could get here. I did not see the patient and have not yet, but when I returned home I began to treat her and have done so three times a day ever since. That was a week ago and now the doctor seems to think she is getting along so nicely (is able to walk around and eat anything she desires) that she can let the operation go, as he cannot determine what is the matter with her. No one knows I have been treating her, nor would I allow them to find it out, but what do you think of it? I hope and pray I have had something to do in helping her. I am just carried away with the hope of being of use to all sufferers."

On March 12 she writes me: "I have continued treating Miss E. three times a day since the carriage was at the door to take her to the hospital for the operation, and she is around and apparently well and has been to the opera and goes to work again next week."

By using the VIBRATING TREATMENT and thereby concentrating on spiritual things, this friend has developed her psychic power.

A beautiful thought comes to me, God fills this entire universe and is life everywhere. We are his spiritual servants to do his will and you are permitted to be a link between us, that you, being human, know the needs of the earthly and can commend their wants to us through the Father and our Lord Jesus. I am coming into the light and am so thankful to be able to do my little work.

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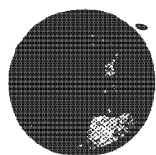
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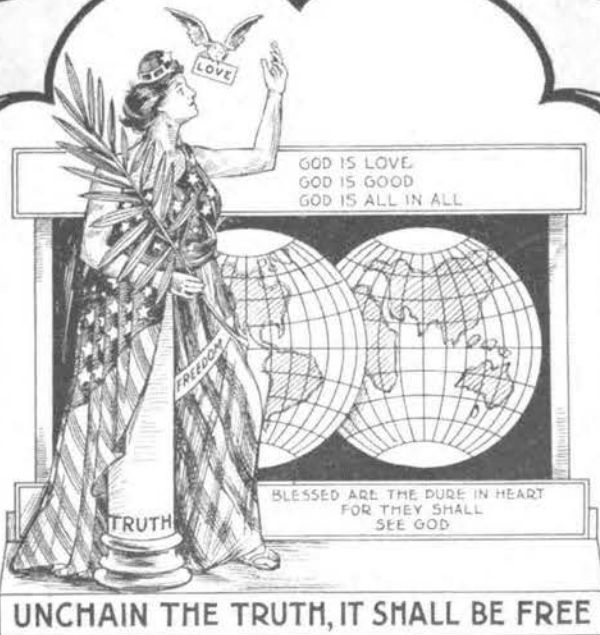
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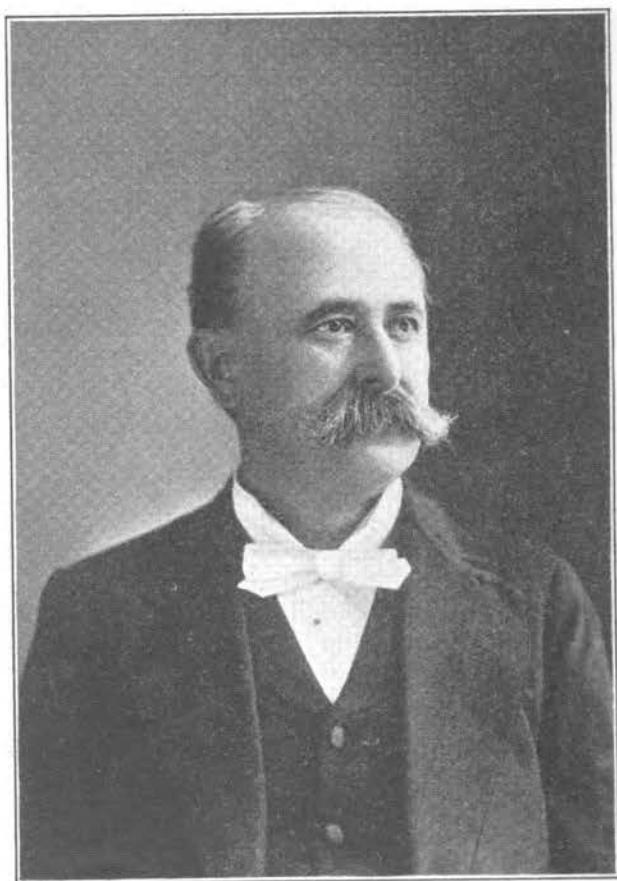
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BISHOP OLIVER C. SABIN.



VOLUME XI.

WASHINGTON, D. C., JUNE, 1906.

NUMBER 9

God—Who and What He Is.

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church,
Sunday Morning, March 11, 1906.

We have come to the third division of our lecture course. The first division was God, what He is and who He is so far as He has shown us and His character and attributes; secondly, man, by whom created, the power given at his creation, his relation to God, the Father, and how to exercise and utilize his dominion. Lastly, the language between God the Father, and man the child.

God does everything through scientific rules. There is no guess work, no hazardous work in it and everything goes along certain fixed rules, perfectly simple, but exact, unchanging, unvarying, from the all eternity that never was to the never-ending, the same today, yesterday and forever.

Our lecture today is the subject of prayer. We call this system of communication between God the Father, and man the child, prayer. We have to approach our Father in heaven through thoroughly scientific and perfect ways, in order

to obtain an answer to our prayer. I am often asked "Why is it, that my prayer is not answered? They say I pray, I have been a Christian all my life, I was raised in the church, my father and mother before me were Christians, and I have prayed all my life, yet my prayers are not answered. Why is this?" The only response that we can give to such a question is that you do not know how to pray; not that you are not sincere, because you are. All Christian people who follow the churches and follow our Savior and are carrying along this wonderful area of civilization, living in the light, are sincere, good, honest, upright people, God serving and God loving, and they pray to the best of their ability. The reason why their prayers are not answered is that they do not know how to pray. There is too much mixing of what we might term carnal mind with what is really the spiritual condition in which a person must be in order to ob-

tain an answer to prayer; there is a mixture in it.

Constantine the Great, declared the religion of Jesus Christ the religion of the Eastern or Byzantine empire, but he mixed it in with the worship of idols, which he had taken from the Pagans, in order that the Pagans might be the more readily assimilated into the great Christian body. From that day to this, there has been a mixture of error, through the whole Christian world. Sometimes the truth has been so nearly stamped out that it would be almost impossible to find any of the true faith, yet here and there, in isolated spots, there have been a few who were holding up the one true banner of spiritualized Christianity. There always have been these in all the ages, in all the centuries. You will find that this same doctrine that I am talking of today, and that we teach, was taught by the early Fathers, and, in every century since, at some time, these thoughts have been the leading thoughts and the dominant thoughts of the church, and at other times such believers have been burnt at the stake for holding such faith. It is error, it is carnal mind, that fights the Truth.

We find that the historian condemns this church or that church because of its former cruelty, as a monstrous machine of evil. Now, it wasn't the church, it wasn't the religion, but it was the lack of religion, it was the fruit of the age, in which they lived; and such conduct was not confined to any one church. Go back to the first persecution inside of the church; it was about 400 years after the birth of Jesus Christ, and this first persecution was carried on with great cruelty. Then, by and by, the wheel turned, and the persecuted became the dominant faction and they, in turn, persecuted the other side. So it has been going along,

waving to the one side and to the other, led by carnal mind and cruelty.

The religion of Jesus Christ has never been responsible for an error nor for cruelty, but it has always been responsible for its lack of the real spiritual realization, the real religion that we teach that has caused all error. Jesus Christ came teaching a new doctrine. "A new commandment give I unto Thee, love one another." In all the ages, back for four or five thousand years prior to the religion of Jesus Christ, until His advent, we find there was no religion and no philosophy ever taught that based its structure upon the doctrine of Love. It is true, they had great morals, fine morals; it is true that they taught obedience to the state, and adoration and respect for parents, but the doctrine that men should love God with all their mind, might and strength and their brother as themselves was first enunciated and first taught by Jesus Christ, our Savior. Until we have that love in our heart, until it becomes the dominant thought that controls our every action, until it has so far become illuminated that we have what is termed the new birth and the realization of the allness and perfection of spirit, the realization of the allness and perfection of God, we cannot come to God and pray and receive an answer.

Now, there are varying conditions. One will go to God with such perfect faith and strength that he will receive an answer. I remember, before this realization came to me, that a young man who had erysipelas was healed by simple faith and prayer. I had been studying this thought perhaps six or seven months, and my son was taken sick with the erysipelas. I had become so disgusted with the thought of medicine that I could not bear to give it to him. He had lain in bed for a few days, until his

eye was swollen shut, and he was in a very bad condition and had to have help. I left my office quite early in the afternoon of Saturday with the determination that I would go home and doctor my boy, and if he would not take this Christian thought, this Christian healing, then I would go back to medicine and heal him there. I asked him why he would not let me give him this God healing, and he said, "Why, I will." I knelt down and asked God Almighty, in prayer, something like this: "Father, please heal my boy. I do not know how to ask, not what to ask, but I want him healed, and I know you can heal him, and I ask you to heal him, in the name of Jesus Christ."

Something told me the child was healed. I said to him, "You need not lie there in bed any longer, if you do not want to; you can get up." I went up to my room and lay down on a lounge and went to sleep with perfect trust in God Almighty. I knew the young man was healed. I woke up in about an hour and I heard somebody in the bath room below and I thought he had gotten up and so I went down to see. There he was in the bath room. I asked him what he was doing and he said he was washing the grease off his face that they had put on it. I told him it was right, to wash it off. He dressed himself, remained up until dinner, and played with his baby boy, until about 9 o'clock. At that hour there was only a little touch of red, but he was perfectly well and the next day he went to work.

Now that was simply a prayer of faith. I had no especial realization, but I had such faith that God Almighty would answer my prayer that there was no doubt in it. If you can have that faith, if you can have it with the strength which amounts to the realization, God answers

prayer, but the great trouble with all prayers,—almost all that are uttered, in fact all of them that are not answered—is the lack of sincerity, the lack of the perfect faith of knowing your prayer is going to be answered.

Anybody who has this realization or this perfect faith and perfect trust, can go to God and He will answer his prayer, for God loves us all alike. In the doctrine of our church there is no preference, there is no favoritism for any one person. Some of these New Thought people, so-called, bring the cult into disgrace because somebody, the head of it, so to speak, pushes himself or herself to the front, claiming he or she is greater than anybody else. That is absurd, it is false. We have but one leader and that leader is Jesus Christ, and all of us, in our church, in our thought, are on a dead level one with the other. We have no second or third or fourth coming of Jesus Christ, or of Elijah, or of anybody else. We simply take the plain Bible teaching and stay right by it and teach the healing as Jesus taught, using the same arguments, healing in the same way, in the perfectly scientific way in which He healed.

We know that God is spirit and that we all live, move and have our beings in God; that God is Omnipresent spirit, fills all space, center everywhere and circumference nowhere, without end. Wherever we go amid the starry skies from star to star, forever, with the velocity of light, never ending, God Almighty, Omnipresent spirit, is there; and in all directions, God is there, everywhere, filling all space. Every particle of space in this room is filled with spirit. We live, move and have our beings in God, and are the spiritual manifestations of spiritual creation. Now, when you come to understand and realize that when you

pray you pray with that understanding; that you live in the spirit, that you are in the spirit and that the spirit is in you, as the sponge is in the water and the water in the sponge—when you come to that understanding and know who you are and what you are, that you are endowed with certain power, that God gave you dominion, and that this dominion belongs to you, that you are God's heir, that all that he has is yours; when you come into that understanding, then look up and claim your rights. That is a prayer in the spirit and with the understanding. Such a prayer cannot fail to be answered, it must be answered.

The trouble with a great many prayers, with most prayers in fact, is this lack of the understanding. Suppose I wanted this watch. I have it in my hand, haven't I? It is in my right hand. You all see it, and I have it, and it is mine. Suppose, in thanking God for the watch, I would ask, "Please, Father, give me this watch." That would be saying as much as though I did not have it, wouldn't it? I have it, and I am asking God to give me something that I already have. The better way would be this: "I thank Thee, Father, that Thou hast given me this watch, and it belongs to me and I am in the enjoyment of it."

Suppose you want anything, suppose you are hungry and want food. You do not have to wait until you see the food before you know you have it. The people whom the Savior fed with a few loaves and fishes saw but a few fishes, yet they were all fed. When they came to the disciple and asked him for money to pay the taxes, they did not have any money manifest, but the Savior told him to go and catch a fish and the money was his. Everything was his.

You must not try to do God's part of the praying. All you have to do is to

affirm that you have. If you haven't, then God Almighty's history of creation, as given by Moses, is false, and there is no truth in it. If it is true, you have it.

Now, how are you going to tell whether it is true or false? Test it. God gives you nothing that won't bear testing. No truth ever enunciated is not self-demonstrable. Test it. You have food, God Almighty gives you food; you have it and you have an abundance of it, and I say "All there is is mine."

This German student who went to Bristol, England, and established orphan asylum after orphan asylum and a number of schools, purely and solely upon faith, sometimes would set about five hundred orphan children down at the table without a mouthful of food. He would sit down and thank God Almighty for the food that was coming for them, that was coming right then to feed these children, and the prayer would hardly be uttered before here would come great wagon loads of food. He never asked a person on the face of the earth for a cent to carry on his great work and George Mueller goes down as one of the most perfect examples of perfect trust in God that the world has ever known. His prayers were answered and always answered when he wanted anything. He did not go to his brother and ask him for a loan until tomorrow, or sometime when he could pay it back; not at all. He went to God Almighty and asked, knowing, with his blind faith, that he would get whatever he asked for, and he got it. But you, with the understanding, have the advantage of that. You know what you ask for belongs to you, now; it is yours and all you have to do is to claim your rights.

Now, we have divided our prayer for

the purpose of teaching, into four parts—not that this division amounts to anything, it doesn't, except for convenience in bringing it before the comprehension of the student in such a way that he can understand better how to pray.

The first division we call the preliminary part, second is the denials, third the affirmations, and fourth the praise. Now, as to the first division or preliminary part, that amounts to the simple thought. You have to prepare yourself so you can go to God in prayer, with a clean, pure heart. You cannot go to God in prayer with malice in your heart towards any living soul on the face of the earth. You are no more fit to go to God with malice in your heart than a mad dog is to go into civilized society, and you do not stand any more show of being recognized by Divine Love than the mad dog would in society, not a particle. No person that cannot love his brother whom he hath seen, we are told, can love God whom he hath not seen. Love must be the motive that predominates in your heart, not only predominates in but dominates. It must be the only power which you use. The idea that any person can do anything against you on earth, and that you must curse your soul, curse your body, curse your mind and curse your future prospects by holding malice towards that person is preposterous, is a lie. It is nothing more or less than the most vicious kind of suicide.

How did our Savior teach you to love? Said He, "If your enemy smite you on one cheek, turn the other." Look at the example He gave upon the cross. There He was hanging, nails through His hands and through His feet, a soldier running a spear into His side, and a howling mob around Him jeering Him. "You have saved others,

now save yourself?" What did He do? He just said, "Father forgive them, for they know not what they do." He tells you to be good to those that spitefully use you, to heap coals of fire upon their heads. Love and Love alone is the only weapon He uses. Love is the only weapon you use or can use, because Love is the dominant thought that must control every child of God.

It is by Love that the worlds are moved, it is by Love everything must move. You can control everything on the face of this earth by Love, by this power and this dominion in the exercise of Love. The beasts of the field, the birds of the air, the fishes of the sea, you can control all, and you can control your enemies by heaping coals of fire upon their heads if you but love. But, if you get this devil of hate in you, it destroys you, destroys your body and casts you aside and numbers you among the dead. Jesus Christ said to the man, "Let the dead bury the dead." You belong to the dead. You have no part or parcel in this Truth of love until your heart is filled with Love.

I will give you a couple of illustrations of the power of Love.

A little family of mice came to my house, into my library, and the women around the house began to "smell them," as the saying is. I heard them talking about the mice, that they had to get out. I went into the bath room, one night, and I saw they had caught one in a cruel trap. I threw the trap out of the window and went back into my room, and I treated the mice. "Now," I said, "you must leave this house, your enemies are here and I am afraid they will destroy you; I love you, but you must go some place else. God will take care of you." The result was the mice left and never came back for about six months or a

year, when an old one came back and had a nice little family with her. They used to come out in the night. I would be sitting treating my cases, and they would come out and play on the rug in front of the fire. One youngster would wrestle with another and they would fall over each other and have a good time, and I enjoyed them very much. By and by the women folk noticed them again, and I said to the little family, "You must go, your enemies are after you; I love you, but do not come back any more; get away." They went away and I didn't hear anything more about them for about a year. One day I went into the bath room and there was a little one, and I said to it, "You must go away, go into your hole, your enemies will catch you if you stay here." That was the end of the mice.

Last summer, down here in a Virginia city, a man had brought a mare out on purpose to beat her, to make her work. She was balky, he said. She would kick, and she came within very close range of kicking the man in the head and he got scared. I was standing up looking on, off a little ways. I said, "Partner, let me try that mare and see if I cannot do something for her. I will make her go right, and, if you won't beat her, she will be all right, but if you beat her any more you will ruin her." He said all right. Then I treated the mare. I did not speak it out loud, but I said, "This life in you is from God, God's Love dominates you and fills you and you love your master and he loves you, and he is not going to whip you any more. Now go on and do your work." I had treated but a minute or two, when I saw her ears drop, the devil left her and her heart was filled with Love. Then I said to her owner, "Now you can work your mare, but if

you ever strike her any more, remember your promise." That afternoon I saw him driving her double, something which she had never allowed before. That shows you that Love alone controls.

A lady in Texas wrote me that the army worm was eating up all of her cotton. She went to the edge of her plantation and treated that army worm. "I love you, but I want you to go away from my cotton, I do not want you here." She said she had a big cotton crop and the army worm had eaten almost all of her neighbors' cotton. Hers was saved.

Another wrote me from California. She had the scaly bugs upon her fruit trees. She treated them with love. They left her trees, whereas the bugs almost destroyed her neighbor's trees.

If a man has his hand raised to strike you on one cheek, turn the other and he will drop dead before he can touch you. Mind you, Love is the most potent weapon that is known in all the world and when the time comes that the world's governments will understand that Love alone controls, then we will be prosperous as God's people are always prosperous who follow in the footsteps of His commandments. Then your wars will be nothing and your armies useless, but all will be taught the beautiful lesson taught by our Savior, "Love your brother as yourself."

In all your transactions in life, seek out his side and do that which is right and proper for him as you would like others to do for you. That is the doctrine which our Savior, Jesus Christ, came teaching. Love is the dominant thought, Love is the culmination of God Almighty's goodness to man; Love is the key that unlocks this subject of prayer, Love is the key which unlocks this power and dominion, Love is the

key that unlocks the celestial regions of eternal good. God Almighty's Love covers us and we live in it and, when we have this realization, all we have to do

is to look up and ask our Father in heaven and whatsoever we ask in the name of Jesus Christ, believing, we shall receive.

Life.

Cora A. Lee.

Life is real, it is immortal,
Life is God—it's everywhere;
Beyond the seeming dark death's portals
We find and know that God is there.

Life is real, it is unchanging,
Only the seeming makes it so;
In it contains bright blessings for us,
If the truth we only know.

Life is real, how can we know it,
In our daily meanderings here?
If by the seeming we only judge it,
We'er ruled by sense, dread and fear.

If the problem of life we'er solving,
What it means to you and me;
Let our thoughts all be revolving,
Understandingly.

As Ye Mete.

As ye mete it shall be meted to you again, pressed down and running over."
We many times think that we cannot do some kindness for some one for lack of time; forgetting that we have all time, that by asking our Father He will give us even time.

If we have the opportunity we must not neglect it. We must continually give out if we would grow. We must give out as we attain; by our giving out we become empty, and are filled. If we give

without asking the blessing of the Father on our giving, the blessing we receive may not be so great. To give with the prayer that we give of that we have, we have all. If we ask Him, He will give us time to do our work, for our work is from Him too, and we are serving Him when we do it well. Sometimes we have to distinguish between the essentials and nonessentials. We must be loyal to Him, pushing His Truth wisely, standing for it bravely, live it truly, helping the little ones weak in the faith. Many seem to think that to read it—carry the thought when they think of it—will answer. We receive little or no power that way. If you would know the Truth that makes you free indeed, you must have no life apart from it, and as ye mete it out to others it will come to you again, pressed down and running over. V. V.

Giving is Worship.

Every one should give, whether they are sick or poor.

The penny of the straightened is as much needed for worship as the dollar of the wealthy.

The poor man should no more omit giving because of his poverty than an illiterate man should omit praying because of his grammar. No Christian has a right to omit giving from his worship, for God loveth a cheerful giver; and as you give it shall be given to you; heaped up, pressed down, and running over.—M.

The Prayer to God.

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church,
Sunday Morning, March 18, 1906.

For the information of the stranger, who may be with us, or the casual reader of these remarks, I will state that this is a portion of a series of lectures teaching how to heal the sick. Necessarily, we go into the middle of the subject, and quit before we get through, but I will say to those who wish to know more of that which we teach, that everything will be published, and has been published in this series. We have a very large audience who are interested in these discourses—perhaps two or three hundred thousand people—and we are trying to teach those who do not know. Those of you who do know will have to bear with the repetition, to a certain degree, because two and two makes four in any language, and you cannot change the great cardinal principle of the Truth which heals. It is one and the same from now and forever more.

The subject especially under consideration for our remarks this morning is the continuation of the subject of prayer. As we told you in our last lecture, prayer, for the purpose of illustration in these lectures, we have divided into four parts—First, the preliminary; second, the denials; third the affirmations, and fourth, the praise. These rules are not made to bind the student, by any means. There is no system of committing prayers to memory and applying them. That is not nearly so effective as to learn the principles so you can make the prayer yourself. We talked somewhat of the

preliminary part of this prayer last Sunday. We will go on.

We must approach God in the spirit and with the understanding. How many of us understand what these words mean? You should know, if you attend these lectures or read them, that “in the spirit” means the realization that we are in the spirit of God; that God is Omnipresent life, Omnipresent love, Omnipresent spirit, Omnipresent good, and that we live, move and have our being in God,—this Father of Love,—as the water lives in the sponge and the sponge in the water, through and through, and that when we go to God in prayer, we do not go away, anywhere, but realize this truthfulness of being in spirit. That realization is what we term the understanding. We are in the spirit and perforce we cannot get out of it, because God is Omnipresent, He fills every niche in this room, every speck and everybody, every thought, everything; God is Omnipresent, controlling everything, but, when you have this realization and this understanding,—that is coming to God in the spirit and with the understanding.—then you ask and you understand why you ask. You ask for that which you have before you ask, knowing that it is yours.

In our lecture upon the subject of Man, we told you that God gave you power and dominion; you are His heir, everything that God has belongs to us, and all we have to do is to have the

realization of our oneness with Divine Love, Divine Good, Divine Life. When that realization comes into us perfectly, then that which we want is manifest.

The great trouble with people who pray is that, after they pray, they stop and commence to watch to see if God Almighty is going to do as He has agreed to do. That brings the prayer under the condemnation of doubt. Doubt is mistrust, mistrust is fear, fear is sin, and sin is death. In other words, it annihilates every possible effect which your prayer might have. It is only those who go to God knowing that what they ask belongs to them already who receive the perfect answer. I do not say that the prayer of faith, at times, is not answered, for I know it is, but that faith must be of sufficient strength so that it, of itself, amounts to the realization of the allness of good and the perfect understanding. If it has that strength God will give you what you ask. If you have a faith like that, even though it is given in what we term the "blind faith," it may be answered, but the much better prayer, and the much more effective one is after we have received this new birth and have this spiritual understanding and know that what we ask for belongs to us and that God Almighty will give it to us because it is ours now.

If, when you go to the altar and there rememberest that thy brother has aught against thee, lay thy gift upon the altar and go and be reconciled. That means this: When you come to God in prayer, you must come with a pure heart, a heart that is filled with Love. If you have hate in your heart for your brother—how can you love God, whom you have not seen, if you do not love your brother whom you have seen? If you go to God with hate for your brother in your heart, you might just as well stay at home, your

prayer will never be answered. The monster that has hate in its heart has no part or parcel in the kingdom of good. God Almighty has based everything upon the divine principle of Love. The only creed in the platform that Jesus established upon earth was to love God with all your heart and your brother as yourself, and if you fail in any of these, go back as the publican did, and smite yourself upon your breast and say, "God Almighty have mercy upon me, a sinner, and drive this hate from me." Hate is for none of God's children; hate is the weapon of a monster, it is the weapon of what we would term the devil, carnal mind; the result of it is death, destruction, sickness, sorrow and all the attendant evils that follow towards mortal mind destruction. Let Love, beautiful, holy Love, God Almighty's Love, spread out over you, take your brother by the hand and your sister, and you have Love, Love supreme for all of God's children. Then you can go to God Almighty and ask, expecting a response.

It is easy enough to love our friends, but our Savior says, we do not deserve any especial credit for that, because everybody does that. We have friends that it is a pleasure to love. There are others who, according to mortal mind, are not so lovely, but you must love them all the more. Love them; remember Love is the only power that conquers, Love is the only power that will conquer, and before you go to God Almighty, you must go and make yourself solid with your brother. You must love him and do that which is right by him; in other words, you must cast out of your consciousness every thought of hate. Now, how are you going to do it?

I will tell you a good way, which will give you an exercise of about five minutes, and any one who will follow my in-

structions, in regard to this, in five minutes will love the most bitter enemy he thinks he has on the face of the earth. Suppose John Smith should do everything carnal mind can induce him to do to hurt you, injure you or hurt your business, and has said mean things about you, as they often do. I will tell you how to conquer yourself first, and John Smith will be conquered at the same time. Sit down, in your consciousness or in your closet, within yourself, in your room alone, and either audibly or inaudibly, as you see proper, repeat, "I love John Smith and realize myself to be in the presence of God Almighty, I love him, he loves me, and I love him. He is my brother, God Almighty's spirit is in him, and I love him, I love him, and I love him, and John Smith, you love me, too, you love me because I am the image and likeness of God, as you are, and you love me, and you love me, you love me." Treat the case that way for ten minutes, and John Smith will be the sweetest character in all the world to you, and the next time you see him on the street, he will take you by the hand with gladness. If he is trying to cheat you, he will suffer death before he will cheat you. I have seen this thing tried so many times that I am not going to give illustrations this morning. It is the truth; try it, and it will manifest itself, it will prove itself. Nobody can wrong or rob you or hurt you, if you have clean hands and a clean heart. You must first pick the beam out of your own eye, before you talk about the mote in your brother's, but when you become clean in your own mind and in your own consciousness, then let your heart flow out in love to your brother and he won't hurt you, but on the contrary, he will love you and you will become a conqueror; you will become the master, and you will know

the Truth and the Truth will make you free.

We now take up the second thought in this division of prayer, which we term denials. You find people discussing why their prayers are not answered. They say they have asked for something that they ought not to ask for. In other words, they call it asking amiss. Now, how do you know what you are entitled to ask for? There should be some rule whereby we may know. Certainly we have not been left in darkness in regard to that. How do we know what to ask God for? We are entitled to ask God for what? Now we will go back to the lecture in which we told you who and what we are. We are the image and likeness of God; we are not a worm of the dust, but we are the image and likeness of God, a mighty character, a mighty being, endowed with power and dominion over the earth, and substantially all that is in it and around it. We are the heir of God Almighty, and as His heir we are entitled to what? We are entitled to what our heirship gives us, aren't we? We are entitled to what our power and dominion have already given us and we are entitled to everything God has. What has he? He has everything,—that is, everything that is, is good. Therefore we are entitled to ask God for all that is good. We do not have to be a beggar, and get in the dirt, and wallow around and call ourselves a worm of the dust, something that is not fit to be kicked out of respectable society. That is not the kind of a creature you are? You are mighty, stand firm in your manhood and your womanhood. You are God Almighty's child and have what He has, because you are His heir, and instead of having to ask for a sod house out on the confines of the plains of Kansas, ask for a brown

stone front in the city of New York or Boston. That is my advice. There is nothing too good for you.

When you go into a store to buy a hat, don't hunt around and get the cheapest thing you can see, but get the one that suits you best and makes you handsome. That is the way God Almighty makes everything beautiful. Everything He ever touched is beautiful. Everything He ever created is beautiful and the more handsome you are, the more beautiful you are, the more you are in your mind and in your body, in your appearance and everything, the more godlike you are. This idea that we must bemean ourselves and debase ourselves, and thus destroy ourselves before we are fit to come into this kingdom of God, which is way off beyond in the sweet by and by, is the idea that is destroying the world, and part of that religion that fills the graveyard, fills the hospital, fills the asylums, fills the penitentiary, fills the homes of millions and millions with sorrow and suffering that tongue cannot express.

The only religion that is worth anything, is the religion of God Almighty; the religion that God Almighty gave us through His Son, that teaches that the kingdom of God is within you, the kingdom of heaven is here and you will have it and enjoy it and it is yours for the asking and for the making. If you want to live in hell, you will find plenty of it right here, and if you want to have devils, there are worlds of devils right here; the world is full of them. Do not worry about there not being enough devils, there are plenty of them. Every evil thought that comes tramping along and asks for admission into your mind and into your consciousness is nothing more nor less than a species of devilism. Stand porter at the gate, admit nothing

into your consciousness but that which you wish to be there. Therefore when you ask, what do you ask for? For all that is good. All that is is yours. Ask for it, claim it, and do not be a coward, do not be afraid. Get out of this old thought that we were raised in, of the depravity of manhood, and that man is prone to sin as the sparks to fly upward and all such nonsense. It is hard to get rid of these old thoughts, and those old ideas; we feel as though we must be humble in the sense that we must wallow around, get down and bemean ourselves, but that is not what it means, at all.

In my work, for instance, God Almighty blesses me from every point of the compass. There isn't a thing I want on the face of the earth that I do not get, yet I am humble in the sense that I give the credit to God Almighty, my beautiful loving Father. I am His instrument, I am His child and I am working with Him to carry on and forward this great work, the redemption of man; that is what humility means. If I should go around and boast. "Oh, I am a great healer," and boast around about my work, how absurd that would be. That would be error, that would not be humility; but give God the glory, for all things come from Him; every good and perfect gift comes from the Father of light in whom there is no variableness or shadow of turning. But, when you bemean yourself, drag yourself down, you are simply bemeaning and dragging down the image and likeness of God, and it is wicked, absolutely error.

On the subject of denials, suppose you want health. Do you think you will get health if you say, "Oh, I have the rheumatism, my ear aches, and I have a corn on my toe," and go on and name all the diseases that would be fit to put in one

of those modern advertisements of a patent medicine doctor. Is that the way to get health? Pile things on you? Suppose people do not know that? They do not know when they say they have those things that they are fastening them on themselves. Here this dear sister, and the brothers, are not a bit better; they get together and tell one how bad they are feeling, how many pains they have, and if one happens to be a fashionable lady with money—it is very seldom you find a lady now days that has not had two or three operations for something, some can boast three or four. It is the fashionable fad.

A man brought his little child to me who had caught cold. He had taken her to a surgeon who made a very critical examination and said there was one little sore on the left lobe of one of her lungs and said he would advise cutting it out. It is an operation for everything.

I get many cases where the results are absolutely absurd. Some of the hardest experiences we have, in many of these cases, are to destroy the doctor's prognostications. I have a case in my mind, where the woman had nothing on earth the matter with her except that she had gotten scared. When the doctor came, he looked wise. He would not say anything to the woman, but would look very solemn, sit down, and then would shake his head and say to the husband, "Very serious, very serious." He would come the next day and bring two doctors with him five or six times a day and every time he would go away shaking his head, saying it was a very serious case. It was the hardest work in the world to down that doctor's thoughts. There was absolutely nothing the matter with that woman, not a particle, absolutely nothing the matter with her. What the doctor put into the mind

had the husband scared almost to death. His thoughts pressed right on the wife and had her almost insane.

Another instance is of a fellow right here in East Washington. He had been down with typhoid fever. He got back to his work in the War Department, and had some little pain; did not know what it was, but he went to the doctor. The doctor said, "You go right straight home and go to bed, if you don't you are liable to be worse off than you were before." The young man went home and went to bed and stayed there three or four weeks. If the doctor had told him there was nothing the matter with him and had given him a little rotten wood pill or some bread pills—the rotten wood pill is a very popular remedy in cases of that kind—he would have been all right.

Now, mind what I tell you; this mind controls. This mind makes you sick or makes you well. In ninety-nine cases out of one hundred, it is the mind that destroys you or makes you well. The mind must be controlled through God Almighty's power, and when it is, then you are mighty. Take a person whose mind is under control, and who looks to the Supreme Source of God for all his power and for his health and for his strength, such people do not get sick, not at all. It is only when they so forget themselves that they forget to trust and when they do, the result is the mind drags them down.

The way to get good health and have good health is to think good health. When you get together and have your little tea parties and social gatherings, talk about the sunshine and the beautiful flowers and the pretty things of the world; thank God Almighty that you are enjoying health, that He blesses you and go on and tell how happy you are in your perfect health, and never for one instant

give character to any thought against yourself. I always say to my students, never go back on yourself. If you talk about your rheumatism or your fever, whatever it is, you are in for it and then you have a tussle before you get rid of it. But you must deny admission, and say, "Get behind me satan," as our Savior did when he was tempted on the mountain.

In that figurative temptation, there is a great lesson for us to learn. When evil says, "I am this or that," say, "Get behind me satan," but never, under any circumstances or conditions, say anything against yourself. It does not make any difference what the manifestation of evil is, it is carnal mind, a lie; always deny it. You know it is a lie, as we will teach you later, and you must deny it. Say to yourself that you are the image and likeness of God, the perfect child of God, and can't be sick.

Suppose I was treating one of you for fever. Let me see if I cannot teach you how in a minute. Here are two knives, one in my right hand and one in my left. Now these knives represent what we will call man. The knife in the right hand we will say is the physical man and the one in the left we will call the spiritual man. Suppose you want to heal this physical fellow. He has the headache, we will say, or fever, or whatever it may be. How are you going to treat him? Suppose his name is John Smith. Will you say, "John Smith you have a headache, and I am going to ask God Almighty to heal you?" Not by any means, not at all. In the first place we realize that this physical man is the only one that has belief of headache. That is the fellow in the right hand. Of course, the spiritual man, you will understand, could not have a fever. You understand that. We realize that John

Smith is the image and likeness of God, that God Almighty is spirit and John Smith is His image and likeness, the spiritual man that eliminates the physical part of it from the proposition. Then you go on and tell John Smith that he is a spiritual man, that there is no such thing as headache in spiritual being, that a spiritual being cannot have it. Now, when we make that realization, perfectly, and make the argument asking God Almighty to annihilate all thought of disease and affirming that he does, what is the result? The headache has left the physical John Smith and the headache is gone.

That is the realization of the truth which heals. This body is not a material body. Matter is supposed to be the opposite of spirit. For that to be true then the body would be matter. If the body was matter it would be the opposite of God, instead of the image and likeness of God, wouldn't it? Now, you must understand this. This is the key note of all healing, that all is spirit and spiritual manifestation. Take this beautiful audience before me today. If you should be here in a year from now, according to scientists everything that I see in you would have passed on. You would be all here, you would have bodies, you would be the same beautiful audience, but the bodies that I see before me today, will have passed on, gone on. With every breath you draw, you draw in life, substance, and spiritual vigor, and with every breath you exhaust you throw out disease. Dust thou art and to dust thou shalt return. It is like a passing panorama, like the river. You go upon the Palisades of the Potomac and you say, "What a beautiful river it is," as it flows on to the sea. You go tomorrow and you think you see the same river, but the river you see today is not

the river you will see tomorrow; it has gone on, fulfilling its perfect destiny, going on. The sea has taken it in, and in the beginning creation has made a new river going on all the time.

The river is like our body. Everything that is is moving on. There is nothing still in God Almighty's universe, nothing still in all nature. Take the currents of the sea, the vibrations in the mountain's heart; everywhere, the stars in their motion and the worlds in transit around the orbits, all is motion, going on forever and forever. God Almighty's kingdom is a moving kingdom, perfect

life, and there is no dead in it. Everywhere is Omnipresent life and wherever life is there is God, God manifest. So with this body. We are spiritual, created by spirit in its image and likeness, and, therefore, when we talk about matter, we talk about something that does not exist. There is no such thing as matter, *per se*. Not that we haven't a body, for we have a beautiful body, and it is our duty to take care of it. It is a temple of God which He has given us to live in. It is our duty to take care of our body and do it through the perfect realization of the allness and perfection of all good.

LOVE IS GOD.

ELLA COOPER COWLEY.

Each human soul must solve life's problems alone,

And when these truths to men are shown
They should meet them as they understand

Receiving the message from the hand
Of him who guides the sparrow's flight
And will lead all mankind into the light.
When they are ready to come in the way
of Love

Whose presence always shineth from
above.

In the distance, mountains are rising to
view

With their towering tops of heavenly
blue.

Not like the snow-clad ones of earth
For on their summits there is no dearth

Of light and warmth for the children of
God

And we can walk where the prophets
trod.

And behold the vision that before us lies
As it bursts on our enraptured eyes
With a strength and beauty, unknown
before,

For all who knocketh at the door
Of love's great store-house will be filled,
For God in His Wisdom has so willed.
Throw open the windows of your soul.
And let this Truth around you roll
Until all the earth shall grow to see
That Love is God where'er it be
Whether it blossoms in the wild
Or in the heart of a little child,
Or spreads its arms from sea to sea
In blessings and prosperity.

Form resides not in the chemical property of germ, but in the spirit implanted in it at its creation.

Annihilation plays no part in the economy of nature which is too generous and just to allow loss.

Inharmony—There Can be None.

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church,

Sunday Morning, March 25, 1906.

Continuing the subject, in our teaching, we have come to the second sub-division of prayer, the Denials.

In order to understand the efficacy of Denials and Affirmations, we have to know metaphysically what Thought is. Thought is a thing; Thought is a noun, Thought is something that has being, something that is real, and in order to ascertain and understand thoroughly the efficacy of denials, it is necessary for us to know what Thought is. For instance, a person has the thought of headache, or thought of fever, or thought of ailment of any kind coming on. If that person says, "Yes, I have that" and gives it a name and a home, before he can dislodge that devil from the home that he has given it, he will have to pay the uttermost farthing.

You must stand porter at the door. Whenever anything attacks you, don't give it position, don't give it countenance by recognition. Deny it. Suppose I should have an attack, as we all do, of some kind of an ailment and I would say, "Yes, I have a headache," and go and lie down. All my metaphysical ideas from that time on would be simply worthless, so far as my trying to demonstrate it is concerned, because I have given in my consciousness reality and position to this thing called disease, and in consequence, I have to take it out by the old way. But when I am attacked with headache or anything, I say "No." Then I realize that I am the image and

likeness of God; that I live, move and have my being in God, this Father of Good, for I am saturated with what He is and what He has. He is Good, He is Health, He is eternal life, and I live, move and have my being in it, and I deny the possibility of any kind of ailment coming against me, or around me, or about me, and I denounce this headache. I say, "Get out; go, you have no home with me and you cannot have; I live in God Almighty, and eternal harmony is my birthright and you shall not come to me."

What is the result? The manifestation passes away, it does not get a home. Consequently, instead of being laid up with sickness, I have mastered the error, I have kicked it out, I have destroyed it by the power of God Almighty's love, and by refusing to give it recognition and refusing to give it a home. It has gone and it cannot touch me.

A great many Scientists do not believe in denials. I am not one of them. They believe entirely in the affirmation of good. Technically they are nearer right than I am, because that is all there is, there is nothing but good; all of these so-called evils are but in the seeming; they are untrue, unreal and, unless you make them true and real by giving them recognition, they are nothing. I think some of the most wonderful healings that I have done, in my life, have been done in response to denials, while the denials have been going on. I never make a

healing, or rather never make a prayer in a healing way, unless I use the denials.

A lady came to me yesterday, who was suffering from rheumatism all over her body. While she was talking to me about it, for a minute or two, I gave her a treatment, in my thought. I simply denied the possibility of rheumatism. I declared that it could not come near her, and could not be in her at all or about her, and before she got through telling me of her ailment, she said she didn't have any. I killed the thought with the denials of its existence, realizing the perfection of good and the allness of God and denying the possibility of rheumatism, the possibility of that thought staying with her. If I had said, "Yes, you have rheumatism, but we will treat you," I would have given it recognition.

Never, in your mind or in your heart, or in your consciousness, ever recognize any kind of ailment; refuse absolutely to give it character, refuse absolutely to give it a name; destroy it, destroy it by the recognition and thought and realization of the allness and perfection of good, and then it cannot get possession of you and nothing can touch you; but if you give it credence, and acknowledge it, as I said before, you have put the beggar on horseback, and the old saying is "Put a beggar on horseback and he will ride to the devil," and, if he does not ride you with him, after giving it recognition, you are in great good fortune; that is all I have to say.

The trouble with our whole world of people is that they seem to want disease; they do everything to nourish it and cherish it. Take the women and the men, some of them, and let them get together and they go to talking of their ailments. One lady will say she is troubled with rheumatism, another has dys-

pepsia; they have everything along down the catalogue of so-called carnal mind diseases. One lady will tell her experiences, another will tell hers, and, by the time they get through, the very air is surcharged with this villainy that has been thrown into the vibrations, such that it is enough to make a well person sick to even breathe it. They have thrown into the vibrations the recognition of disease, the reality of disease of every kind and character, and it is thick enough to cut with a club, as the saying is.

Men are the same way. I was sitting one time, behind two gentlemen in an open street car. One was telling how bad he had been with some kind of disease. The other one was so restless he could hardly wait until the talker got through and when he did stop, he told about his ailments, and, by the time they got through, if I had been disposed to absorb the vibrations they sent out I could have had them all. It is poison to hear, it is destructive to the health of the one who acknowledges it, it is a temptation to every one who hears it. These long advertisements in the newspapers go on and detail the diseases with the ingenuity of the perfect advertisement writer of today. I knew a lady once, who, when she would see one of those advertisements would say, "Why, I have that disease, I have that, that fits my symptoms exactly. I will send and get some of that medicine." Then she would send and get a bottle. Why? Because the advertisement had filled her thought, the idea of disease was recognized and accepted, and she sent and got the medicine. That is what sells their patent medicines, and such thoughts scatter disease broadcast.

Take a community that is threatened with an epidemic, and let the scare go

out. I remember during the cholera epidemic in 1886, people would drop dead in the street in St. Louis, from absolutely nothing but fear. I remember one time, as I was looking from the office I was working in, I saw a commotion and it was caused by a man dropping dead on the street corner. They took him into a drug store, but he was dead when taken in. There was nothing the matter with him but fear, absolutely fear. I remember one time coming from over the central prairies of Texas, down to Galveston. Word came to us that the yellow fever had broken out at Galveston. I was very anxious to go home, I must get home, and yet I never had such an awful fear in my life as I had of going into that pest house of the city, as I conceived it to be, for yellow fever was said to be there. If there had been any show for me to get the yellow fever, I would have had it in the stage coach, four or five hundred miles from Galveston. When we got down to Galveston, there was no yellow fever there, but, if there had been, I would have been a victim of it no doubt, because the fear of it struck me and it went into my thoughts. That is what causes contagious diseases to spread. I have, since that, gone through pest hospitals, gone through cholera wards where hundreds and hundreds of people in all stages of the disease were lying, and I have gone through wards where they had other contagious diseases and paid not the slightest attention to them. Why? Because I was never afraid of them.

If you have any fear of disease, you can catch it, if you give such thoughts recognition and give disease a possibility you can have it. You can have anything, and you can almost create diseases by your own mind.

Deny everything but perfect harmony

in God Almighty's kingdom. You know what you are entitled to. You know you are entitled to all good, therefore you know what you are entitled to deny. Deny every evil; you have no part or parcel with evil and don't feel any fear; deny its existence, and when you have cleaned yourself of evil with denials, then you get to the real work of the healer.

That is the third part of the prayer, or the Affirmations. You often hear people say, "How can I know that I ask properly? My prayers are not answered. Is it because I ask amiss?" There is a feeling among the great body of people that God is the Author of all kinds of inharmony and inharmonious thoughts, or that he brings on sickness, brings on sorrow, punishes those that He loves. All such thoughts are error. God knows nothing but good, has nothing but good; all that is is good, and these manifestations created by man are without His knowledge; He has nothing to do with them, for God Almighty's Love covers you and you live in it and nothing but perfect good can come near you, unless you open your doors and let the enemy of carnal mind take possession. While it is unreal, yet it is there for the time being and must be destroyed by the Truth.

It is not necessary for us to say that we cannot have fever in the seeming, because we do have it in the seeming. A person with fever will burn to death, in the seeming. Now, how do we know that is unreal? We know it is unreal, because we then and there declare, in our consciousness and realization, that there is no such thing as fever, that we live, move and have our beings in God Almighty, who is eternal life, eternal health and eternal good, and that nothing but life and good and harmony can

come near us, and the realization that we thus make destroys the seeming fever; it destroys it, the fever is killed.

Sometimes we liken this to the pouring on of the waters of Truth. Here is a fire, and you want to put it out. There are two ways to destroy the fire. One way is to let it alone and it will destroy itself, and another way is to destroy it according to the artificial way by putting water upon it.

Here is a person that has the manifestation of fever. There are two ways to destroy that fever. One is to let it alone and it will destroy itself; when it has nothing there to eat upon, it dies, and it carries its victim off. That is one way. The other way to kill it is by the realization of the Truth that all is good and that God is all, that this thing called fever is a lie. Affirm the aliveness and perfection of good. The result is, the fever passes away. It does not go anywhere, but is killed. Take a light into a dark room, and move the light around; it will illuminate the room and destroy what is called darkness, but what is darkness? It is the absence of light. That is all it is. It is nothing but the absence of something. Did you ever think that, when you have gone into a dark room, the darkness is only the absence of light. Light is the real; darkness is nothing, it is the absence of the real. Take the case of fever. Fever is the absence of harmony, the absence of the realization that all is good. When you give that, it is like putting the light into the darkened room. It destroys the fever, annihilates it. The darkness does not go anywhere, because there was nothing to go, but the light is real. The realization of the Truth is real, because all comes from harmony within God Almighty's law.

Our Savior says, "Ask whatever you will in my name, believing, and you shall

receive." We ask in a different way from the ordinary prayer. I ask in this way, by affirming that which we have. Suppose I want something. We will say, it is a sum of money. That is what nearly everybody is working for, seemingly. I do not ask God Almighty to give me money, in the way of petitioning. Why? Because I have the money now. It is as potent and plentiful as God's Love. How is it going to be manifested to me? I do not see it. Say you have it. But they will tell me, "Oh, you haven't it, because I do not see it?" That doubt is what kills. Everything comes to you when you realize what you are. Realize that you are God's heir, that everything is yours, and everything must come to you. All you have to do is to make that realization and affirm that you have money and God manifests it to you in abundance. It is mine, I draw a check on the bank of God Almighty by affirming that I have it, and it is mine, and I thank God for it, and I thank God because He is going to give me a hundred dollars or a thousand dollars to do this or that, whatever I want, and I thank Him that I have it, and I thank him for it, and that it belongs to me and it is mine. When He sent his disciple to take the money out of the fish's mouth, He knew the money was there, and all the disciple had to do was to pluck, reach out his hand and take.

The trouble with most people is, that they want to do God's part of this work besides their own. For instance, you want something, and you affirm you have it. That is the proper thing. Then you should stop. You affirm you have it. What is your affirmation good for, if it isn't true? You know you have it. Why? Because you are God's heir and it is all yours. Well now, why not trust God's word for that and, as Jesus said,

ask what thou wilt in my name, believing, then trust? Do not try to do God's part. They will say "How am I going to be helped? I am working for the government on a salary. How am I going to get my salary raised, how is God going to help me any more than what I have?" They are trying to limit God, they are trying to do God's work. How did God supply the oil in the cruse, and the measure of meal, for three years, for the prophet and the widow and the little boy to live on? You could not have done that, could you? If they had said, "I have been working on a salary all the time, and then eaten once or twice, the oil and meal would have been gone, but that is not God's way. God's power is Omnipotent, His supply is never exhausted; whenever they drew upon the little measure of meal, there was just as much left as when they commenced.

Suppose, when Jesus was feeding the multitude of five thousand with a few loaves and a few fishes, the thought had come into the mind of the disciples, how can we feed them with these few loaves? Then they would have been trying to do God's part of it. You have to do your part and let God's part alone. He will take care of that. It does not make any difference what you are doing or where you are, God will answer your prayer.

The question often comes up, what are you entitled to? You are entitled to all that God has. Why? Because you are His heir, and as such you are entitled to all God has. You are his heir and all that God has is good, therefore you are entitled to all good, everywhere good. God is there and you are entitled to it. Then ask for it.

Do not be scrimping in your asking, do not be pinched in your asking, as though God's power was limited, as though God was ever poverty-stricken.

Ask what you want, ask for all you want and do not be a pinchbeck about it. If you want a home and a house all beautiful, ask for it. This idea of saving, pinching and hoarding, really, is absolutely wicked. I believe it is wicked. I am running up against almost everybody's ideas on this subject. It may not be wicked for you folks that are saving, I am not judging you, but I believe it would be wicked for me. Why? I know where my supply comes from; I know my supply comes right along to me now. God Almighty supplies me now, and gives me everything I want now; I have no worry about it. If I ever want any money, I draw a check on my bank. My heavenly Father is my banker, that is the bank I draw on. After I draw a check, I never have any fear that it is not going to be honored, or that it is going to be dishonored, for I know it won't, and when it is presented it is paid and the manifestation is before me. Suppose I was making \$100 a month, and I was going to lay up about \$50 a month because the time might come some time when God would go back on me, then I would say in my heart I have \$50 a month laid away, I can't be beat on that. See how absurd such a thought is. Mind, I am not making rules or laws for you folks. You can save or not save, just as you want to, but I am telling you my idea of the philosophy. I have as much money as any of you. I think I have just as good a banker. Yes, a better banker than a great many of you have; God Almighty is my banker, God Almighty is my supply, and I am not looking for the future; I care nothing about the future. There is no future, because you always live in the eternal existent now; for all that is is now. God supplies me today, here, now.

Our Savior, in His sermon on the

Mount, discussed this matter. Look at the birds, how they are fed; they do not fill their barns, they do not lay up, he said in substance. They are not worrying and God feeds them, and how much more important are you than the birds. Look at the lilies of the field, how beautiful they are, yet Solomon in all his glory was not arrayed like one of them, and if God so clothed the grasses how much more important are you than the lilies.

"Sufficient unto the day is the evil thereof." Put your trust in God. He says, "Seek ye first the kingdom of God and His righteousness and everything shall be added unto it." Seek to do good and do right because it is the right thing to do, because it is in harmony with your desire, because it is in harmony with your wishes and the trend of your work, do good and do right regardless of consequences. Do not lay up. If you are doing good, don't be looking for something behind it. Confucius puts that in a very nice way when he says, "Do good because it is the right thing to do, not because you do it for some ulterior object"; and that is the way to do. Do it because it is the proper thing to do. Seek ye the kingdom of God and its rightness and all shall be added unto you. Isn't that the universal law that God Almighty has made and why do I want to lay up? Why do I want to gather into barns? Why do I want a prolific bank account? God Almighty gives me my supply and in Him I trust and He gives in accordance with my desires and necessities of the occasion without stint; and this same law is the same for you and for me and for every one, for all His children.

The children of Israel lived for forty years in the desert living upon the manna. The food came from heaven

day by day, without stint, and fed them all. Wherever you bring yourself within the law of God Almighty's supply, seeking the kingdom of good and the kingdom of right, everything is yours. If you want to give a poor man or woman something, give it. It does not hurt you; it does you good, because it gives you more money, and makes you the better for it. As you give so will God supply unto you.

I have never mentioned money in this church for more than two years. I care nothing for money. If there is any lack of money, it is always paid by the general treasurer of the church, and, if there is any lack there, the check is drawn on me and it is paid, but one thing where I think I may be wrong is in the usurping of the right to pay over and above my fellows. But you have the right to pay. It is for anybody who wants to pay. God is the only one source of supply. The more I give the more I am helped. There is no exhaustion, there can be none with this universal supply. If you want to enter the kingdom of good and the kingdom of right, all things shall be added unto you, but, if you pinch and if you worry, if you strive to lay up for the rainy day when God Almighty goes back on you, then, of course, it is a horse of another color; that is for you and not for me. I give you my philosophy. I believe what I say, and I practice it as nearly as I can, and the greatest favor I can receive from anybody in the world is an opening where I can put money and get one to scatter this Truth. That is the greatest favor I ask of any of my fellow citizens.

I ask no money from anybody on the face of the earth, only God Almighty's Love. If I want anything I go direct to God Almighty, He is my supply, He

brings it and He brings it when it is needed, always ample.

You ought to read, all of you, the life of George Mueller, who in England started in to teach orphans in the night school. Finally he established orphan asylums so the children could be brought in, and he had five great institutions. He scattered millions of Bibles broadcast through the world, and his work was a wonderful success, yet he never asked a cent of any human being on the face of the earth, never. When the thought struck him first to start an orphan asylum, some good persons in-

duced by God Almighty sent him 350 pounds. He started his building and from that time on, his life was a great success in the building up of his fellows, but he looked to God alone. He is the supply, and if we can get where we can go to God and trust our heavenly Father, then, my friends, we are near the kingdom and His blessings will reign down upon us in unmeasurable quantities and nothing but eternal good and eternal Love will be ours, and we will have a Day of Thanksgiving because that God Almighty does love us and that we have his blessing in this darkened age.

Is This a Fad.

A friend of ours, a few days ago, received a letter from a lady in a far distant state, in which she expressed the thought, or question, as to whether this science was a fad, which would soon pass away. If this science was a fad, it would have passed away years ago, in derision and in disgrace. While it is true that many have gone into this work, whose methods have been questionable, and whose success have been equally so, yet there is a great body of Christian healers throughout the world who are healing the sick in the name of Jesus Christ and are doing wonderful work, proving the reality and genuineness of the work. Instead of passing away, the science is growing broader and wider and people are being converted to it all over the world, constantly. Where one book was sold, five years ago, perhaps a hundred are sold now, and where there was one healer in existence, at that time, there are, perhaps, a hundred now. The experience of the editor of the News Letter alone shows a wonderful progress in the advancement of the New Truth.

Our students are healing the sick all over the world, in South Africa, in Australia, in Japan, in China, in England, France, and Germany; and in fact every civilized country on the face of the earth has, more or less Christian healers, those who are healing the sick in the name of Jesus Christ.

This is the only Truth, there can be no other because Jesus gave the Only Truth to the world. While others are healing the sick, more or less, through Divine methods, yet the real, genuine Truth is that which was taught by Jesus Christ, and the closer we adhere to this, the more perfect is the healing and the greater the success. All one has to do to be convinced of this Truth is to study and God will enlighten his intelligence and give him the witness of the Spirit and he, too, can heal the sick.

What Would One Have.

A Woman's Confessions. Cloth, gilt top, 260 pages, \$1.00 net. James H. West Co., Publishers, 220 Devonshire Street, Boston, Mass.

Truth—Omnipotent.

BISHOP OLIVER C. SABIN.

Before the Evangelical Christian Science Church,

Sunday Morning, April 1, 1906.

Always lecturing on the subject of teaching, to the older students and perhaps to many of our readers, may be monotonous, yet, at the expense of breaking one of my rules, I feel justified in saying this, that those of you who understand, those of you who already have the spiritual realization and know how to pray and ask God and receive an answer to your prayer, must remember two things, first you cannot know your lesson too well, and second, we must help those who do not know.

My mission, in life, so far as I see it now, is to throw out the unchained Truth, so that my fellows, wherever they may be, can have the benefit of all of the knowledge that I have and of all the knowledge that God gives to them speaking through me. This Truth is the redemption of man; it is the only redemption of man. There is no other way, there is no other Truth, there is no other that we can bring you to, but God intends you shall be perfect in this. I do not pretend to say that this church and its organization is the only church to which you can belong, because churches are but the organizations of mankind, the association together of those who believe alike and think alike and want to propagate a certain idea.

This Truth is as broad as God Almighty, it is the Truth that He has given to the world by His Son, it is the Truth that was practiced before He came; it is the Truth that is as old as Omnipotence,

as Infinity itself. It is for you and for me to learn and we have to go through this school. We have to learn this lesson, or else we will never reach the goal which we ultimately strive to reach.

"Every tongue shall confess and every knee shall bow" is the universal fiat that has gone forth and all mankind will and must come into this Truth sooner or later, somewhere, in some condition, and then, when they do, they will see a new earth and a new heaven; they will have the spiritual realization, the new birth, and God Almighty's Truth will come down into their consciousness and they will see and know as He sees.

The only way to obtain this Truth, as we have admonished you time and again, is to study. This emotional religion is worthless, absolutely worthless; where it is based upon the emotions religion is absolutely worthless. Religious emotions when founded upon this Truth, cause rejoicing, fill the heart with gladness. The mind being all intelligent and educated along the lines of Truth is happy, but any kind of religion that comes without knowledge and without realization, without the new birth, is utterly worthless.

Jesus Christ taught His disciples for three years, in season and out, day and night, and they witnessed His healing of the sick, His preaching of the Gospel everywhere He went, yet they did not have that which permitted them to go

forth and preach the gospel alone; they hadn't the knowledge; it never had been given to man, and was not given until the Day of Pentecost was fully come. The last words that our Savior said to His disciples, when they were assembled upon the mount prior to His leaving them, in substance were these: "You have heard my preaching, you have been with me all these years, now preach this Gospel to every creature on the earth. Those who believe you may know that they have the Truth and they may know it by the signs following. They shall drink poison and it shall not hurt them, serpents shall bite them and all of the infirmities of life may be brought against them, but nothing can harm them or hurt them, and they will lay hands on the sick and they shall recover. These are the signs. "Now," said He, "go and stay in one place until the Comforter comes. I go to the Father and I will send the Comforter." After forty days and forty nights, praying and waiting, this Comforter came to them. It was the gift of the Holy Spirit. The cowards that they were, who had denied Him on the night of His crucifixion, on the very night of His trial, and cursed Him and said they did not know Him, these very cowards when the gift of the Holy Spirit came to them, stood up like men before assembled thousands and there told the Jews that they had killed and crucified the Son of the living God. They gave them the Truth, and from that time on, until the end of their days, they gave this Truth to the world.

We find these men in after life whipped from city to city, imprisoned here and imprisoned there, some suffering violent deaths, some in this way, some in others, yet they were always faithful. The Romans tried at different times to get Paul to renounce this doc-

trine of Jesus Christ and join their religions, and they said they would give him honor and free him, but never did Paul or any of the other disciples recant and deny their Lord. They held firmly to the Truth, asserting that Jesus Christ was the Son of the living God and that the Gospel they preached was offered from actual knowledge. They preached that which they knew of their own personal knowledge, and they would not gainsay the Truth even to save their lives. Peter, when they were about to crucify him, begged that he might be crucified head downward, saying that it was too much honor for him to be crucified as his Savior was, and he was so crucified.

This Truth is the redeeming thought of the world and it is for you and for me to preach it. Wherever these words may go, I ask that they may go as a burning light, with heart throbs going with our every thought so that each and every one of you who hear or read, may know that it is your duty and your business to throw the lifeline to your brother and let God Almighty's truth, that redeems the world, go out and save mankind.

Look at the panorama before us. Here are the immortal sons and daughters of God Almighty given eternal life, bowing down to the reality of evil, the reality of sickness, the reality of sorrow, the reality of want and their pathway from the cradle to the grave is but one continuous long-drawn-out sigh and sorrow, whereas this Truth, if it was understood, redeems the world, redeems you and frees you from all this, redeems you from the ultimatum called death. Then, I say, preach it, carry it to the world, do not get tired of my talking and my teaching, but take earnestness from my experiences and follow it and

make it go farther and farther and let the reverberations that go out from here go into the vibrations of the people to the uttermost parts of the earth, so that by and by the stars in our crowns will be added to innumerable because we have helped to bring others into this Truth, brought them to eternal harmony, from death and destruction unto life and harmony.

The subject especially under consideration, this morning, is the continuation of prayer. We taught you how to pray, what was necessary for the Christian to be, in order for his prayer to be answered. He must come to God with a pure heart, he must come to God with the understanding that he is His child, that He lives, moves and has his being in God, that God is all; that all is spirit, that you live, move and have your being in this spirit. When you come to God so understanding, then you are asking in the spirit and with the understanding that you are in the spirit and, when you ask that way, you are just as sure of an affirmative answer as you are if you go to the blackboard and add two and two making the result four.

There is no possible failure, except in your own consciousness and in your own lack of this perfect realization. The result is dependent upon you. God Almighty has promised and His promises are sure. "Whatsoever you ask in my name, believing, that shall you receive." The promise is certain and all you have to do is to ask, believing, with the spirit and in the understanding, and you are sure of an affirmative reply; you cannot fail. There is no such thing as failure.

This prayer, as we told you, is divided into four parts, and we are now upon the discussion of the subject of the affirmations. We affirm that we have; I affirm that I have health. Why do I do

it? Because there is no such thing as anything but good. Why is that true? Because all is God; God is all, always spirit, and we live, move and have our being in this Spirit, this eternal Life, eternal Health, and we live in it. There can be nothing there but health. When we make that realization, in the understanding, the so-called disease is banished and it flees, it cannot tackle you, it cannot come near you. If perchance you, in an unguarded hour, in your unguarded thought, give it recognition, it can only be killed and banished by the knowledge of its unreality. You live in the perfect sunlight of eternal good. That is the thought which heals. I affirm that I have health, that I have affluence, that I have money, that I have plenty of it. Why? Because I am God Almighty's heir, I live, move and have my being in God Almighty, He has everything and everything He has is mine, my heirship is now. I am not an heir apparent, but I am here in possession of what God has. What He has is mine, and I make that realization. What is the result? That thought dissipates everything but eternal harmony. Eternal plenty is yours, all is yours, and comes to you with the realization from God Almighty. He gives you everything and leads you along the pathway of life, filled with happiness, with health, with harmony, with everything that is conducive to your good health and happiness. You do not have to be mean. Look at everything God created; He created everything beautiful. Look at the flowers, look at the grasses, look at the trees, look at the hills and the valleys, look at the rivers and the oceans, look at the stars in the firmament, look at everything God made and how transcendently beautiful, then say that man, God's image and likeness, created and given dominion over all this

earth, should be a worm of the dust, thus bemean himself. It is absurd. Such thoughts are simply sacrilege. That is all they are, and yet you find that in the churches today, and it has been so perhaps for thousands of years, people have been bemeaning themselves, children of God Almighty, bemeaning themselves. They do not understand the Scriptures, it does not mean that the meek must get down in the dirt and bemean the image and likeness of God, it does not mean that at all. This grand work we are doing, healing the sick, sending forth the Truth in the wake of our work, happiness, harmony must come, but if we were to boast that it was we, and that we did it ourselves, and try to take all that credit to our own selves, then we would not be meek, but we would be wicked, absolutely wicked. Such thoughts are absolutely destructive.

Give God the glory, but do not bemean yourself. Give God the glory. You have power and dominion, this power and dominion belong to you now, they are yours, you are in full exercise of them, and all you have to do is to command, in the spirit and in the understanding, and the results are certain. Give God the glory, do not give it to yourself. That is what it means to be meek. Give God the glory. Do not bemean yourself, that is not meekness, that is sacrilege. You have happiness and you have the right to affirm that. When I am praying, I am filled with happiness. Why? Because I live, move and have my being in eternal good, eternal love, eternal life, eternal power, eternal sweetness and everything that is happiness. I live in it and it is mine and I have it. Then when these environments come up around you and say this is trouble that is trouble and you bow down to it, what is the result? You are

simply bowing down to materiality, you are taking a cloak of iniquity upon your own self and you are reaping what you sow and you will reap that crop in sorrow, in grey hairs, until it finally brings you down into the grave. Now, that is not the way to pray. You cannot see evil, you cannot see its reality, if you wish an answer.

Not long ago, I heard a minister talking to a couple of young people at their wedding. His talk was very pretty from a rhetorical standpoint. He pictured to them that as they would follow this pathway of life, God would send them the sunshine and the sorrow, it was all necessary for their good and they must cling to God and kiss the hand that smote them, and all that kind of talk. Now, that is not true. God never sends anything but good to anybody in this world, and, when He says God chasteneth those whom He loves, it does not mean any such thing. God Almighty knows nothing but good, God Almighty is unchangeable, He is unchangeable good, He knows nothing but good, He sends nothing but good. There is nothing but good, because good is all and it fills all space. This so-called evil is but man-created, man-conceived, man-thought and as you think so are you. That is what Solomon says, that is the crop you reap. As you think in your heart so are you. If you hold to the thought that sorrow is necessary, you will have lots of it. If you hold to the thought that poverty is necessary, you will have lots of it; if you hold to the thought that sickness is necessary, you will have lots of it. Just as you take yourself to be, so you are going to be, because you are the image and likeness of God and have power and you have power to think, you have the power to select and you will reap in accordance with the crop you sow. If you

sow seeds of sin, sorrow, destruction and death you will reap that crop, right straight along. The only way to prevent the reaping of seed already sown is to get back to God Almighty through Jesus Christ, His Son, and realize and call upon the Father in the spirit and with the understanding, that this cup may pass from you and it will go.

Affirm always good. It is all yours because you have all that God has. Then you know how to pray, you know how to pray for all, you pray for all good. If you should ever attempt to pray to God for evil, you would be a son of Belial and He does not answer that kind of prayer. Your prayer would fall to the ground and never rise above your lips, it would be its own death. But in

our work, we pray for good, we pray for what God has to give us. He has nothing but what we all want. We all want good. God is good. That is the thought. Therefore, when you go to pray do not be afraid to pray for good, pray for anything you want, pray for good, pray for all good, God manifests it in you and will take up the burden of your prayer, and God will manifest it along your pathway from the morning until the night and the night until the morning and you will live in the sunshine of God's beautiful Love, all the time. You will grow stronger and brighter, your intelligence will be larger and you will grow, until you become giants in the onward and upward march in the knowledge of the Truth which makes you free.

SELF EVIDENT.

The fact that this science is self-evident proof of its own merit is what gives it stability and strength. If it were dependent upon the theory of some man or set of men, which one had to study and then blindly believe, persons would be justified in doubting, but this Truth is self-evident. Any honest man or woman, who desires to know whether this Truth be genuine, can have the fact proven to them, in such a way that they can heal the sick themselves. All one has to do to obtain a perfect knowledge is to study, ask God for wisdom and spiritual understanding, and He will answer their prayers and enable them in the name of Jesus Christ, to heal the sick. The reason persons doubt this Truth is because they won't try to prove it. The ministry are like the doctors. They go according to the rules they have been taught, in their

schools, that so and so is true and all facts must harmonize with their old teachings, whereas the old teachings are often false. Jesus Christ said that these signs should follow those who believe, that is to say, all who believe are gifted with certain signs which follow. If a person has not those signs following, he is walking in the footsteps of error, and should get right. We do not mean to say that people are sinning, committing unpardonable sins, or any such a thing as that, but they are walking in error, they are not walking in the light as they should walk. Study, ask God for wisdom and spiritual understanding and for the gift of the Holy Spirit and it will come to you. Then you will know that the Science is true and that God does, through man, heal the sick.

Encyclical Letter.

From the Officers of the Universal Evangelical Christian Science Church Association to the Members of said Church in all Parts of the World, Greeting:

Impressed with the responsibility which rests upon each of us, we, the Bishop and officers of your church, deem it expedient at this time to give you words of cheer and comfort from the field of labor.

The work of the church now embraces every continent on the earth as well as the islands in the sea, and we are pushing this propaganda of Truth under the direction of God, as rapidly as has been, and is, possible for us, with the means in hand.

If we take into consideration that, with but few exceptions, the people of the world yet bow down to the belief that there is life, truth, substance, intelligence, sensation, causation in matter, and that this fatal belief is carrying them down unto death, bringing forth untold miseries, sickness, heartache, sorrow, poverty in its train; that the belief in evil is causing the world to be drenched in blood, debauchery, and iniquity, thus, in a manner, destroying both soul and body, and with the hope that this encyclical letter will be a comfort as well as an inspiration to you all, we send it forth with our blessing.

It is the duty of each of us to multiply the talents which God has given, to the uttermost, in carrying out the commands of our Savior, "Preach the gospel and heal the sick," and in the degree that we each do and perform these duties, in that degree will and does God bless us.

As we look over the vast expanse of the earth and behold the nations thereof

bowed down to ignorance and sin thus being destroyed by the belief in evil and death, surely we may say, that the harvest is ripe and the laborers are few. Yet, under the powerful impulse given by the printing press, we are enabled to preach the gospel to all the people of all the earth, thus carrying out the commands of our Savior, when He said, "Preach the gospel to all the world." It is for each of us to do and perform this labor using the talents God has given us as best we may. Some can work by the active propaganda of preaching the gospel; others can work through sending forth the literature, books, periodicals of the church and all can work in season, as opportunity presents, in throwing the lifeline to those of our brothers and sisters who are perishing.

The Evangelical Christian Science Church is the only one in the broad world that preaches the exact Truth, and that heals in accordance with the methods of our Savior. It is the only one that bases its foundation thought upon the broad principle of universal Love to God and Love of our brother. It is broad enough to cover every person in every clime, under every government, and in every condition of thought, forever and eternally recognizing the great principles of the universality of God and the brotherhood of man.

It should be the aim and object of every person who desires to serve God and to do good, to preach this gospel, by the sending forth of the literature of the church. This should not be a spas-

modic effort, but should be a systematic effort, a constant effort and one which is as much of our business as any other part of our life. Every one should have a system that so much money should be sent by each of you as possible wherever opportunity presents itself. Those of you who do not have sufficient opportunity at home, should send money to the Treasurer of the Central Church, and have it expended for books and periodicals and have them sent forth as the Board of Governing Bishops may direct. This Truth will revolutionize the earth, for the time will come when every tongue must confess and every knee shall bow to the Truth, that Jesus Christ is the Son of the living God and that it is from the Father and through the Father, in the name of the Son, that we are to do our work and achieve the salvation of men. The teachers of the Evangelical Church will cover the earth,

its members are broad, comprehensive, filled with love and will succeed and must succeed.

God is blessing us, and is carrying our disciples throughout the world, who are healing the sick, as no other persons are doing on the earth, thus giving incontrovertible testimony that the "signs follow" those who believe.

Beloved, be earnest, be faithful, be constant, and let God's work be your work. Seek ye first the kingdom of God and His righteousness, and all shall be added unto you. The blessings of God rest upon you and in the degree that each follows in the footsteps of our Savior, in that degree are these blessings manifest. Let your light so shine that the world may look at you and see in you the light of Truth, showing others the way to the Eternal Truth of God Almighty.

Lovingly yours,

PAULINA A. BECKMAN, *Secretary.*

OLIVER C. SABIN, *Bishop.*

JOHN D. MILES, *Pres. Board of Control.*

MARY C. SABIN, *Vice-Bishop.*

OLIVER C. SABIN, JR., *Treasurer.*

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MARTHA E. VAN VOAST, *Governing Bishop.*

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ROLAND B. HAZARD, *Governing Bishop.*

ALONZO B. EATON, *Governing Bishop.*

WINFIELD S. WHITMAN, *Governing Bishop.*

In your sowing, remember to sow the right kind of seed. Man, being the image and likeness of God, living, moving and having his being in God, should be free from fear. The world at large is controlled by fear. Blackstone, the great law writer, divides the mental condition of mankind into two general classes, their wants and their fears. We want

everything that is good, and fear everything that is evil. That is Blackstone's idea. Carnal mind, as we see it before us every day is filled with fear.

As humanity develops, it forms intermediate associations of sentiments which determine different moralities of succeeding generations.

THE KINGDOM OF HEAVEN.

R. C. HANNON.

We are taught in the Scripture that the Kingdom of Heaven is within us. What meaning have the Scriptures to us if we do not use their value? Why do people die to go to the Kingdom; can one enter himself by death? What is the death we must die? Are we to be buried in the grave and then go direct to Heaven?

The trouble is people do not understand the meaning of the Scriptures. The Christian Scientists say that we do not die, but only "pass out" or "pass on," as they say. Where do they "pass on" to, or what do they "pass out of?" To me this looks much like any other system of religion. The body disappears from view in both cases. The graveyard fills up just the same. How can the grave be the door to the Kingdom?" I venture to say that the grave is no part of the Kingdom of God. In Divine Science I learn the possibility of living without the death of the body, or, in other words, we in Divine Science have awakened in Spirit to find out that we are in the Kingdom of God, and the Kingdom of God is within us, we are the Divine mind. All mankind is Divine or immortal.

There is no such thing as a mortal being. If the Kingdom of God is within us, then we have all power to act in our own behalf. Fourteen years of practice, study, and teaching in this Science has shown me the Allness of God and the nothingness of matter. All matter, so called, is but living substance, for it is only God that lives. When any one enters this Divine Science they then and there die to all the old notions, and their eyes are opened to the new thought and are thus resurrected from the dead past. The Scripture says, "Let the dead bury the dead." That means, let those

who believe such things have their way. We who have found the Kingdom of God must not have such false notions as sickness, sin, and death. The Kingdom of Good is under our dominion. We must exercise our dominion in this new way. If man represents the power of God, then it is the duty of each one to so let his light shine that others may know of this Truth and be able to enter the Kingdom of the One Mind.

Mind is eternal, for Mind is God, so God and all that is God is eternal.

One must learn the power of thought in order to know the meaning of these momentous questions.

Godliness should not be such a mystery that no one can understand it. If we know so much about evil, why not reverse our thought and learn of the good in its stead.

The Kingdom of God is within you, has a mighty weight, and carries with it a Power that is beyond the comprehension of mortal mind. When man learns that his mind is not mortal, but is immortal, new expressions unfold their meaning to him. He can then see God good, face to face, can walk and talk with God, and be lifted up and strengthened. Life will be worth living, for death is not worth living. Man has only one nature, and that one is divine, which is God given.

Man being the image and likeness of God should know of nothing else but God is good. Then the belief of a devil would be dropped out of memory, for the devil does not belong to the kingdom of God.

It is strange that with so many churches and so many kinds of systems of teaching about God, so little about Him is understood, and so much is misunderstood.

Washington News Letter

PUBLISHED MONTHLY.

1329 M Street Northwest, Washington, D. C.,
U. S. A.

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Entered at the Post-Office at Washington, D. C., as second-class mail matter.

SUBSCRIPTION RATES:

Single copy, one year	\$1.00
Eleven copies, one year	10.00
United States and Canada	1.00
Europe, Asia, South America—in those countries in the Postal Union	1.26
Oriental Asia, with postage additional .	1.00

SINGLE COPY RATES:

One copy10
100 sample copies	8.33

ADVERTISING RATES GIVEN ON APPLICATION.

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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.

All living North appreciate the fact that the summer weather is approaching, and those of us who live north of the Equator, are preparing to spend the heated term in a colder latitude. The Editor of the NEWS LETTER, and his wife, and four of his healers, will spend the month of July and up to the middle of August, at Popham Beach, Maine. We will continue to treat our patients and do our work there, the same as if we were in Washington, D. C. In ad-

dition to my regular duties, I will deliver five lectures a week, during the month of July, commencing on the evening of the 5th of July. This lecture course is free, and we hope to see them very largely attended. Those who expect to go and have not written for their accommodations, at the hotel at Popham Beach should write Mr. John H. Stacey, Popham Beach, Maine, immediately and have all necessary arrangements made. The lecture course is absolutely free and the more we have to teach the more good we will do and the better we are pleased. New England itself ought to send students there by the hundreds.

The church work, throughout the world, has been more than usually prosperous during the past year, and is gradually broadening its influence, and more and more are coming into the knowledge of the Truth, more books and papers, etc., constantly going out. This is the natural result of our teaching and work, because the Truth manifests itself and proves itself, by THE SIGNS THAT FOLLOW.

The words of advice we would give to our friends, during their summer vacation, is to teach this gospel, wherever you have an opportunity, let it go out from you, make a missionary of yourself and wherever you have an opportunity speak the word for God Almighty and this beautiful Truth. Let the liberty-

giving Truth, go out to your fellows and make of yourself a blessing.

My private secretary will go with me to Popham Beach, and persons can write me there or write to the office in Washington. The office in Washington will continue as now, doing the business and

attending to the work as it comes in, and all patients will be treated the same as if we were here. Remittances should be sent to O. C. Sabin, Jr., Lock Box 374, Washington, D. C.

Hoping to see as many of you as possible at Popham Beach, I am,

Lovingly yours,

Olin C. Sabin.

Bishop.

Everybody Should Work.

During the holiday months, our friends, wherever they may be, should send for as many of the little books. "Divine Healing" and "Christian Science Made Plain" as they can spare the money to pay for, for gratuitous distribution. Books, of course, should not be thrown away recklessly, but given to those who will read and who desire to read. For that purpose, we will make the little book "Divine Healing" 10 cents apiece, if taken in quantities of ten or more, and where as many as \$5.00 worth are taken, we will put in 12 copies for the dollar. Whether this covers the expense or not, it makes no difference. For the book, "Christian Science Made Plain," paper cover, for the purpose of giving away, we will put in eight copies for \$1.00, and where as many as \$5.00 worth, at a time, are taken, we will put in two additional copies, making ten for the dollar.

Each one can by this means preach the gospel at first cost, as the books, at these rates, are lower perhaps than can be printed by any of you. The object is

to give every one a chance to preach the gospel. Now send out the books.

Sample copies of the NEWS LETTER will be sent to those names and addresses which are given us.

Popham Beach Maine Chautauqua.

Our readers should write to Mr. John H. Stacey, at Popham Beach, Maine, and have their hotel accommodations arranged, so that there will be no disappointment when they get there for the summer teaching. This ought to be attended to just as soon as you definitely make up your minds that you are going. New England being so close to Popham Beach ought to furnish a very large class of students. The teaching is free and will commence on the evening of the fifth of July and will continue five lessons a week, during the remainder of the month of July. We may conclude, if the students so desire, to teach a class in the Higher Metaphysics, during August, but of that there will be no definite arrangements made until we get to Popham Beach and confer with the students.



MRS. MARY C. SABIN

Our Chautauqua.

Mrs. MARY C. SABIN.

I wish to say a word to our very many friends throughout the country regarding the Chautauqua lectures at Popham Beach during the month of July. My husband and I feel that we cannot afford to give away a month's time without teaching the gospel, preaching it and sending it out to the world, hence we have concluded to repeat the program of last year and give another free lecture course at Popham Beach. These lectures should teach every one how to be practical healers of the sick, how to apply God's Truth, and in no other way, that I know of, could we do so much good. The teaching this class brings out the practical thoughts which confront the student, and the healer, the lecturer and the church organizer, as in no other way obtainable in their every day life, and associations and will well equip all for the real duties of healing.

I feel that it is an excellent idea to have some place where we can meet together and associate more or less with one another each year. Whether Popham Beach will ultimately be the place selected by the church as the permanent place for such meetings, or not, of

course, I am unable to say, but it will be our place of meeting this year. The surroundings of Popham Beach are beautiful, the water is apparently as clear as the sky above, rocky islands, covered with evergreen abound, with valleys here and there interspersed. Beautiful flowers cover the landscape, and I know of no place where one dwells in the beauties of nature so sweet and so natural as on this rocky coast of Maine. Those who are fond of aquatic sports can have abundance of them; those who enjoy a lovely beach, can find one miles in length; those who enjoy sitting upon the mountains made of rocks, will find the mountains and the rocks here on which to climb. The air is cool, the surroundings are invigorating and with the associations of our brothers and sisters, we all ought to have a most delightful time. I hope to see as many of you as can come. To those who can't come, I send a blessing together with my love. We will remember you all in our daily prayers. God does bless us all and continues his blessings to us, whether we are at home or abroad.

Treatment During Summer Absence.

Our patients, and the public, want to understand thoroughly that our Washington office will not be closed during our sojourn at Popham Beach. The office here is left in charge of Oliver C. Sabin, Jr., and there will remain a good corps of healers in Washington working all the time. We will take five or six healers with us to Popham Beach and O. C. Sabin, Jr., will telegraph the cases received here for us to treat there, and all will be treated just the same, and the treatments will be given with the same regularity as if we were all in Washington. All remittance should be sent to O. C. Sabin, Jr., 1329 M St., N. W., direct. All telegraphic communications should be sent to him, unless it is from New England, and is nearer us at Popham Beach, they can send to either place; all will receive prompt attention. If sent to Washington, the telegram will be repeated to Popham Beach, Maine, and if sent to Maine will be repeated to Washington.

To the Readers of Harmony.

Mrs. M. E. Cramer, the gifted editor of Harmony, published in San Francisco, has made arrangements with the NEWS LETTER to fulfill her subscription list to all the subscribers of Harmony, her plant and all of her belongings having been destroyed by the earthquake and fire. Those of the readers of Harmony who may receive a copy of this NEWS LETTER will understand why it is sent to them, and it will be continued to them during the time for which they have paid Mrs. Cramer for Harmony. We shall hope that all readers of Harmony may feel justified in taking the NEWS LETTER when their present subscription to Harmony expires.

Right Thinking.

Frank L. Lanning.

If we only could feel,
 If we only could know
 The value and worth
 Of the seeds that we sow
 Into living vibrations,
 Of influence wrought,
 For evil or good
 In the realm of thought.

We would guard well our thinking
 As gems of rare worth,
 And only of loving
 Vibrations give birth.
 For a thought is a power
 And once it is born,
 Goes on forever
 For good or for harm.

For as a man thinketh
 So will he be;
 In stature, in health,
 Imprisoned or free;
 By limited thoughts
 Or generous, they
 Do mould his body
 As potters mould clay.

For the potter is master
 Of his mixture of dust,
 And it shapes to his will
 As all matter must
 Serve to express the real,
 For it doth control;
 So our thoughts shape the world,
 For all substance is soul.

Heaven.

Heaven simply is to have no consciousness
 Of aught save God, Life, Love, Eternal Good.
 Evil's battalions will no more aggress
 When this is understood.

—Susie M. Best.

Our Dominion.

LIDA BUGGS BROWNE.

We are just awakening to our own Divine possibilities. For centuries man has groveled in the dust, rating himself as a worm to be trodden underfoot and taking delight in narrating his limitations. Instead of asserting his dominion over sickness, poverty and adverse conditions, he has weakly succumbed to all these and thought himself a puppet of Fate to be tossed hither and yon. But these conditions are now gradually being changed, and in another generation the people will laugh at the fears that dominated their parents and grand-parents.

When once the realization dawns on the human consciousness that we are all children of one Divine Father, God, and that we are heirs to the bounty of all creation and can have what we want for the asking, seeking and knocking, we will be surprised at the good things coming our way. It is our fears that keep "our own" from coming to us. We ourselves place difficulties in our own way by acknowledging our limitations and imposing restrictions. All this can be changed, but it takes time.

It is much easier for some to manifest this truth than others. Those who have had repeated failures in manifesting health and prosperity are apt to get discouraged until they see others who are beginners in New Thought go ahead and make demonstration after demonstration of their dominion. I have in mind now a lady who until a year ago was wholly engrossed in her millinery business, and knew nothing of her great possibilities for conquering adverse conditions for

herself and assisting others in attaining health and power. Some literature fell in her hands that set her to thinking, and she immediately began to treat all the sick people she knew or heard of, and it is astonishing how many were attracted to her. Being in business her opportunities were large for meeting those in need. Many owe perfect health to her and in some instances the avoidance of operations.

If her business was not as she desired she began to treat and affirm success and demand from the Infinite Supply all that she needed. If she lost or mislaid any article she knew how to have it restored to her by affirming that nothing could be lost in Divine Mind and that she should soon find it, which she always has. At times she feels a strong pressure around her as of spiritual helpers and when she sends them out on their mission of healing those under her care, the pressure ceases till another time comes to send them out. At times she is filled with so much strength she can hardly contain herself and will, after treating her patients, feel emptied of that power, till her reservoir is again filled from the Infinite supply.

In a recent letter from this friend she tells of how in one instance she secured what she desired and as it may be of benefit to others to know how to claim their own, I will narrate it briefly, quoting from her letter.

"A friend wanted two gold pieces of early date to give for a birthday and marriage present, one to be 1849 and the other 1860 and asked me to get them

for her, as she had been unable to secure them herself. I promised to do my best and went to the bank and asked for them. The cashier laughed at me and said they could not be found. I told him to look out for them and that I would call in a week for them. On returning home I began treating for those gold pieces and after demanding them from the Infinite I forgot all about them for the time being. While at dinner just a week later the thought came to me to go to the bank and get the coins. I did

so and as the cashier poured out a large pile of gold pieces from a box remarked as he handed me the coins that it was the luck of a lifetime and he had had them about an hour. I was almost speechless and wondered and prayed and thanked God and my helpers in the name of our Savior. New demonstrations are coming to me every day and I am so thankful for my dominion."

So may we all get what we desire if we assert our God-given power and ask for guidance and help.

Do not worry over what happened in the past; for, if only yesterday, it is as far gone as if a hundred years ago. You could not bring it back if you should try. Do not worry over what is going to happen to-morrow; for you will by so doing unfit yourself to meet what must be met. Do not worry about what is happening right now. Do something to prevent its happening if it does not suit you.

Do not worry at all.

destroyed. All stock in hand for "Harmony," also all household and college furniture. We are without anything but a few clothes, but we are calm and peaceful, and know that we shall realize our supply.

There are scientists everywhere who, when they read this, will want to donate largely toward getting our books into print again. Those who have been blessed by their teaching.

We ask all to address us at above number. Our postal system is established again, and everything sent will reach us.

Cordially,

M. E. and C. L. CRAMER.

April 27th, 1906.

DEAR WASHINGTON NEWS LETTER:

Bishop Sabin and Co-workers:—We write from a place where there was once a beautiful San Francisco, but where now hope and courage prevails in the hearts of the people for the new San Francisco that is to be actualized.

We desire to have you publish our present address, which is, 1264 3rd Ave. South, Sunset District, San Francisco, Cal. Please take no more orders for "Harmony," as it is not possible for us to fill them.

The Home College of Divine Science was burned with all its belongings. All my books bound, and unbound, were

We cannot be too kind, gentle, patient and considerate with little children, and our older brothers and sisters who have returned to simple childhood again, in their old age.

"Inasmuch as ye have done it unto the least of these, ye have done it unto me.

"And who so shall receive one such little child in my name receiveth me."

Blessed is he who loves little children and old people and who looks after their comforts and needs.

Blessed.

Dr. JOHN D. MILES.

Blessed are the pure in heart for they shall see God.—Matt. 5:8.

Jesus, in His sermon while on the mountain, taught His disciples and the multitudes many valuable truths. He pointed the way. He did not say that the pure in heart may see God. He was very emphatic, and said the pure in heart shall see God.

What a grand prize for all who live unto the Lord. If we are sincere, untiring in our zeal, we shall see God the Father. Christ has by his blood washed our sins away. He has conquered the last enemy, death and gone to the Father. *"In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you."*

It was for the good of the children or followers of Christ that He should go unto the Father. Listen to the words of our Redeemer before His departure: *"For if I go not away the comforter will not come unto you; but if I depart I will send Him unto you."* Christ told His disciples that He had many things to say unto them, but at that time they could not learn them. They were not sufficiently advanced in the science of salvation to comprehend and understand all of our Redeemer's teachings. Our Saviour knew this when He promised to send the comforter. The followers and disciples of our Lord Jesus Christ were not from the high-born, educated class and wealthy people of that era or period, but rather of the poorer, uneducated classes. Being unlearned in the higher branches they could not understand the science of salvation as taught by our Saviour; not be-

ing versed in the science of God-healing, they looked upon the works of Christ as miracles.

Through the teachings of Christ, science all is made plain. Follow the rule, love God, love your fellow-man. *I thank Thee that Thou hast heard me, and that Thou doest always hear me.* Those were the words which Jesus spoke that raised the dead and healed the sick. The most learned teachers and deep thinkers of the present time tell us that all we will ever know is within us even from birth, as the bird in the egg or the mighty oak is within the acorn, awaiting cultivation, education and development. God has planted an immortal spirit in man, then Love, Truth, and Good, come from within and are bought forth and developed by the inspiration of the Almighty Omnipotent God of Love. We should seek wisdom from the Divine Mind: it is the source of all knowledge. *And the Jews marvelled, saying how knoweth this man letters, having never learned. And all that heard him (Jesus) were astonished at His understanding and answers.*

The supply of inspiration is not limited or exhaustive: it is the breath of God by which all life lives, moves and has its being, and when the spirit of Truth is come unto us we shall have all wisdom, power and dominion, and do the mighty works that our Saviour did. Christ said *He that believeth on me the works that I do shall he do also; and greater works than these shall he do.* John 15:12.

Seek to develop the Spirit of Love, for

he who is filled with Love is pure in heart and our Redeemer tells us, *The pure in heart shall see God.*

In the study of this Divine Science or Healing, the greatest difficulty is to overcome what is termed carnal mind and to get a full realization of the Truth that God is Love, and that all materiality is as nothing when confronted with the Truth. Christ was the messenger of Love and Peace to all the world. He preached the doctrine of Love God, Love your neighbor, and in sending out His disciples He told them to preach that the

kingdom of God is at hand. All that is essential for us to do is to get our hearts full of this Divine Love, and we then have a full realization of Divine Truth that heals the sick and destroys all error and enables us to exercise that power and dominion that God has given us, and we can say to sin, sickness and sorrow, Get behind me, Satan. Study the rule that gives it; it is short, plain, and easy to understand. Here it is in few words: "As you sow, so shall ye reap. Love God and love your fellow-man, and you shall see God."

The Higher Criticism.

Cyril Scott, who played at the Belasco Theater recently in the "Prince Chap," tells of an old darkey down south, who is inclined to doubt the biblical account of Daniel in the Lion's Den.

"Does yo' mean tu tell me dat Daniel done jumped into dat den ob lions an' dey didn't eat him up?" he demanded of a colored preacher.

"Ya'as, indeedy," replied the parson.

"Dey mus' ha been circus lions dat had been tamed."

"No, sah! De bible says dey jus' contrary."

"Whah does it say dat?"

"Don' hit say dat the miracle tuk place 750 B. C.?"

"Yas."

"Well, hain't B. C. befo' circuses? huh, niggah?"

—*American Spectator.*

It is wonderful how rich we find ourselves when we give our love-thoughts to the world. We may imagine we have nothing to give. We find we have everything. Dollars are nothing compared

to other things, but we even have more dollars. It is not usually wise to give dollars, but have you any loving words or smiles? Ah! those are what people need. Love thoughts! Sweet words! They are alive and so satisfactory. And how you will receive them in return. The very dogs in the street understand and love you when you smile on them. How much more will be the response in the heart of your fellow man.—*Grace M. Brown in Fulfillment.*

Six-year-old Fanny, just returned from Sunday school, seemed to have something on her mind. "Mother," she said, after a while, "they must have had very large beds in Bible times."

"Why?" asked her mother.

"Well, our teacher told us to-day that Abraham slept with his four fathers."

—*Harper's Weekly.*

The law of God is written in the life of man, and we have the power to make ourselves what we will through a recognition of this law of the spirit of life.

—*C. B. Patterson.*

Thought Power.

WINFIELD S. WHITMAN.

It has been noticed by most of us that those who are in Christian Science, have an unusually bad time; if they are so foolish as to let their temper get the best of them, while our brothers and sisters of the old thought seem to get off without any bad effect from their fits of anger. All have to suffer from every little thought that passes through our minds, but seemingly more than we use to. Let the carnal-minded person get as angry as he pleases and he has apparent slight return for it; not so with the student of Christian Science. Now what is the reason? A wrong thought is always harmful, no matter if we be saint or sinner, but why should students of this truth pay a greater price for the wrong thoughts than others?

Whenever a person begins to study this Truth, he develops his thinking power and the power of his thought, until the thoughts of a good Scientist are a great deal more powerful than the thoughts of the man of the world. The blow from a sledge hammer is more powerful than the blow of a tack hammer. As our minds increase in power, if our thoughts are bad the result will be so much more harmful to us, but if our thoughts are good and pure, the benefit of the greater power is all for good to us. These thoughts may bring us all injury in the world, or they may bring us all the joy and happiness we could use.

As we develop our minds we can have an object in view and you can be sure that "Your own will come unto you." The very best thing that I know for an object point is the improvement of your-

self. We are told by the materialist how to improve everything under the sun, but ourselves; we are left to find that out each one for himself. By rightly directing the energies of the mind it will be an easy thing to do and we can find all the proof that we can desire in the lives of great men and women.

If we will try long enough to improve ourselves we will form the habit of doing so, and then it will be natural for us to be better and get better every day.

Every thought that passes through our minds carries with it an influence, either for good or for evil. No matter how small the thought seems to be, or how little it seems to amount to, it has its influence, just the same. Our lives are the results of our thoughts. Some of the people of this world have been brought up among more or less luxuries; they have had the better chance to have a good life and character, but do they always have it? No! While the opportunity has been offered them, they either through ignorance or wilful neglect have scorned it, and built for themselves a life and character that the very poorest and most ignorant person would scorn to have to his credit. All this has been the result of thinking.

When we come into Christian Science, we have a new road to travel. Our minds have to open another channel for the new thought. This makes us stronger, and gives up the opportunity to take our characters in our hand as the potter does the clay, and build them and mold them to suit ourselves. As our mind gets stronger from this practice our thoughts

become of more power for good or evil, as we guide them. If we have a character that the world calls bad, and we let our minds drift on to it, we will be turning on a mighty force that is creating for us inharmonies that will have to be removed by the same thought power.

A habit is formed or broken, by the continual use of some one part of the mind. The learned blacksmith, Elihu Burritt, formed a habit of learning a new language every six months. This seems impossible to the average person, but it is true that he can develop the mind to such

an extent that he could learn languages as fast as the average school boy will learn his alphabet.

With all the chances we of the Evangelical Christian Science Church have to develop our minds and use that development for the good of ourselves and our fellow-man, we should indeed rejoice. We should be careful of our thoughts and let in only the best and the purest that God has in His universe. The result will be a healthy body and happy, pure and strong minds for ourselves and all who surround us.

The Power of Faith.

A faith cure is recorded which utterly baffles the acumen of medical materialists to account for. It appears, however, to be well authenticated. A woman in New Orleans had been paralyzed forty-five years. One day last year she was at church and became impressed with the thought that she ought to pray for recovery. She spoke to the clergyman, who concurred. So several persons for more than a year spent a season every day in the intercession. Finally, in May last, she felt an irresistible impulse to walk. Stepping from her wheeled chair she walked rapidly across the room. From that time her strength to walk steadily increased. Infant children, it may be remarked, acquire the power to walk after a very similar manner. The true philosophy of miracles is the philosophy of mind itself.—*A. W. in Metaphysical Magazine.*

I venture to say that nine-tenths of the supposedly beneficial effects found in medicine lies in the suggestion to the subjective mind that said medicine will effect a cure. I firmly believe that if all

doctors would tomorrow stop the use of medicine and administer in its place a placebo (a harmless mixture that the patient believes to be medicine) the death rate would very greatly decrease and the doctors would find themselves being praised on all sides for their very successful handling of all classes of cases. It is the subjective mind in any event that conveys the impressions to the diseased cells, and why should we go about it in an indirect way through the stomach?—From a letter published in the *Chicago Record Herald.*

The soul in man is not an organ, but animates and exercises all the organs; is not a function, like the power of memory, of calculation, of comparison,—but uses these as hands and feet; is not a faculty, but a light; is not the intellect and the will; but the master of the intellect and the will;—is the vast background of our being, in which they lie—an immensity not possessed and that cannot be possessed. From behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all.—*Emerson.*

Some Conclusions.

EVA M. PRIME.

God is spirit, the principle of life, deathless and diseaseless, munificent, Almighty. God is the spiritual life, all pervading, that infuses with life every atom. It fills all space. In this ocean of spirit the vast systems of planets evolve, upheld by its Almighty power in their places where God has put them. Spirit is life, love, presence, knowledge, wisdom, and power. Man created in the image and likeness of God is spirit. God and man are one, indivisible. There is only one spirit that pervades all alike; there is only one will, the divine will, pushing forth to greater and still greater effort in man; only one source of wisdom, knowledge and power; that one source of the spirit that fills all space; that is in and through us, above, beneath us, in which we live and move and have our being. This spiritual life is as yet invisible to us, but contained within are all forms or visible manifestations of this one invisible spirit of life.

Looking back over the record of the ages, we find that visible forms and conditions have been always changing: that proves them capable of being moulded. That which is eternal, the same yesterday, today, and forever, the one source, the causing power, is the spirit. Eternal life, boundless and unlimited, deathless and diseaseless, Almighty, that constitutes the invisible life of man, the "I am" of every individual.

We note some work of man, a result, but back of every effort lies the mighty motor thought, the creative power of form and condition, resting in the spirit, which is whole, perfect is the idea. To

have a perfect result, we must have the right thought. Knowledge is the only remedy for ignorance, Truth the only remedy for error. If from the spirit we form the idea of the unity of divinity and humanity, seeing spirit only, perfect, whole, we shall show forth power over all conditions.

The purpose of creation, then, is to make manifest the eternal, the spirit, the purpose of humanity, that God may be made manifest in man, divine humanity. To solve the problem of life is to realize that there is only one life, eternal or immortal life, which pervades every atom, to see the unity of all which pervades one. Drop the false belief of a personal God, afar off, cease thinking of man as weak, sinful and mortal, affirm the Truth of being, and the Truth shall make you free. The condition of the body depends wholly upon the thought and belief held by us.

The law of expression is from spirit to thought, to spoken word. "Now is the day of salvation. Now is the accepted time." Affirm then, now I am health, knowledge, power. Believe that the "I" is spirit, not mortal.

Having cast off the delusions of false belief, take your stand on the foundation of Truth, that spirit is all; we can not be separated from our source, then we can not be separated from God the spirit. When we realize the omnipotence of the spirit, that it is wisdom, knowledge, life, love, power, we have come to an understanding of the Truth that frees. This knowledge is not to be gained from a study of visible

results, but from a staying at home; a looking within, that which we perceive from within is perceived by the spirit; this is intuition. To declare the Truth of being in thought and action, is Faith. To be healed is to be whole; it is to know what we are—that we are at one with the omnipresent eternal life. To do the will of the Father is to speak his word with Faith, to declare now I am one with all the good, whole perfect.

Day by day this practice brings us a clearer perception of what we truly

are. Day by day we draw nearer the Father, and turn from darkness to light.

Not till we realize that spirit is all, that it is our life, our eternal life, do we truly love God. To realize that one spirit animates us all, fills us with divine love that overflows for all humanity.

Take courage, those of you who are overcome by the darkness of the night; the day is breaking; knowledge will overcome ignorance. "Ye shall know the Truth and the Truth shall make you free."

Working up a Sickness.

"A nervous man recently called on me," said a New Orleans physician, "and asked, 'In what part of the abdomen are the premonitory pains of appendicitis felt?' 'On the left side, exactly here,' I replied, indicating a spot a little above the point of the hip bone.

"He went out, and the next afternoon I was summoned in hot haste to the St. Charles Hotel. I found the planter writhing on his bed, his forehead beaded with sweat, and his whole appearance indicating intense suffering. 'I have an attack of appendicitis,' he groaned, 'and I'm a dead man! I'll never survive an operation!'

"Where do you feel the pain?' I asked.

"Oh, right here,' he replied, putting his finger on the spot I had located at the office. 'I feel as if somebody had a knife in me there and was turning it around.'

"Well, then, it isn't appendicitis, at any rate,' I said cheerfully, 'because that is the wrong side.'

"The wrong side!' he exclaimed, glaring at me indignantly. 'Why you told me yourself it was on the left!'

"Then I must have been abstracted,' I replied calmly; 'I should have said the right.' I prescribed something that wouldn't hurt him, and learned afterwards that he ate his dinner in the dining room the same evening. Oh! yes; he was no doubt in real pain when I called," said the doctor, in reply to a question, "but you can make your finger ache merely by concentrating your attention on it for a few moments."—*New Orleans Times Democrat*.

The many persons who will never have good health until they put themselves through a course of mental discipline. With some, one faculty or group of faculties of the mind are too active; with others, another. One is too ambitious for his means and strength, another worries himself sick; another poisons her blood with constant fear; another has morbid approbateness, and is looking for slights; another is frequently angry—and all of these unbalanced states produce morbid physical conditions.

Such persons must balance up their brain action if they would be strong physically.—*Hygeio-Therapy*.

The Redemption of the Body.

EDNA L. CARTER in "Unity."

The desire of nearly all mankind is for the salvation of the body. "The whole creation groaneth and travaileth in pain together until now. And not only they but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, and waiting for the adoption, to wit, the redemption of the body." (Rom. 8:22,23.)

This desire of man's shall be fulfilled, for this redemption is promised. Jesus said, "Whosoever believeth in me shall never die." (John 11:26.) "Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die." (John 6:49,50.) "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Rom. 8:11.)

It is sometimes quoted, "It is appointed unto men once to die;" but, as death is the result of sin, when sin is overcome, death can no longer follow. "This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death." (Ps. 102:18-20.) "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." (Hos. 13:14.)

How shall the promised redemption of

the body come? Through death? Death is the wages of sin, and is to be overcome. How then? Through Jesus Christ. Death is not the way to life. If it were, why the universal desire to overcome death? Why seek to overcome it? And why all the good promises that we shall overcome?

The body is the temple of the living God. It is spiritual as much as any part of man. The belief that it is not spiritual destroys it. Weakness and disease of the body, and its liability to death, come from the thought of man that his body is material. When condemnation of the body ceases, and the mind is renewed so that there is a high appreciation of the body as a necessary part of one's being, then the body is transformed by that renewing of the mind, and begins to manifest life, health and strength.

We are transformed by beholding. We become like whatever we behold. Steadfastly beholding in mind the body as a pure spiritual temple of the living God, blesses the body immeasurably; and this belief concerning the body, coupled with the understanding of its right use, makes its redemption a certainty. Thus the grave's destruction is sure, for not only those who live and put on immortality through the Christ shall escape the grave, but those also who are in their graves shall hear the voice of the Son of God, and they that hear shall live.

The great comfort of the Bible for those who have lost loved ones is the resurrection. It was in this way Jesus comforted the people. He called

their dead back to life, and commanded his followers to do likewise. The belief that death, instead of Jesus Christ, is the way to live is anti-Christ; it is the work of the adversary. The idea that death is not a loss, is also false. "What shall it profit a man if he shall gain the whole world, and lose his own life?"

Man is spirit, soul and body. Spirit is the life principle—the breath. This, of course, cannot die for life is indestructible. At death the spirit goes back to God who gave it. It does not go back to the sky, nor to any imaginary dwelling place of an imaginary God. God is everywhere. The Spirit—the life principle—when separated by death from the individual, returns to the universal. The soul is the conscious man. The body is that through which the conscious man expresses himself. All three are necessary. If the breath—the life principle—be separated from the soul and body, there is nothing to keep them alive, and the soul and body die. Hence the great value of the resurrection. If no one were dead, there would be no need of a resurrection. "The grave cannot praise thee, death cannot celebrate thee; they that go down into the pit (grave) cannot hope for thy truth. The living, the liv-

ing He shall praise thee as I do this day." (Isa. 38:18,19.)

"I shall pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (I. Thess. 5:23.) "Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." (II. Cor. 5:4.)

When shall we hope for the redemption of the body? When we are born again. And what is the new birth? It is the coming of man into the Christ consciousness. This new birth does away with any possibility of dying. It is absolute assurance of life—of salvation for spirit, soul and body.

Some Bible texts indicate that the world would not be ready for this Truth concerning the salvation of the body until "the latter time." "This shall be written for the generation to come." "Kept by the power of God through Faith unto salvation ready to be revealed in the last time." That time will come. It is even now here. Many are putting on Christ, and will demonstrate the perfect life. "And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." (Rev. 21:14.)

Love is the first comforter, and where Love and Truth speak, the Love will be felt where the Truth is never perceived. Love is indeed the highest in all Truth; the pressure of a hand, a kiss, the caress of a child, will do more to save sometimes, than the wisest argument even rightly understood. Love alone is Wisdom; Love alone is power, and where Love seems to fail, it is where self has stepped between and dulled the potency of its rays.—George MacDonald.

With the Lord there is plenteous redemption.—Ps. cxxx: 7.

God is our refuge and strength.

—Ps. xlv: 1.

We also walk in newness of life.

—Rom. vi: 4.

He is ever mindful of his covenant.

—Ps. iii: 5.

The Lord is our righteousness.

—Jer. xxiii: 6.

My prayer is upright and is the Lord's delight.—Prov. xv: 8.

OUR BOOKS.

We have changed the advertisement of the book offers, and hereafter will sell the books independent of the magazine, entirely. The NEWS LETTER is \$1.00 per year, there is no discount on that, and can be none, unless a person takes eleven copies and then they can have them for \$10.00, but the books can be discounted where persons take them in quantities.

I will quote prices for the books, as follows:

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Are You Sound?

Did you ever notice the effect of a rotten apple in a bin of the king of fruits? Some of those in contact with the unsound article quickly yield to the "unsanitary conditions," their tissues break down and they soon become rotten as their decayed neighbor. Right alongside, however, and in just as close touch as the one that "takes" the disease, may be seen another apple fairly imbedded in rot, yet as sound as six bits. Why this difference? Why is one soon overcome by the disease on being "exposed," while the other, though buried in rot, remains unaffected?

The explanation is simple. One is in perfect health, and easily resists disease, while the other is unsound to begin with, though in seeming health. It is just so with people—the healthy, vigorous, clean individual can be exposed to all sorts of diseases, and unsanitary influences, without danger of contagion. On the other hand those who, by improper living, by intemperance in any form, by non-observance of natural laws, have weakened their physical constitution and sapped their vitality, are in constant danger from exposure to any unfavorable or menacing surroundings. Like the unsound apple, as soon as contact with disease occurs, there is an immediate and unconditional surrender of what little vitality is retained, and collapse follows. When there is perfect equilibrium of forces in the system all assaults are readily resisted. The citadel of perfect health is a stronghold against which the attacks of disease are ineffectual and impotent. Are you a sound or a rotten apple? If the latter you'd better strive to change your tissues and remove the soil disease and thus place yourself in the sound class. Eat sparingly, breathe deeply, think broadly, act conscientiously and fear nothing—then disease and death will knock at your door in vain.

—Soundview.

We live in deeds, not years; in thoughts, not breaths;

In feelings, not in figures on a dial,

We should count time by heart-throbs.

He most lives

Who thinks most, feels the noblest,
acts the best."

When angry, count ten before you speak—if very angry, a hundred.

SPIRITUAL LIFE.

There is but one life, and that is the Spiritual. All is embraced in the thought of the soul. There can be but one conception of Life, and that is the Spirit, which is God, made manifest in us. We think, we move, we live and have our being in Him. God is Love; it is the only word in all our language that can express the sentiment of Him. There are many ways in which we seek to illustrate this thought, and the pure in heart seek to teach or preach it by their lives. The highest ambition of any one is to be as near like Him as is possible to attain. All there is of gladness and of joy, of pleasure and of happiness comes from the conscious fact that we are aspiring to follow His teachings. When the heart is all feeling and the mind all thought, then it is we feel that we are near Our Father.

The Spiritual Life is the only Life of which we can conceive, and to it there never can be death. Our worship of God is Spiritual, for He has told us that we must worship Him "in Spirit." I know there are people who tell us there is religion in everything about us, a calm and holy influence in the unbreathing things of nature which man would do well to imitate. That there is a meek and blessed influence stealing in, as it were, unawares upon the heart, that comes quietly without excitement that has no terror, no gloom in its approach, that does not rouse up the passions, that is untrammelled by creeds and unshadowed by the superstitions of man, that is fresh from the hands of its author, that it glows from innumerable presence of the Great Spirit which prevails and quickens, that it is written on the deep,

sweet blue sky, and gleams in every star, glows in the sunlight of Heaven, and is in the invisible wind and on the floating clouds, is in the valleys and among the hills of the earth, that is spread out like a legible language on the broad unsleeping ocean, and that it is this which uplifts the spirit within us until it is strong enough to overlook the shadows of our place of probation which breaks link after link the chain that binds us to materiality, and which opens to our imagination the world of spiritual beauty and holiness.

We know that we love the voice of Nature, from its softest whisper to its loudest thunders, from its trickling rills to its roaring cataracts. We have listened to her voice both in her Edens and her wildernesses, on her mountain thrones and in her ocean caves, on the bosom of her seas and in the depths of her forests, under both her sunlight and moonlight, and asked all manner of questions in these scenes, but all in vain, whenever the question touched upon the immortality and spiritual life in man. On this Nature is silent as the grave. Her light is darkness and her loveliness proves nothing until we open the blessed Bible. "Books in running brooks, sermons in trees and good in everything," while the only good they seek or feel the need of is temporal. Sermons from trees and flowers, rocks and stars, may answer their purpose while the soul cares for nothing but its own amusement and enjoyment and beholding creation. When the soul feels its power and responsibility it wishes to speak with God. Accordingly, men soon quit the temple of Nature when they begin to

ask "How can I know Him?" Oh, that I may see Him and know Him as He is." Who would thing of going to the grove or appealing to the mountain or the surging billow to heal the sick, to open the eyes of the blind, to unstop the ears of the deaf to cast out lepers.

When Christ sent forth His disciples to preach His Gospel He commanded them to go in His name and preach His love, to cast out devils, to heal the sick, and they went in His name, and they spoke as with tongues of fire and lips of flame and the mighty words that healed the sick, that cast out the devils that gave peace to those in sorrow, and bound up the broken hearts.

In each of the Gospels the narrative is told how Christ commissioned His disciples to go and preach His word, and in every instance He coupled with the preaching of His word the healing of the sick.

When Christ himself had been performing acts of mercy and showing His wondrous divine power in healing those that were sick, and the people accused Him of blasphemy, He met their criticism by saying "Which is easier, to cast out devils or to save lives; Take up thy bed and walk."

The spiritual life is that which brings us into union with the Father. We speak of the angels. We mean those that live the spiritual life. While here on earth, if we claim God's love, we have it. Men are given that which they ask for. One lives to accumulate wealth, and he obtains it; another lives to obtain political distinction, and he achieves it; another seeks literary renown; another seeks gratification in worldly pleasure, so called, but the true man, the spiritual man, seeks distinction in drawing near to God, claiming His Love and receiving it; in having faith that God

will give him that power that He has ever given to His children to conquer evil and overcome error in every form, to be able to cast out devils, and in His Name to heal the sick; and the thousands and multiplied thousands of men and women are today living witnesses of this spiritual power that God gives those that seek and claim it. No man has that which he does not seek. God does not give power or grace to those who do not ask it. If you ask not you have not; but if you would become spiritually minded, as He is willing that you should be, then let thy soul claim its kinship with God; lay hold of His Truth and realize that God is Good; that He is your Father; that your life is a spiritual life; that you shall grow wiser and purer, brighter and stronger until you need not the light of the moon nor of the sun, for the Lord God shall give you light, that you shall walk upon "a way and a highway that shall be called the way of holiness, and no unclean thing shall come thereon, no ravenous beast shall be there, but it shall be the way of the Lord, and His countenance shall illumine thy pathway, and it shall grow brighter and brighter unto the perfect day."

In all the past, man has been rooted in shallow soil. His roots have been so starved that what small chance of growth he possessed had to be expressed in an imaginary place supposed to be above the earth. What he needs is not so much to go higher as to go deeper; he must give his roots a chance. Let him look at the conformation of a healthy tree—there is as much of it below the surface as above it—this is the true balancing that produces safe and enduring existence.

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 travellers 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 the 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, extending for about 30 miles along the shore of the Mediterranean Sea, between Joppa and Casarea. It is sometimes called Saron, as in the account of the healing by Peter of Aeneas, who had been for eight years sick of 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 center. Its stalk, unlike the slender stem of our white garden lily, is about three or four inches in circumference, and six 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 mandrakes 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 anaesthetic 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 prisoners on the cross, by furnishing them a drink to allay their thirst and to sooth their agony.

Affirms Success.

A persistent affirmation that you do possess the qualities which are necessary for your higher success, that you will develop them to their utmost strength, aids wonderfully in acquiring the desired possession. If you lack courage, if you are a coward in some part of your nature, gradually brace up your weak 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, noble, vigorous and strong. Never for an instant allow yourself to think that you are weak and mean and contemptible. After a while, you will retain permanently the character which you assume.—*Success.*

Good Advice.

You must work out your own salvation. Advice will not commonly help you much. It is well to listen to all the counsel available, but if you do not act upon your own judgment you will not succeed. Hundreds of times during my long life, I have been consulted by young men who wanted advice about whether they had better do this or that. I have commonly said in such a case. "Now, young man, it don't make a continental's difference what you do, provided that you do it. Go ahead. Do what you think is the right thing, and you will succeed." And I have added, "You came to me because you thought I have succeeded, did you not?" "Yes!" would be the reply. Whereupon I would conclude, "Let me tell you, then, that if I could have gone to somebody as you have come to me, and stated the case, and could have been told a quarter of the difficulties I had to meet with, you could not have kicked me into the business. Still, I succeeded very well. The difficulties arose one at a time, and I overcame them, and every other young man of stamam will, as a general thing, do the same."—*Geo. P. Rowell, "in "Forty Years as an Advertising Agent."*

IMMORTAL HOPE.

Mrs. E. C. WEBBER.

The world's great spiritual festival, the ceremonious celebration of its immortal hope, comes, by right reason, in the Springtide. When the shackles of Winter are loosed and "every clod feels a stir of might," when all the spacious out-of-doors is a-quiver and a-thrill with vital joy, while the birds are caroling the ecstasy of the mating time and new blossoms and leaves are glowing in the sunbeams, the human heart says, "Life abundant, life immortal is mine." "The Lord of the Universe is a lover of life; never will he put mine out."

Health is natural, disease unnatural. From decay issues new growth. Storms rage that the earth may be re-created in all the freshness of Eden. And hopefulness is natural to health and vigor. Through the ages there has been rarely a pessimist among the strong and wise spirits. We are "made for happiness." Are we not also made for immortality?

The human intellect is linked with the divine. The mind that measures the stars and calculates the progress of the suns, that reads the story of the earth deep hidden in the rocks, that re-creates the history of the past, that has brought into being poetry and music and law, cannot perish. It is a deeper reality than the things of sense.

No less surely must Love live. That which wills to sacrifice life for a friend, a duty, a cause, is of the essence of the eternal. Devotion that makes itself poor that others may be rich, cannot pass like the shadow of a cloud, a bubble on the fountain. Who can believe that the poet's brain and the patriot's heart are wholly lost, that in all God's universe they are

only a memory, fainter growing with the years?

Only in an eternal world could it be best to pour out one's whole soul in affection or to set honor before happiness. And yet we know, down to the uttermost depths of being, that love is worth even heartbreak, and that duty is more precious than life.

In nature, for every need there is also satisfaction. The eye finds a universe pulsating with light waves. There are sound waves of nerves of hearing which respond. Every living creature reaches out into the infinite variety of things and finds just that which fills its want. Can we conclude that there is no infinity of attainment for the ever-aspiring heart of man? Shall we not trust the "Giver of every good and perfect gift?"

"These good things being given, to go on and give one more, the best?"

Our human affections bear witness to the life beyond, for Love is stronger than death. "Love can never lose its own." And because the world is right and glad and beautiful, in the main, we know that there is a future of happiness for all the crippled, starved lives of earth—for all those whose every breath was a pain, whose every satisfaction was surrendered for another. What of those who have never known the best in life, the tenderness of love, the thrill of music, the gladness and delight of nature? There must be compensation for such; every beauty of nature, all human goodness and tenderness, shadows of Divine Goodness, assure us of it.

How glad the promise of the Easter morn, for all the love and labor of life!

There shall never be one lost good!
What was shall live as before.

On the earth the broken arcs; in the
heaven a perfect round.

He who really lives the eternal life has
no intellectual doubts about it. When
the spirit has the mastery its power and
permanence are not to be questioned.
For the eternal life is here and now. And
out of dull todays we weave the shining
fabric of the infinite future.—*Magazine
of Mysteries.*

Some Big Organs.

The Cathedral of St. John the Divine
still consists, to the eye of the passenger
on the elevated, of a few great naked pil-
lars, a single rude, unfinished arch and of
a great deal of massive litter. But it is
announced that the organ which is to
thunder forth praises beneath the roof,
when that roof is raised at last, has al-
ready been ordered, and that it is to be
"one of the most powerful in the world."
It will need to be powerful in order to fill
every nook and cranny of the vast cathe-
dral that is so very slowly raising itself
on Morningside Heights.

But it may well be powerful, for never
before has it been possible for an organ
builder to avail himself of so many me-
chanical agencies favorable to volume
and effect. Hydraulic organs date back
many centuries, and electrical organs to
1868, but not until now, we believe, have
air currents been driven through mam-
moth cylindrical "resonators" by means
of an apparatus resembling the pistons of
engines; and never until now have these
resonators been extended beneath the
floors of cathedrals, to produce these vast
subterranean roarings that may resemble
a cross between a thunder peal and an
earthquake. Under the system, accord-
ing to which the constructors of the new

organ for St. John's is to be built, the ca-
thedral really would appear to become a
part of the organ rather than the organ a
part of the cathedral.

At the present moment, if we mistake
not, the largest organ in the country is in
the Mormon Tabernacle at Salt Lake
City. It was erected originally in Music
Hall, in Boston, but was not an economic
success there, and was long ago bought
by the Mormons. But this is smaller
than the organ in the Royal Albert Hall
in London. The finest and most famous
organs in this city are probably those in
St. Patrick's Cathedral, in St. Bartholo-
mew's, in the Church of the Ascension,
in St. Mary the Virgin's, in Plymouth
Church, Brooklyn; in St. George's and in
the Temple Emanuel.

Considering that Puritanism and Pres-
byterianism have in times past utterly
condemned organs, great and small, as a
sacrilegious attempt to "praise God by
machinery," the cause of good organ mu-
sic has fared pretty well in this country.
If there is a large church in any large
town in the country that is without an
organ it would be hard to tell where it is.
The advance from the small affair that is
not unfittingly described by the Scotch-
man as "kist o' whistles," to the vast
modern mechanical affair, with thunder-
ing resonators under the church floor, has
been tremendous.—*From the New York
Mail.*

The test of immortality is the present
and immediate sense of oneness with
God. That man is akin to God; that he
is an immortal and potentially a divine
being is so true that no one can fully
live in the best expression of existence
until he realizes this profound Truth
and lives from this noble conception of
himself.—*Boston Daily Advertiser.*

THE LAUGH THAT CURED HIM.

EDGAR L. VINCENT.

He was an old man when he told me the story. You would not think to look at him that he ever had had a liver trouble or anything else to make him sick; and during the years when I was acquainted with him he was really one of the most healthy men I ever knew. But you will want to know his story, so here it is.

"I used to have liver complaint, so that everything looked blue and green and every other color, except the right color, to me. Life was a dreary waste to me. I do not know how it came to be so, unless I took it from some forefather. But so it was.

"One day I made up my mind that something had got to be done, and I took it into my head that the laugh was the thing; so I set about it to laugh at everything that had a bit of a laugh about it. Sometimes our folks did not see much to laugh at in the things that I just laid down and whooped over. I did not care if they did think I was making a fool of myself, if only I could cure that miserable liver complaint. So I kept on laughing.

"How did it turn out? I got entirely rid of the liver trouble! From that day to this I never had more than a touch of it, and the minute I have felt the first sign of it I have known that it was because I was not laughing enough, and I have buckled in all the harder."

Now, there was philosophy in that old man's laugh. How? Well, it is a help just to think of cheerful things. Most things have a bright side to them. Even when we break a leg there is satisfaction in thinking that it will feel better when it stops aching. We are too much inclined to look at the wrong side of things. It makes us blue. The blue strikes in and reaches not only the liver, but the stomach and the bowels and every other bodily organ. Keep cheery and the liver will do its work far more effectually. It is tough business working for a man that does not appreciate what we do. If we are gloomy and sour, the liver knows it and acts accordingly.

And then the motion of the body in laughing affects the liver and bowels and stirs them into greater activity. Those organs are apt to get sluggish if they are not roused up now and then. A lazy liver needs a sharp lashing. This a good, hearty laugh will give. It may be there does not seem to be much that is funny in our lives. But that is because we are not looking for the funny things. Try it a few days and see how many really laughable things come to us.

Wind-up; Liver complaint and laughter do not go together. I would rather have the laugh than the "janders."—*Medical Talk.*

Let us, then, be what we are, and speak what we think, and in all things keep ourselves loyal to Truth, and the sacred professions of friendship.

—*Longfellow.*

Philosophy is the synthesis of the doctrines and methods of Science.

Evolutionalism divests religious worship of its more serious import.

EXTRACT FROM A SERMON OF Dr. CHANING, 1828.

"I see in Christianity" (Divine Science) "nothing narrowing or depressing, nothing of the littleness of the systems which human fear and craft and ambition have engendered. I meet there no minute legislation, no descending to precise details, no arbitrary injunctions, no yoke of ceremonies, on outward religion. Everything breathes freedom, liberality, enlargement. I met there, not a formal, rigid, creed, binding on the intellect through all ages, the mechanical, passive repetition of the same words and the same ideas; but I met a few grand, all-comprehending truths, which are to be given to the soul to be developed and applied by itself—given to it as seed to the sower, to be cherished and expanded by its own thought, Love and obedience, into more and more glorious fruits of wisdom and virtue. I see it everywhere inculcating an enlarged

spirit of piety and love, leaving each of us to manifest this spirit according to the monitions of his individual conscience.

"I hear it everywhere calling the soul to freedom and power, by calling it to guard against the senses, the passions, the appetites. I see it everywhere aiming to give the mind power over the outward world, to make it superior to events, to suffering, to material nature, to persecution, to death. I see it everywhere aiming to give the mind power over itself, to invest it with inward sovereignty, to call forth within us a mighty energy for our own elevation.

* * * * *

"Is Christianity" (Divine Science) "so embraced? I fear not. I apprehend that it is dimly discerned by many who acknowledge it, whilst on many more it has hardly dawned."

Fun at Home.

Don't be afraid of a little fun at home. Don't shut your house lest the sun should fade your carpets; and your hearts, lest a hearty laugh shake down some of the dusty old cobwebs there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left on the threshold without when they come home at night. When once a house is regarded as only a place to eat, drink, and sleep in, the work is begun that ends in gambling houses and reckless degradation. Young people must have fun and relaxation somewhere. If they do not find it at their own hearthstones it will be sought at other less profitable places.

Therefore let the fire burn brightly at

night and make the homestead delightful with all those little arts that parents so perfectly understand. Don't repress the buoyant spirits of your children; half an hour's merriment around the lamp and fireside of home blots out the remembrance of many a care and annoyance during the day, and the best safeguard they can take with them into the world is the influence of a bright little domestic sanctum.

The conduct of all men is best measured by the Golden Rule.

The founder of the Methodist faith, John Wesley, was a firm believer in witchcraft, and its wicked workings.

THE MAINE CHAUTAUQUA.

That our readers may be informed as to our summer work, we thus early inform them that we have made arrangements to give another series of teaching lessons free at POPHAM BEACH, MAINE, commencing on Thursday night, the 5th day of July, and ending on Friday night, the 3rd day of August, teaching five lessons a week.

These lessons are absolutely free and will be the same, so far as we know, as are given here in our private classes, for which everybody pays \$50.00. This free Chautauqua course gives the opportunity to learn this Science and at the same time enjoy a summer outing, at substantially the same cost of board.

The conveniences at Popham Beach this year will be far superior to what they were last, as Mr. John H. Stacy has again assumed control of his own hotel, The Riverside, and it will be under his management. The terms for board are very reasonable, ranging from \$9.00 to \$10.00 a week, unless a person wants a large room by himself, which may cost more. All particulars can be learned by writing to Mr. John H. Stacy, Popham Beach, Maine, who will do what is right by everybody applying. I have known Mr. Stacy for over twenty-five years,

and have always found him an honorable, Christian gentleman.

The scenery surrounding Popham Beach is, to my mind, the handsomest that I have ever seen anywhere upon a salt water coast. The islands and adjacent lands are rocks covered with pines, shrubs, beautiful flowers and are picturesque in the extreme.

The atmosphere is all that one can wish for, being so far north that the heat of the tropics never reach it; the water of the ocean is cool, pleasant and invigorating, and those who are fond of bathing go into ecstasies over its exhilarating influence.

The fishing, boating, and yachting is excellent and unsurpassed. The prices for boats, if you wish to hire, are very reasonable, to what they are at other watering places.

Taken altogether, I know of no place where I enjoy myself so well, in the summer, as I do at Popham Beach, where I have been going more or less since 1880.

Write Mr. Stacy, as soon as you decide to go and have your rooms engaged, so there will be no disappointments.

OLIVER C. SABIN,
Bishop.

The bitterest things that ever come to us are balked anticipations. Hope may fail but love cannot, for hope is of men, but Love is of God. And there is but one thing which to Him is not possible, which is to forget; and that even when the Father has hidden His face and help is forbidden, yet there goes he secretly and cannot forbear. And throughout

the firmament and among all the lords and princes of life, it was known that the impossible had become true, and the name of the Lord had proved enough and Love conquered even despair.—*J. P. Cooke.*

Science can never dim Divinity by making plain the secrets of nature.



"S.s.s.h!— Dont you
see I'm divin my
elfunt a teetment"

Ruth Shepherd Clements

Any Gods or Idols to Sell ?

An Enterprising Man Sees a Chance Among
Bigoted People in South India.

The following is an extract from a letter actually received by a New York house doing business with foreign countries. The letter came from Kumbha-koam, South India :

"As natives of India are always worshipers of all gods and idols, if you can favor me with a list of idols, their prices and some sample idols, I will be able to send you a large wholesale order for these gods, which will take up exceedingly well among natives all over India ; and if you can get me the sole agency from that factory for introducing their idols throughout India, I am sure to make their business a thorough success here in the event of their undertaking to give the sole agency throughout India, Burmah, and Ceylon, and also a fixed traveling allowance, say \$25 a month, including Batta to one of my clerks to begin with, who will go throughout India and secure orders from natives, rich and poor, merchants and nobles, etc.

"If you can kindly see your way to get me the sole agency on the above lines, I can make it a great success financially for both of us, you undertaking to supply me with idols, and I undertaking to sell them as fast as possible. There is no competition for this line of business here, and hence I wish to be the first in the field, and natives are such a bigoted people who will sell their souls, if possible to worship an idol of their own."
—*Washington Post*.

To the poet, to the philosopher, to the saint, all things are friendly and sacred, all events profitable, all days holy, all men divine. For the eye is fastened on the life, and slights the circumstance.—*Emerson*.

God is Love, and His nature is the economy of the cosmos. Even the "stars in their courses" turn against him who tramples upon universal law.—*Henry Wood*.

God is in every atom, and there are many atoms in divine man.

JOY.

There is no joy to be compared to that born of consciousness of pure being—the universal life; nothing can be sensed with greater satisfaction or felt with more pleasure than to realize that we have the power of endless self-expression; that we are the expressor of the qualities of Being. In this consciousness we know that there is no infinite force waiting to do our bidding at our command, but instead, we do what the infinite does. In the language of Jesus, we do what we see the Father doing. We express ourselves from the plane of the Universal Expressor.

Our joy is dominion; it does not come as the fulfilment of ages, or of waiting and struggling against the false supposition that there is something that is not—an evil or malicious power that never existed; it is realization of Truth; it is knowledge of what is brought forth by affirmation.

The depression that arises from struggling and striving to become, and never attaining the Truth of Being, is universally apparent in the negative conditions present with people everywhere. They fear, they doubt, they hesitate, they are uncertain good. Dear ones, it is for you to lay hold of the Truth; it is God's good pleasure to give you the kingdom. God's kingdom means a one power kingdom; there is only one power that rules

and reigns, and that is Good. God is it and we are it for in Him we live, are moved and are. Make this Truth your own and joy will fill your heart. Affirm the Truth of the absolute, and we realize yourself above and separate from all the petty annoyances of life. In this consciousness and practice we never feel that we have lost everything, or that anything good and true, or of use, can be withheld from us.

Be the eternal, be the absolute. Be the highest and you will dwell under the shadow of the Almighty, and you will know that life is not an endless becoming, but that you are absolute life with power of endless expression; you will know that you are not a self-evolved individuality that commenced unconsciously in protoplasm, but that you are creator, co-eternal with the Infinite. That "I and my Father are one," not two, is a universal Truth, and applies equally to us from the plane of the Supreme. We do not love our individuality in God, but we find it to be infinite and eternal, when we find God to be the All in All.

"Joy of joys, the heavenly kingdom,
Is within the soul of man,
Blessed Truth, so grand, inspiring,
One with God's eternal plan."

—*Harmony.*

There is a soul at the center of nature, and over the will of every man. The whole course of things goes to teach us faith. We need only obey. There is guidance for each one of us, and by lowly listening we shall hear the right word.—*Emerson.*

The pursuit of pleasure to attain happiness can never be conducted upon unhallowed grounds.

Recurrent change is the order of all things, and which occurs through the operation of repulsion and attraction.

To the Subscribers of "Harmony."

DEAR READERS OF HARMONY:

Through the kindness of the editors of THE WASHINGTON NEWS LETTER that paper will be sent to the paid-up subscriptions of "Harmony." It is not possible for us to continue the publication of "Harmony" at present.

There is not a book printing press at work in San Francisco. Our daily papers are published in Oakland. All the business section of our city was wiped out by the fire.

We expect to write for the NEWS LETTER, so you will continue to hear from us. We hope that when your subscriptions have been filled out that you will promptly renew and help in the on-going of the work in that practical way.

We are looking only to the outcome of this event, called the greatest calamity that has ever been known. The half cannot be told, for the fire swept so briskly after the shake that there was no opportunity to know the details of the disaster from the earthquake. But the outcome is marvelous, wonderful, divine. The hearts of a nation never throbbed more warmly with love; never beat as one, as it will; human sympathy never acted more tenderly, with more divine love in it than at present. There is courage, cheer and brotherly love apparent everywhere. Two-thirds of the great city, which, it is said, covered as much as 16 square miles, swept from view in three days' time, is perhaps unparalleled. It was surprising how soon people adapted themselves to the situation. It seemed that the spirit of truth prevailed. The people did much to bring joy into their hearts. We sense the outcome as Divine Tenderness.

San Francisco will rise again a more glorious city than before, because of its

position to the world it must ever be a great commercial center, thoroughly cosmopolitan in which has emanated and will continue to emanate the highest spiritual truth before the world. It is a great center for this thought, which is sensed by many, but not understood by all.

Truly, God the Good, the Supreme, is Omnipresent, and Omnipaction is everywhere. But the realization of this spiritually is deep, profound, sublime in the West, in this our Golden City.

M. E. CRAMER.

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By Pearl Poindexter.

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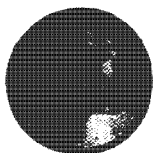
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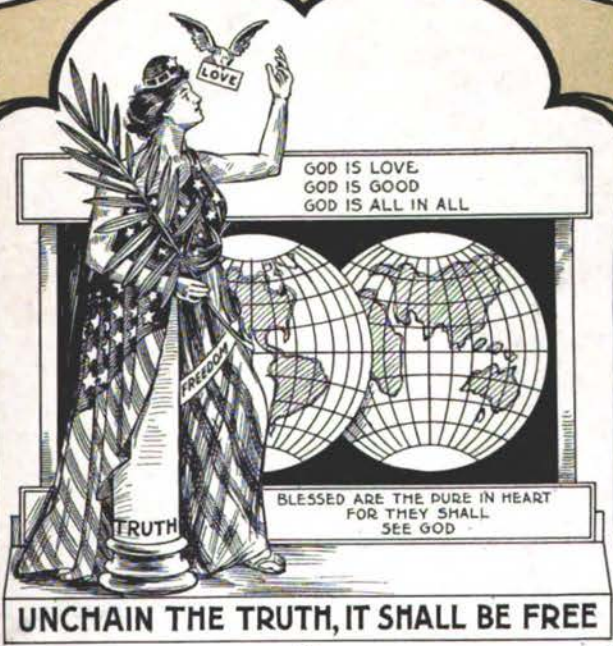
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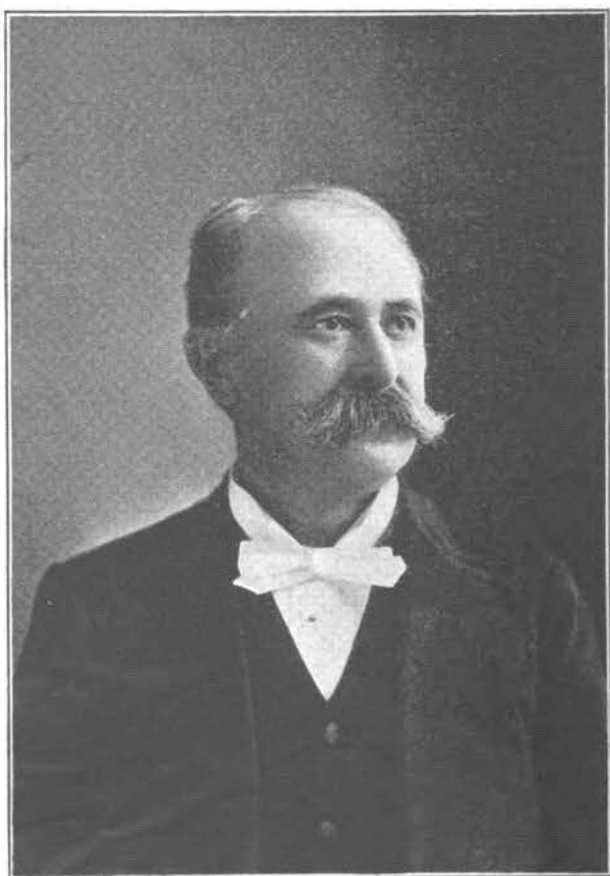
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BISHOP OLIVER C. SABIN.



VOLUME XI.

WASHINGTON, D. C., JULY, 1906.

NUMBER 10.

Thought.

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church,
Sunday Morning, April 8, 1906.

THE subject of the lecture this morning is THOUGHT. Fifty years ago, if we had been told of the wonderful inventions that have since been made through the agency of electricity, we could not have believed them possible. The world would have said they simply did not believe such to be possible. If we had been told they could throw a message into the air from Manhattan Beach, New York, and that that message would be registered in Ireland, instantly, without a wire or connection, we, all of us, would have been very skeptical. So it has been since the earliest time that man has been advancing along the lines of knowledge, since the re-awakening of human inventions. We are now on the brink of something that still seems the impossible. I expect to live to see the day when ships will navigate the air with as much safety, certainty and perfection as they do the sea, and with a great deal more rapidity.

The things that are "impossible," so to speak, are among those that we do not know what they are, and it wont do for us to sit back, and say, "We do not believe." That is simply the answer of a fool. The wise man says, "I am willing to investigate, to test it by the realization of the truth, and if it proves true, I will accept, if not, I will reject." Sometimes, in these new ideas that are brought forth, it takes longer for a demonstration than it does in others, but this general rule is true that all truth is susceptible of its own demonstration, all trees are known by their fruit. In the subject of Thought, while it is not new, and is something that has been discussed and written of by the learned writers for centuries, we have advanced in this age to a wonderful extent, but it is yet in its infancy. A Thought is a thing, it is a noun; it has an entity, and it must have a home. You give a thought out and it goes from you as straight as a cannon

shot. If it finds a lodgment where it is sent, that is its home. If it cannot find the lodgment, it goes back and rests in your consciousness. It must have a home, it always has a home.

The thought of a thing is the prophecy, as we term it, of its own fulfillment. The best definition, perhaps, that we can give of Thought is that it is mind in operation. It is within our power to think ourselves up, or to think ourselves down. Solomon understood the rule, when he said, "As a man thinketh so is he." As a man thinketh, in his heart, so is he. It is possible for any person in the world to build himself right straight up, from the very lowest dregs of carnal mind into the zenith of the Infinite God, by proper thinking. It is, likewise, in your power to drag yourself down into the depths of the greatest misery, for as you think, you place the ban upon yourself.

The proper rule for thinking, as I have given in a number of my books and lectures, is very simple, and if it is followed, it will give you the perfect key of the subject how to think. You remember, in these lectures we have taught you who you are. God Almighty tells us, in His book, that we are created in His image and likeness and endowed with all power and dominion; in other words, He created us and made us the master, gave us possession and told us to multiply and replenish and subdue the earth. That was our commission, that was our possession, that was our estate, that was the mission upon which we were sent here—to subdue the earth, to control, to master.

We have been given eternal life, are the image and likeness of God, His heir; we are entitled to what He has. We do not have to wait until God dies, before we get our inheritance, because God

does not die, and we do not have to wait until we get it, because we have it now. This body passes out, over the thought of carnal mind, but the child of God Almighty never dies. When God breathed into our nostrils the breath of life, we became living souls and we live forever. There is no death; there can be no death, for life is deathless; all life is God and God manifest, and there can be no death, if it is the image and likeness of God and God manifest. Life is deathless, and all belief in death is but the belief in the created thought of carnal mind.

Now, in making this rule how to think, we remember what we are. We remember who we are, and our rights and our privileges and what we are entitled to pray for. We have everything God has, because we are His heirs and we are in possession now. It does not mean that we are the heirs apparent of God, for if we were the heirs apparent of God, we would get it at some other time, some time in the future. We are His heirs, we are in possession, it is ours now, given to us by God, the Father, in our creation and, therefore, we are in possession of all that God has, and what has He got? He has all that is and that is all good; therefore, everything that God has is ours and we are entitled to it, and all that we are entitled to is good.

These manifestations of so-called evil are but the transitory Thought, they are unreal. You take the fire in the grate; it burns the wood, the fire looks real and the wood looks real, yet if you look at it in an hour or two, they have both passed away, gone nowhere, but the place that knew them knows them no more, they have passed out, they were unreal. Take this life, this so-called body of ours, it is a transitory institution. The body of now will not be the

body in ten months of any person in this audience—a constant passing away, a constant building up.

Therefore, in your thinking, it is important to know how to think in order that we build this body up right and properly. On the one hand, we are environed by this thought, that there is a time appointed once for man to die. A man told me the other day that that was in the Bible. If it is, I do not know where it is. It is a falsehood wherever found for it is not true. I do not think it is in the Bible. A celebrated Divine of St. Louis told me that they often quoted Scripture to him that was not in the Bible; they would say, "God tempers the wind to the shorn lamb," and various other old saws not in the Word, but that have been going through the human thought. The Bible gets the credit for a great many things that are not in it. Here upon the one hand is the thinking that God Almighty has appointed a time for you to die. As you grow along in years, your hair must commence to grow gray, and if you are a man, you are liable to have the hair slip off the top of your head like some of these gentlemen before me. I used to be very bald, but I am getting better of it. We are confronted with the thought that we must have indigestion, as we get old. They used to tell me, "You must be careful, you are getting old, and you must be careful, you must take care of yourself." They are preparing you then and there by that kind of fatal talk, fatal thinking, to pass out; sowing a thought that you will be reaped in death, so-called, here on earth. That is the thought which kills. If you eat anything that you think is going to hurt you, it will hurt you just as you think. If you eat knowing it isn't going to hurt you, you can eat an iron wedge, if you can chew it. There

is nothing that won't digest, there is nothing that can harm your stomach, except as you think.

Now, what is the thought about thinking right? The rule is this: IN THINKING ABOUT YOURSELF, OF YOURSELF, OF YOUR SURROUNDINGS, OF YOUR FRIENDS, OF YOUR BUSINESS AFFAIRS, THINK ONLY THAT WHICH YOU DESIRE TO BE REALIZED IN REALITY AND IN TRUTH. If you think it is simply a prophecy of its fulfillment. If you think with the proper realization of what you are, and who you are, and of your rights, the realization of the Truth is as sure to come to you as the water to seek its level in the sea. There is no possible failure. The one law is as inexorable and as unchangeable as the other. You can build yourself up which I have sometimes illustrated by taking a tumbler, as I will now show you. I hold a tumbler in my right hand, supposing that a flow of water comes from the right into this tumbler and a little syphon takes it from the left in equal quantities. Here is a constant flow into the tumbler and a constant flow out. The inflow that comes, is perfect, it fills up, the other is a passing on. "Dust thou are and to dust thou shalt return." As you fill yourself up with thoughts of strength, thoughts of health, thoughts of righteousness, thoughts of perfection, thoughts of understanding, thoughts of strong, vigorous, healthy muscles; thoughts of prosperity, happiness, everything that is good, that you want or that you need, you have the inflow coming in and by and by there will be nothing in your tumbler but what is good. Then you will quit preparing to die, and you will begin to prepare to live. When you see the city of Washington being built up by its many buildings costing many millions of dollars, you won't say, "I wish I could live until I could see all these

beautiful things finished," but you will know you will live, you know you will be here, when these buildings are gray-headed. Why? Because you have filled yourself with eternal life, eternal strength, eternal perfection, and you cannot die. No trouble can cross your peaceful breast, nothing but perfect harmony, perfect life, perfect manhood, the image and likeness of God comes into you and you are perfect.

I hesitate to refer to myself in any of my lectures, but I will in this one lecture. Eight or nine years ago I was an old man, bent over, decrepit, filled with various complaints, many of which were thought to be fatal; I had to resign a position because I was expected to go off and die, years before I ever heard of Christian Science, but, in an accidental way, I learned of this science. I became interested in it, because they said God heals the sick. It was the thought that occurred to me, in my youthful days, when I asked my father why it was that the Christians did not heal as they did in the days of the Savior. My father said the Savior only healed to prove the truthfulness of His religion, that we had His example and the Apostles' writings, and we did not have to demonstrate it. That is the thought of the world and of the Christian world today. But it is not true. The same law exists today, if it ever existed. If there was ever a time that God through man healed the sick, that time exists today and will forever and always exist, because God is unchangeable, God has not a law today and another for tomorrow. When you come to Him to pray for forgiveness of your sins. He does not change to forgive your sins, but you have changed, you have got yourself into the attitude where you receive the divine blessing and the divine forgiveness and you have got within the

universal law. If I throw a barrel of water into the gutter, I do not have to get on my knees and pray for that water to seek its level. I have done my part, I want that water to go to its level. What do I do? All I have to do is to realize it and the universal inexorable law of gravitation, as we call it, carries it on to the sea.

It is so with you. When you come to God Almighty you bring yourself in contact, in tune with the infinite thought of Love and forgiveness and that, by its very force, wipes away your sin and you become whiter than wool. God changes not. If there ever was a law that God, through man, healed the sick, that law exists today; therefore, in your thinking, remember that you must think right. You must build yourself up; it won't do to sit down and let some other one do your thinking for you, for you have to do your own work. God Almighty expects you to make use of your talents, every talent that you may have. You may have one, you may have three, or five or ten, but whatever you have you have to use, and you are responsible for its non use. It won't do for you to sit down here and listen to me and go to the churches, as millions are going today, and let the preacher do the Christianizing for you. It won't do. You have your own work to do. Jesus Christ did not say, "You preachers go and preach the gospel to all the world," but he told them in His last command, universally, to preach this gospel everywhere. You are told to sow the seed, to throw it out, and you are promised as you sow you shall reap. If you sow thoughts of Love, of kindness, of good to the world at large, those thoughts settle into the world and the reflex action fills you full.

This subject of thought is something wonderful; it is something that is so

large, of course, that we can only scratch as it were, the outside, but if I can impress upon each of you, proper thinking, the necessity of proper thinking, the blessing will fill you. Think right, and you will hereafter know how to think right. Very few people will sit down and deliberately commit suicide. Take a lot of friends, and let them get together. One will say, "Jerry, how do you feel?" Then Jerry will say, "I feel very bad, I had an awful night, I could not sleep, had to get out of bed and walk the floor all night," and some cannot sleep in the house at nights, but have to go out on the streets. The next one will say, "William, how are you?" Well, William had something else, and Thomas, he is worse off than the whole lot and he will talk over what is the matter with him. They all talk about their ills until the very atmosphere is filled with the vibrations of evil thought. It is poisonous. They are vicious thoughts, absolutely, and are poisoning all who listen to them. Take these dear sweet women. They will meet one another and talk of their ills, God bless them, and if they haven't had an operation, they are not fashionable, especially if they are up in high life. Often they can boast of having had three or four operations. This is fashionable. They fill the atmosphere with these poisons of evil thought and it is destroying them. They do not know it, but that is what they are doing.

If you think right you are going to grow strong. If you think health, you are going to have health. If you think beautiful thoughts you are going to have beautiful results. Take the class of people who are worrying about finance, that

they are going to come to want. I suppose there may be exceptions to this rule, but I have never known a person in my life yet, or in my experience, who is worrying along through life, with the fear of coming to want that didn't run up against it. The thought of a thing is the prophecy of its fulfillment. YOU ARE PROPHECYING AGAINST YOURSELF, YOU ARE WORRYING ABOUT SOMETHING THAT WILL COME TO YOU JUST AS SURE AS PROPHECY THOUGHTS SAY YOU WILL GET THEM. I always tell my students, "Stand by yourself, never go back on yourself." That looks as if it were very selfish, but it is not. They say charity begins at home. That kind of charity has to commence at home, it does not stay at home only, yet stays there, but it also goes out, but you must commence at home, if you are going to be perfect and you should be perfect. You have to commence at yourself. First get yourself perfect and if you are going to be happy and, if happiness is going to be radiated from you, you have to be first made happy yourself. You can only get that by your own thinking, by your own conduct, it does not make any difference what your environments may be, there may be environments, surroundings, as hundreds of people write to me, that are very distressing from a mortal standpoint. There will be a husband who does not allow a wife to read, or one in the family only who believes in this Truth. My advice is, to take God Almighty into partnership with you. Know that God is all and that He harmonizes all and that He sends out sweet peace, and it will cover you and His love will sustain you. Follow that rule and universal harmony must be the re-

sult; it cannot be anything else. God Almighty's Love covers you, it is Omnipotent and when it covers you you realize it and call upon it in the proper way,

knowing you are perfect, you have the realization of perfection that God gives us all if we are of those who love Him.

The First Commandment.

W. S. WHITMAN.

Let us look at the first commandment for a moment, "I am the Lord thy God that brought thee out of the land of Egypt, out of the house of bondage thou shalt have no other Gods before me, thou shalt not make unto thee any graven images, or any likeness of any thing that is in the heaven above or the earth beneath, or that is in the waters under the Earth. Thou shalt not bow thyself down to them nor serve them, For I am the Lord thy God."

If these three verses were taken by us and followed out we would find things going different with us: Let us see what it would mean. In the first place, "thou shalt have no other Gods before me." Then it goes on to show that you must not have anything but God, no images or anything but God. He is to be the first and only God. To have another God whether it be a bottle of medicine, or a bank account, or anything you must pay reverence to it, that is, you must give it power, to pay reverence to anything is to respect it, you look up to it, you give it power. Now as the only power is God, when you give anything else power you are sowing the worst kind of seed that is going to give you a bad crop to care for. The human race

has been paying reverence to doctors for a good many hundred years and the human race has been dying for a good many hundred years, but still Jesus the first one to demonstrate the first commandment, said "He that believeth on me shall never taste death, but shall pass from death unto life."

Among the many things that we have been paying reverence to is flannels, baths, climates, foods, diets, and medicines, and we die for our trouble, now let's pay reverence to God for a while and live.

If we had no other God before us, we could live and live just as long as we wanted to, and by so doing we would be taking the first step into the Kingdom of Heaven. If we had no other Gods before us, we would have no need for medicine, for we would see that all is spirit and spirit cannot get sick. If we had no other Gods before us, we could never die, we would have no poverty, nor would we see and realize our dominion and use it.

All would be harmony and Love if we could just get into the habit of obeying the commandments of God, and reap a good healthy crop, it is well worth the trouble.

Easter.

BISHOP OLIVER C. SABIN.

Before the Evangelical Christian Science Church,
Sunday Morning, April 15, 1906.

THIS being the anniversary day of the resurrection of our Savior, I thought it would be well to state something of the position of the Evangelical Christian Science Church regarding Jesus Christ and His ministry. You all know that these lectures are a series of teaching lessons, but I will vary the exercises, partially, today to do this which I say.

When Jesus Christ came to this world it was in a very chaotic state, regarding the religious thought, very much more so than it is today. The truth is there was not a vitalizing religion on the face of the earth, at that time. If we go to the far East, and look at Japan and China, we find that these people were then substantially where they are today. It is true that the Japanese have advanced, to a certain degree today, and all religions are permissible in that empire, but in the days of Jesus Christ, no one being a stranger was permitted to set his foot into that kingdom. The same philosophy of Confucius, Buddhism and Brahmanism was taught in China, as it is today, in substantially the same way, and almost identically true with India. Take these great nations that form the majority of the people of the world, there is not a vitalizing thought in religious questions in that whole section of the world, including those mighty empires. Come further West, and you will find the Persian nation, the Arabians, the Egyptians, the Grecians and the Romans, and go West we have England, France

and Spain, and although they were then under different names than at this time, and we find the people everywhere in these countries bowing down to idols, worshipping false gods, and there was not a vitalizing, uplifting thought in religion in any portion of the earth taught at the time of our Savior. The only partial exception was the doctrine that was enunciated by Socrates, and after, elaborated by Plato, embracing the universality of the one living God and the immortality of the soul. God's own chosen people had been rent and torn asunder, because of their iniquities and worldliness, they had been driven to every part of the earth and only a remnant of the tribe of Judea had got back and was only sufficient to form a sort of dependent little kingdom under the Roman Empire. People had forgotten God, they had wandered away from Him, they had lost the way back to eternal life, and Jesus came through the universal law of universal supply from the hand of God Almighty and He gave that supply in His life, in His birth, and the culmination in His death. The philosophy, which He taught, was the grandest the world ever saw, it revolutionized every thought that ever had been taught, threw away this idea of hatred, the doctrine of an eye for an eye and a tooth for a tooth and based the universal thought of the propaganda of His Truth upon the blessed tenets, Love God with all your heart and love your brother as yourself.

It was the first time such a religion had ever been thought of. From that beginning which was beautifully depicted in the dream of Nebuchadnezzar as the stone hewn from the mountain without hands, it has been rolling on from that start, on and on, gathering volume and momentum as it goes, until ultimately the beautiful white dove of peace will settle over every nation on the earth, will cover the very heart of every soul, that is on the earth and then when all is complete we can raise our heads and look to God Almighty and thank Him in anthems of praise, then we will have the millennium, have the forever beautiful now.

That is the ultimate of the teachings of Jesus Christ and if we take the nations that have adopted it, we find in the degree that they are practicing this thought of Jesus and His teachings, in that degree they are great, mighty, powerful and are today the leaders of the world in war, in finance, in philosophy, in intelligence, in goodness, and in general, everything that has a tendency to make a people good or great, we see it is greater and more eminently developed in the people who are the followers of Jesus Christ than in all the other people of the world.

Here is a truth which the reader will notice, that a people never raise higher than the estimate, they place upon their own God and this statement that an honest god is the noblest work of man has in it this homely philosophy that we never find a people raised above their estimate of their own deity. Take the religion of Confucius, there is no religion in it, as we understand religion. It is based upon three great principles; first, be loyal to the king; second, loyalty to

your parents; third, be honest. Those are the three principles upon which that great philosophy is taught. There is no thought of morality, no thought of a future state, and no thought that has a tendency to elevate the race, except along the one line of rectitude, to those thoughts I have given you. What is the result? I have read, and doubtless all of you have, that upon days of public execution hundreds and thousands of people are decapitated at one execution. The preachers would go through the crowds with long swords and cut off heads right and left; that is the religion of mortality, you might term it. That is the religion of Confucius, and that is the fruit of that kind of religion.

Take the castes of India, they are not advanced one whit today to what they were three thousand years before the days of Jesus Christ. They are identically upon the same platform, in the same caste, are afraid of the same re-incarnations held down by the same ecclesiastical thought they were then. The idea of us sending to such a people missionaries, while there is no harm in it, yet it does not do them any good. You cannot change them until God Almighty through some other means, opens up the way. It cannot be done under the present system at all. There was not a people in all the world that ever lived that were greater slaves than are the people of India today, with their ecclesiastical castes and the only ray of hope that is possible for that nation, as the historian looks at it today, is the fact that England has control of it and may some time, through sheer force of the sword change it.

The doctrine of Jesus Christ is the most beautiful thing in all the world. He told us some of the fruits of it. You may know My disciples, they have a

mark, wherever you see them, they love one another. That is the basis of his propoganda, it was upon the broad platform of Love. When He was hanging upon the cross and the wicked mob was jeering Him and piercing him with spears, and shouting at Him, you saved others, now save yourself, the Divine Love in His heart looked down and He said, "Father, forgive them for they know not what they do." That same Love goes to all the world and in the degree that we get it, are we more like Christ, we are more in the footsteps of His teaching and will become greater and stronger as we practice along those lines. It is a beautiful thought, a beautiful idea that we have such a beautiful example to follow. I am the way, the truth and the life. There is no other way to reach God except through Jesus Christ. That is the doctrine and the teaching of our church, we believe in Him, we worship Him and we love Him. We love His example. We love His teachings, we love the fruits that He has left behind of His sowing and the harvest to us, places us upon the pinnacle of Love and joy and health and harmony and happiness, as we go on in this universal thought of universal advancement along the lines of Christly knowledge.

We differ from the churches of today in a degree in this that we make literal the promises of our Savior, instead of putting them off to some other time. Jesus Christ has given us the promises and we believe they belong to us, today. Whosoever shall ask of the Father in my name, believing, that shall he receive. We believe His promises, we take them at His word and we ask God in the name of Jesus Christ believing and the signs follow. The signs shall follow those who believe. About the last words our Savior told to His dis-

ciples, just before His ascension, was, take this gospel and preach it to all the world. I have been with you all these years, teaching you, now go ye first to Jerusalem and remain there until I send to you the gift of the Holy Spirit and when it comes, then take this gospel and preach it to all the world and these signs shall follow those who believe. It wasn't that you alone shall have the signs but when you teach the truth and the truth is believed those who believe will bear witness of their faith by having the signs that follow and those signs have followed the believers of Jesus Christ from that day to this. Those signs will follow every believer who believes in the gospel of Jesus Christ. I do not say that those who cannot heal the sick are not believers, in the sense that they who do try to believe, they do believe in the sense, they believe as well as they can, but they are deficient in that godly Christly faith because we have the words of Jesus to that effect. The only evidence we know of a believer is the evidence which He said would be that the signs would follow. I say to you, my friends, today, and I say it to my readers throughout all the world, if you haven't the signs following your belief, then your belief is defective and you should go to God Almighty and ask, through the name of Jesus Christ that you be given wisdom and spiritual understanding that you may have the evidence that God Almighty will witness to your belief, by giving you the signs to follow and in the degree you have this faith and this belief, brighter and brighter, in that degree you become greater and stronger and the time is coming and coming rapidly when the world will be filled with men, godly men and godly women who will heal the sick and perform the miracles as Jesus did because

He said that we should, by and by do the work that he did and even greater because I go to the Father.

We have Love for all the world, our church has nothing but Love for all the world, and we see good only in all and the evil that is apparently around us is not reality, it belongs to what we term carnal mind, is false and unreal, because the only good that is, is God Almighty and His manifestations, that and all that is, is God and God manifest and it is good and we fail to see evil. We only see the good, and God blesses us in our work.

This is an appropriate time that we have here today in this Christian land of looking up to God and thanking Him more and more for the blessed gift of His son, that we have His example, that we have His teachings, that we can follow in the footsteps in which He trod, and go on upward and onward until we shall reach the ultimate of perfection. That is our theory upon the subject of Jesus Christ. We believe, no human personality has any advancement over another, we believe that we, as God's children are all loved by God alike, that if one can heal the sick the other can if they will only learn. We believe if one has power with God the other can have the same, that God Almighty must and can only be reached, through and in the name of Jesus Christ. While we do not say that others do not in a manner, heal the sick, for they do. The sick are healed; the sick are healed by medicine, the sick are healed by hypnotism, by spiritualism and by various means. Take hypnotism, I do not know anything about it and do not want to know, but they do heal the sick in a manner, but that is not the genuine, and they are not the genuine and they cannot heal the sick as those do who practice, along in the direct

line of Jesus Christ and His teaching. There is not a church in all the earth whose students universally are such wonderful healers as are the students of the church known as the Evangelical Christian Science Church, and I attribute this power to the sole fact that everything we do, we do in and through the name of Jesus Christ. It is our bulwark, it is the sheet anchor of our faith, it is the chief stone of the corner upon which we build and if others do not like our way, they do not have to come to us. We have no use for any human personality, we have no thought that a certain person has had God Almighty's truth given to them in advance of anybody else, and to the exclusion of others, because the truth belongs to all, it has been known for all the centuries. This truth, that we teach, is not new, and has not been since the days of Jesus Christ. It has been taught constantly from that day to this. I thought it was well to give this little evidence of our position on this resurrection day of Jesus Christ. We believe that Jesus Christ, after the resurrection, had such a body as we will have in the by and by; it was visible or invisible. It was a spiritualized body and we believe that Jesus Christ came obliterating this thing called death. Man had left the moorings of safety and instead of having eternal life, as first created, he had been sinning and sinning and going down until Jesus came redeeming him and bringing Him back to God. He is our example; we will have just such a body as He had. We will go and be with Him, wherever He is. I have no doubt but that Jesus Christ comes to this earth at times; no more doubt about it than that I exist; I have no more doubt but that the spirits or the spiritualized bodies that have gone hence go wherever they will; travel as thought travels. I think that is what is for us.

Will we have a beautiful heaven over there? Yes. Will we have a beautiful heaven here? Yes. Heaven is wherever you make it. Jesus said, "I go to prepare a place for you." In my Father's house there are many mansions, those mansions are there, also here and they are everywhere wherever God is, there is life and God being omnipresent life is everywhere. Then in the whole universe there is life and Love. We live, move and have our beings in God, created in His image and likeness, we will go everywhere, be everywhere, know everything as God knows and we will know Him as He is, because we will be like Him. This is the beautiful thought of the Christian's life who believes as we believe, there is no more necessity of death than there is in having a bad cold or anything else, but what makes death is this universal thought that there is a time appointed once for man to die, that thought is crushing the earth, it is dragging mankind down and as long as it prevails we will find men going over this hell called death and this will continue until we become stronger. When there are enough of us here, who do not believe in death, that we can change the trend of this universal thought, then we will go towards God, eternal life, we will go onward forever and for aye. Your body will be-

come spiritualized and you will have faith and will not have to die or commit this sin called death to get into the sweet by and by.

The sweet by and by is now, there is no time, for there is no place to measure from, there is nothing but the eternal now, living in the presence of God, living in the present, we are the perfect children of God living in the enjoyment of that which He has, because we are His heirs, and when we raise to the realization of this beautiful thought, this self-satisfying fact not only will we have perfect health, perfect happiness and perfect joy, but we will have the assurance that God is our Father and we are His children and that what He has is ours and belongs to us. That is what we are, we are God's children and Jesus Christ has made the way plain, He has shown us the truth, the truth to eternal life, and let us today, upon this holy day, as we may term it, the day of His resurrection, raise our hearts to God Almighty and thank Him for the gift of His Son that He has come to us and that we have been permitted to learn the lessons which He taught that we will forever go on studying and reaching out, grasping more and more of this eternal truth, until we are perfect, in the knowledge of Infinite Good and Infinite Love.

"How long has the minister been preaching?" whispered the stranger who had wandered into the church and sat down away back. "About thirty years, I believe," replied the other occupant of the pew.

"That being the case," rejoined the stranger, "I guess I'll stay. He must be nearly done."—*Chicago News*.

All goes to show that the Soul in man is not an organ, but it animates and exercises all organs; is not a function but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but is the master of the intellect and the will; is the background of our Being in which they lie.—an immensity not possessed and that cannot be possessed.—*Emerson*.

The Thought Which Heals.

BISHOP OLIVER C. SABIN.

Before the Evangelical Christian Science Church,

Sunday Morning, April 22, 1906.

THE subject of the lecture today is the **THOUGHT WHICH HEALS**. All healing is done by thought or realization through God Almighty's power. The architect who is the builder or founder or creator of the building first has the thought of that building in his mind, then transfers it to the blue print as they term it, and from there it is given to the contractor and practical builder. The creation was first in thought. So it is with the author, the man who writes a book, the whole plan of the book is an operation of the mind and, in confirmation of that thought, he goes on and writes. So it is with the painter. The creation of the picture is in the mind and from the mind it is transferred to the canvas. In all of the affairs of life, thought is the origin. This thought comes from God, it is the origin of all.

The most beautiful thoughts that ever occurred to me, I think, were those during my childhood, promises of the future, of what I intended to do. The realization came to me, many of those thoughts have been realized others will be. It is the man who thinks right, that has the realization of rightness, of perfection, of success.

Some are always thinking and prophesying against themselves, of evil, sickness, sorrow, poverty, distress, inharmonious surroundings, inharmonious friendships. What is the result? Every one of those prognostications comes true, because they have builded along those lines, they have sown that kind of

seed and the reaping of the crop is as sure as that water seeks its level. The only way to live, the only way to progress, is to think right. Think good, think health, think harmony, think happiness, think prosperity, think greatness, think grandeur and nothing but good, for you are God Almighty's child, you are His image and likeness, therefore the earth and its fullness thereof belongs to you. There is nothing too good for you. Acknowledge it, walk into the Garden of Eden, today. Do not wait for the sweet by and bye, it never comes. Think right, and you will get right. Think along the other lines and the opposite is true. The person who is always preparing for evil, preparing for sickness, surely gets sick. He gets what he prepares for. He reaps the crop he sows. Have the robust thought within you that you are the perfect child of a God Almighty, living, moving and having your being in eternal life and eternal health and eternal good. Therefore nothing but good comes near you, or your surroundings, but on the other hand you close your eyes to good in your surroundings and think evil, you will walk in darkness, you will have gone out of the tramway of the sunshine. You are not in tune with infinite thought and you will reap as you sow.

The person that is always preparing for the time when he will come to want, prophesying against himself all the while, sooner or later comes to want. He may die with abundance of money, yet

his mind and heart and thoughts are impoverished. Necessarily money does not make you rich, necessarily the possession of money does not make one happy. It has nothing to do with happiness. It is the mind, it is the thought, it is the realization that all comes from God and that you are His perfect child, that you live move and have your being in this eternal Good, that makes you happy, that makes you feel right and well and gives you freedom. It is the knowledge of the Truth which our Savior said would make you free.

Now in the healing of sickness, or in the overcoming of any of the disorders of so-called inharmonies of life, the key to perfect harmony perfect health is in the thought. Think right. If you are a coward, never thoughtful of Good, are sufficiently unwise as to think against yourself, lay plans by which you may think evil will come against you and you build fabrics against your own happiness, you will get what you sow sure. There is no possible release from it. If I poured a barrel of water out upon this carpet, it would seek its level wherever it is in this room. We do not have to pray to that water to seek its level, not at all. By the inexorable law of gravitation it seeks its level and it finally goes on until it reaches its place in the sea. So it is with us. If we think against ourselves, and lay up plans against ourselves, are fearful of ourselves, without trusting in God, we will get simply what we are afraid of. We will reap as we sow.

Blackstone, the law writer bunches, we might term it, all of the conditions of life into two thoughts, the WANTS and the FEARS of mankind. It is almost exactly correct. We WANT all that is GOOD and we FEAR all that is EVIL. Now, we place it a little stronger. We have all

that is good, we realize it, in our consciousness and we deny all that is evil and say it has nothing to do with us and cannot have suffering, that we live in the good and the evil does not exist and can not touch us. That is a purely scientific thought. It overcomes all in-harmony. Realize that you are in possession of the allness of Good, and that the so-called evil has no part or parcel in you. It is an easy matter, in my teaching that you should understand why these thoughts come to you. God is all, covers all space, fills all space, is omnipresent Life, Good, Love, perfection and you live move and have your being in God and all He has is all yours because you are His heir and you realize that, then you can understand that you have everything and that realization is true and will manifest itself to you and in you. It is the fearful one who does not get it. I think fear downs more people than any other cause. The person that is always fearful, it does not make any difference what he is afraid of, gets what he is afraid of. If it is a certain disease that he is afraid he is going to die with, if he does not get those fears killed he will die with it. I know a woman once whom I heard talking in regard to what she expected to die with. It was some internal malignant thought, which I am not going to name. She was in the enjoyment of perfect health, when she fixed the time she was going to die and within a year of the time came round, the disease was furnished, she passed out within the time she had planned. She had it fixed in her fears for years.

You take a person who says, "I am afraid I am going to be sick," laying up something for somewhere when they get into a hole and get sick. What is the result? Unless those fears are killed

and destroyed, annihilated, that person will get sick. A person might just as well tie a rope around his neck and tie it to a post and then jump out of the window, as to fill his mind with fear as to what he is going to be. It is nothing more or less than deliberate suicide, it is self destruction. Why should the image and likeness of God have diseases? Aren't you His child? Aren't you entitled to freedom? Didn't Jesus Christ say if you knew the Truth it would make you free? Then, why in heaven's name don't you stop and get this Truth and become free?

I am not only talking to this congregation, but I am talking to all the world. This Truth is as certain and sure as that the sun shines, and that God Almighty reigns. There is no dodging it. Then the wise course to pursue is, first think right, second study and fill your mind with proper thoughts, let it saturate you let it take hold of you. I do not say every person can do that on the start. I know it is impossible for you to force your mind to believe, but we have a certain will power and you can refuse to think against yourself. One of my standing requests to all of my students, and my patients, where I have the opportunity to say so, is to never think against yourself. A gentleman came to see me, some few months ago, from the city of San Francisco. The first time he came, he sat down in my room and was weeping half the time or more. He did not have power to control his mind, apparently. His thoughts had become nervous and the thoughts of nervousness was going to kill him, which caused him to be unmanned, speaking from the ordinary standpoint. In a few months, he became made over, strong, vigorous and healthy, and he left for San Francisco, a perfectly well man. I heard from him

since the earthquake, he came out all well, his body and mind is well, and while he probably lost heavily, yet he has that realizing truth within him now that "God is my strength and my power to stand up," and he is thanking God Almighty that it is no worse.

The mind can be made up strong, by proper study and proper education. Sometimes it comes slowly, but you can refuse to think against yourself. You can refuse to do that.

Cardinal Richelieu to the little page, whom he was sending forth upon his mission, promised everything, if he succeeded, and the child said, "Father, yet suppose I fail." The old cardinal, as Barrett's portrayal showed, raised himself up from his apparent condition of decrepitude to a strong mighty man, and in the vigorous tones of his great eloquence, enunciated the great principle that "In the bright lexicon of youth there is no such word as fail," and there is no such word as fail. Why? You are God Almighty's child. He sent you forth upon His mission, your mission, scatter forth the doctrine of Love and the doctrine of uplifting your fellows around you. That is your mission and the reward is everything that human thought can imagine. That is fine and beautiful, all belongs to you and in this bright lexicon of youth, there is no such word as fail, there can be none. Do your part and God Almighty's promises are certain they will be realized and you will enjoy their perfect fruition.

There is one thought which I may have time to touch upon a moment, that I want to condemn as I pass along. That is the thought of a future punishment. All that is, is good. God is all and God is Good, and there is no opposite. All is perfect harmony, perfect Life, perfect Love and these seeming evils that have

a tendency to cast you down along this so-called material thought are but the claims of so-called carnal mind. It is darkness, it is the will-o-the-wisp, it is nothing, but it must be destroyed by the light of Truth, or else the error you believe in will destroy you. God Almighty is good, and He loves you and He has nothing but love for you and He knows nothing but Good and Love, for God is Love, therefore He has prepared no hell, He has prepared no devil to punish you. Your own hell and devil are in your own creation. They are in your own mind, in your one thought, you may term it. This thought that God is the creator of evil, recognizes evil, is the thought that is destroying the world, today. It does more harm than all of the other thoughts. It is the father and mother of every crime, it is the father and mother of every iniquity. You can take the world's history from the earliest records that we have and you will never find a people raising higher than their estimate of their God. Take a people who believe God is vindictive—that He is just, as they term it, in the sense that He will put you in fire and burn you forever for a few sins you can commit here in seventy years. What kind of Christians are they? God save me from ever falling into their hands, because they cannot be any higher than their thought. Their estimate is no stronger than they make it themselves. The person who can imagine that God, his Father would do such a thing as that, would burn you at the stake unless restrained by virtue of the law. It is the same thought, that is the cause of all the martyrs' persecutions, crimes, iniquities, but as the world gradually throws it off, as they are, and the belief in good becomes broader and broader it becomes more civilized and the world

advances, the inquisitions are thrown aside, the burning at the stakes is not heard of because we come into the realization of God and we are like Him. We are like just what measure we put upon our God. Never has there been an exception, in all the history of all the world of people who were not like the God they measured.

The Mohammedan people of today, who believe in the thought that Mohammed saw the sword in the sun and by the sword you conquer. If you do not bow the knee to Mohammed, their rule is you must be cut down. What is the result of that thought? Look at them throughout the broad expanse of the world, nearly as many if not quite as there are followers of Jesus Christ. There is not a people on the face of the earth today that they are not a curse to cruel, vindictive, heartless, worthless creatures that are an encumbrance to the earth. Constantinople seems to be the culmination of its perfection, and the old saying, "If Gabriel should fly across Constantinople, he would want to hold his nose as he went over."

So it is with every religion that is taught by man. All people are measured by the measure they have of their deity. There is no exception and can be none. Therefore, my friends, in conclusion, permit me to say, think right, think life, think good, think that everything good belongs to you and love God and love your brother as yourself. Follow along those lines and you will never be sick, you will never be filled with sorrow, poverty will never rap at your door, but that eternal and beautiful harmony from the throne of God will surround you and you will rejoice forever and forever in the knowledge of the Truth which makes you free.

Commit Thy Ways Unto the Lord.

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church,

Sunday Morning, April 29, 1906.

THERE are two general ways in which one can obtain information. The first, and the simplest thought, is what we see or feel, or hear, or taste, through what we term the five senses; the second and more reliable source is, what we obtain through our intelligence, which comes to us from tradition and history and what we are told by others. We know as thoroughly well that George Washington lived and was the father of his country, a leader of his people and almost a savior of the freedom of this country, as if we saw him before us. We know that he lived, we know his history: We know that Napoleon Bonaparte, raised almost from nothingness, won his way by his superior ability, until he stood first and foremost among the great captains of the world. We know this from history. We know it better than if we knew him by sight, because sight, sometimes, is defective. And so it is with every other fact, subject of illustration.

This Truth which heals, this realization as we term it, this understanding, comes to us from the divine mind as enunciated by Jesus Christ. It is perfectly simple. We know that Jesus Christ lived, as well as we know that Julius Cæsar lived. We know it just as well as we know that the president of the United States lived and is living. The testimony is absolutely undeniable, and the history that he has left us of His works and of this so-called "Truth

which makes us free," is as plain and as unmistakable as anything can be made. The trouble with myself, and with a great many of my students, oceans of them, has been that we have been looking to find something that is not. We know, absolutely, whether we love God Almighty; we know, absolutely, whether we love our neighbor; we know, absolutely, whether we are trying to square our lives along those lines. We know these things. We know what the promises are, "Whatsoever ye shall ask in My name, believing, that you shall receive." That is the promise. "Commit thy ways unto the Lord and trust and He will bring to pass," is a command.

The trouble, which I want to point out and show the remedy for today in this closing lecture of this series, is to show the perfect simplicity of this Truth which heals. You have been taught that you are the children of God, created in His image and likeness, living, moving and having your being in Him. You have been taught that God is spirit, that God is Good, universal life, omnipresent, filling all space throughout the entire universe, worlds without end, God Almighty. Life is there, God Almighty, Good is there, God Almighty. Love is there, and everywhere you live in it, and you cannot get out of it. Being the image and likeness of God, it is for you to say, "I will" or "I will not."

You are responsible for the choice you make, you will reap the crop according to the seed you sow. You know

whether you believe this, you know whether you believe that God Almighty is universal omnipresent spirit, good, that covers everything, fills all space, you know whether you believe it. Some will say, "Yes, I believe it, I, intellectually understand it, but I haven't the witness in my heart." That is what holds the world away, they are looking for something which they will never get. You do not get this witness inside of you until you understand the simple truth which is all there is to know, and when you understand that, then you are filled, inside, as we term it, with rejoicing and happiness to know that the Truth of God is so very simple. There isn't something beyond, there isn't something to be uncovered. The plain Truth is, "Do you believe it?" If you do, hold up your head and thank God that He has given you the knowledge of the Truth, for that is the Truth which makes you free. Do not be looking for something way off, some supernatural manifestation which never comes. It doesn't come that way, but when you know the Truth and its realization comes into your consciousness, that this realization is all, then you are happy, then you rejoice, for that is the Truth that makes you free; that is the Truth that heals the sick, that is the Truth that demonstrates over every inharmony in life; that is the Truth that makes you the master, the Truth that disentralls you, and redeems you from slavery, from the slavery of fear, fear of sickness, of sorrow, of sin, of poverty, of death, because when you understand this to be the Truth and the only Truth, then you lift your eyes to God and thank Him, and you are happy.

There is where the manifestation comes. You know whether you believe. Nobody else can tell whether you believe this or not. It is not within my power

to tell you whether you have the realization or not. The realization of the Truth that makes you free is for you to know. If you believe that God is omnipresent spirit omnipresent Love, omnipresent Life, and that you live, move and have your being in Him, that is the Truth that makes you free. Therefore don't be watching and hanging around for something else, but let that glorious thought of the allness of Good, come down into your consciousness and thank God that you know it, go on and practice your science, demonstrate it and then you will be happy.

Our Savior told His disciples in his last orders, when He commanded them to go into all the world and preach the gospel, that certain signs should follow those who believed. Among other things they would do what we are doing. In other words, they became masters; it made them free and you can demonstrate as well now as they could nineteen hundred years ago. The promise is for the believer, not for the one who preached. It is for the one who believes. You can always know whether you are a believer by the signs that follow. If you go to God and ask Him for a demonstration, and get a failure, go back into yourself and say, "Do I believe that God Almighty is universal, Omnipresent Good, Life Spirit? Do I believe that I am His image and likeness, living, moving and having my being in Him?" Refresh your mind along those things and affirm more and more and more strongly, that you do have these thoughts. Then go and demonstrate again. "Ask what you will, in My name, believing," is the command. You have to be a believer, and upon that, hinges your success or your prosperity in this entire work. But you do not have to believe something that isn't for you to get.

I want to impress this idea, not only upon the minds of my audience here, but upon my readers everywhere. Do not wait for something that you will never get, that will never come; for something that does not exist. The witness of the spirit, the rejoicing, the unfoldment in your better and inner self, comes after you know the Truth and rejoice in the possession of that knowledge. Jesus Christ says, "You shall know the Truth," you have to know it, and when you know it, you have the blessing. The knowledge is simple, it is for you to believe it.

Another teaching included in this series of lectures, is how to pray. I want to impress a lesson that I have taught you during this course: When you pray, pray with simplicity, pray with the understanding that you know, pray with the knowledge that God will give you all you ask for, if you ask believing. Let your prayer be firm and let your understanding be exact. Ask with the command of a master, not the plea of a crouching, cringing slave. God Almighty gave you power and dominion, you have it. He made you His heir, and you are His heir. Affirm "I am that I am. I know it is mine, it is given me by the Father and I accept of it, and thank Him for it. It is mine, and I have this power as Jesus had to denounce sin, to denounce error, to destroy it by such denunciation.

Let me urge you to pray more and more, for the power to speak the word. The time must come and does come faster and faster, when we all must heal by the spoken word, as Jesus did. We must heal by command.

Peter and John were going up to the temple. The poor beggar asked them for alms, and Peter said, "Silver and gold have I none; but such as I have I

give thee: In the name of Jesus Christ of Nazareth, rise up and walk."

Speak the word of Truth that makes you free. It is the word of Truth that heals, it is the word of Truth that conquers. We can do the same as Peter did, or as our Savior did, because He said so. Then do not be a coward, exert yourself, speak the word and the healing will be instantaneous. I have been able to speak the word hundreds of times and perhaps, thousands, and never in one instance was there a failure of an instantaneous healing. The power must come when we can speak the word, and I, with you, am praying for the time when God Almighty will give us the power complete, will disenthral us from cowardice and make us strong and perfect, so that we can speak the word of Truth to error wherever we find it.

When that time comes, and we become thus able, all of us, you can look up into the skies, for God Almighty's reign will have set in among the children of men, error will be destroyed, death shall be no more, then we shall enter into that sweet term known as the millennium. We will be God-like, because we will all love Him, and we will be like Him. But, we must work, work, work. We cannot obtain this Truth by simply coming to these lectures a few times, and listening and then going away and letting the frivolities of life take possession of you. Some of you may want to go out and play at a card party, to raise money for this or that purpose. That belongs to the world. If you neglect your duties, neglect your studies, you never succeed. Such people are sowing to the whirlwind and they will reap the storm.

You must have an eye single to the work of God Almighty. Your mind

must be pure, you must be trained, along the thoughts of love. Study, and, by and bye, you will be a giant, will be a master, and then the cohorts of evil, so-called, cannot have any power over you, not a particle. I say to all, study, read practice, and keep at it, and God will bless you with perfect understanding.

Your duty also, is to preach this gospel, give it to the world. The world is dying for the want of it. Thousands and millions and thousands of millions are passing on through this channel of evil of belief in materiality, sorrow, death, want, all for the lack of the knowledge which makes them free.

Your duty, as our Savior told you, is to preach the gospel, to heal the sick, to go forth, and preach it in every way you can, and unless you do, you will reap as you sow. It isn't for me to give you pleasant words and beautiful thoughts, causing you to think you can live a life of worldliness and be immune from the punishment that such a life will bring, for, as sure as God reigns, you will reap as you sow. There is no dodging it. If you sow to the world, you reap the crop. Sow the seeds of righteousness, throw out the lifeline to your brothers and sisters wherever they may be, and God's cornucopia of plenty, happiness and joy will be emptied upon your heads and you will rejoice in the fullness of all perfection. If you do not, wherever there is an opportunity throw out the word, give out, give the blessing, wherever you can. Wherever you can have an opportunity to give the cup of cold water to God's little ones, do it, not because we are a coward and afraid of something hereafter, but do it because it is the right thing to do. Confucius said, "Do right because it is the right thing to do, not for the reason that you have some ulterior object to gain, but be-

cause you desire to do right, and it is the right thing to do. That, in our religion with men, is the rule to follow. Do not do right, thinking "if I do I will be blest here or there," but do it because you love to do right and the blessings will follow, as the water seeks the level of the sea.

In this course of lectures, even if they have been somewhat desultory, I have endeavored to give you the outline of this thought. It is very simple. If told in any language, it would be the same. If you take two and two and add them, they make four in any language and in all languages. The whole science of this healing and of this demonstrating along God Almighty's lines, can be written upon the page of one book, and a short page at that. There is nothing intricate, nothing difficult to understand. All is plain and simple, love God and love your fellow is the basis upon which you work, that is the creed of your church, no entanglement with any other thought. Love is the only power. Love is the only weapon which impels your life. Love lies at the bottom of your every act. Let Love alone be your leader and you will be invincible, because God Almighty is Love and that is the only power.

Now, remember this, throw away these hobgoblins of misery, "you can do it but I can't" they tell me, that is absurd. You can, and let me give as one of my parting words of advice, always deny that there ever was any such word as "can't." If there is anything that fills me full of righteous indignation more than another that I now think of, it is when my students come to me and say, they can't. Now, look what a silly thought that is. Who is it that says "can't." It is God Almighty's child. He that is given power and dominion, He

that is the image and likeness of God, He that has the power of God within him, who deliberately puts a mental rope around his neck, ties it to a post, and jumps out of the window of thought and says, "I can't." It is mental suicide, that is all there is in it—just as sure mental suicide as if a man should physically hang himself. There is no dodging it, there is no exception. You can do anything if you so think, then be brave. Mark you, it is the coward that fails and only the coward.

Know who you are, know your rights, stick to your charter; command, seek, ask and knock. You ask through the five senses, you seek through the subconscious mind and you demand, or knock, through the mind of Infinite Love, which belongs to you. You are no longer a suppliant, but knock, "It is mine, I have it," not that I will have it, but "I have it." It is mine and I thank God, my Father, for it. This power and this dominion are mine and I thank God for it, and God does give me wisdom and spiritual understanding and teaches me to use it, to the uttermost. That is your prayer and then you will be mighty, you will be strong and you will grow and, in the degree that you use and practice these lessons, in that degree you will come to the kingdom of eternal knowledge and eternal good. Now, don't commit suicide any longer by saying, "I can't." Never say, "I can't."

Never give reality to error, is another thought which I want to impress upon you. The world is filled with so-called error. If we look at it and say, "yes," we see it with our physical eyes, and it looks appalling to us, if we make it real, but know that God is good and that seeming reality is a lie, and untrue, and make that realization and God Almighty's power wipes it from the face

of the earth, and we see it no longer.

Now, these are the thoughts that should make you strong and vigorous, and every thought I have expressed, I want you to put into your heart. Look to God Almighty for results and they will come.

One other thought and then I will close. Do not try to do God's part of this work. The trouble with a great many people is that they are always trying to do God's part of the work. Jesus says, "Ask whatsoever you will in my name, and it shall be given unto you." We are told to commit our ways unto the Lord and then trust, and He will bring it to pass. But the majority of people ask God for something and then they stop praying and commence to watch and want to know whether God is going to do what He had agreed to. At other times, when they are praying, they pray with such intensity of their own selves, that by their own selves they expect to do the healing.

I remember one time I was treating a woman. It was the most pronounced case of like character that ever occurred in my experience. When I had finished treating her, my finger nails had almost gone through the skin on my hands, I had prayed with such tension. I worked with such earnestness and perfect determination that she should get well, that it left great dents in my hands. I do not know that the prayer did anything else. The woman did not show any symptom of being healed, not a particle so far as I could see, and I got away and I was thinking over it, when I saw where I had made my fatal error. I had been so determined in my thought, that the woman should be healed that I had thrown my whole power and life into the treatment, which was all error. I was attempting to do God's part of it.

All you have to do is to ask, commit your ways unto the Lord and trust and do not go around trying to do it yourself. Know that God's promises are true, take His promises, trust in them and go on and do your work. When I treat a case now, I simply make my treatment. I ask God knowing that He has promised us so and so and I make my affirmations that I have what He has promised, that it is mine, and I go on about my business, and when I have treated that case it goes out of my mind. I do not think of it any more until the time comes to treat it again, if ever that is. Commit your ways unto the Lord and trust; do

not go around watching, peeking through the door to see if God is going to do his part. Those who do are the ones who fail, who make a reality of the devil that is in the house called disease. Destroy the thought by God Almighty's power, know that God will do the work, ask and go on about your work, God will do His.

Now, my friends, I trust that these lectures, wherever they may go, will be the means of bringing thousands and millions of people to the knowledge of this glorious, Godly Truth, and that wherever they may go they will be a benediction to all who read and all who hear.

Easter Prayer.

BISHOP OLIVER C. SABIN.

We thank Thee, our Father, for this beautiful Easter morning and that we are permitted to live in this land of civilized teachings of Thy Son, Jesus Christ, and that the philosophy He enunciated is the dominating thought on this grand and great day. We thank Thee that from this great center of intelligence and freedom, that the truth does radiate to the uttermost parts of the earth and that through our influence we are preaching the gospel to all the world, teaching them this beautiful Truth, the truth that Love is all, that Love of God and Love of our fellow makes the foundation stones the great bedrock upon which we build our church, and that from this center the whole world must be led.

God Almighty, we thank Thee that we are enabled to hear of Thy work from the benighted lands of the Orient to the

way far off southern coast of Africa and from the flowery country of Japan; we thank Thee that this Truth does go forth from this center and is doing a mighty work for good. Oh God, we thank Thee, that Thou hast permitted us to join in this work and to be permanent in this good work. Strengthen and broaden our minds, give us more power, fill our hearts with perfect Love, let Love alone be the dominating thought that goes out from us and do Thou, Father, give us wisdom and spiritual understanding, teach us what to do and let nothing but God Almighty love come into our hearts Drive out all fear from us and make us know that from Thee, our Father, comes every good and perfect gift. We raise our hands to Thee now in the name of Jesus Christ, thanking Thee and praising Thee for all these beautiful things, in and through His name. Amen.

Trust God.

MARTHA E. VAN VOAST.

Before the Evangelical Christian Science Church,
Sunday Evening, April 1, 1906.

PROVERBS 3d chapter, 5th and 6th verses, "*Trust in the Lord with all thy heart and lean not on thine own understanding; in all thy ways acknowledge Him and He shall direct thy path.*"

AFTER one has been taught for years that he must reach success, or the opposite of it, by his own effort; that the material being must bring this success to himself, the result that we have in the business world today is the logical result—every man for himself, cheat whom you can. Even unto this business world the New Thought is creeping, and occasionally we hear of a beautiful act, proving that this Truth is a good thing there.

Is it any wonder that this trusting in God is such a hard thing for a being trained so long in leaning on his own understanding. Try as he may, it comes slowly. Some are born with this trust in God as a part of their character, and to them is the gift of demonstrating this Truth to those whose environments have led the other way. Many of us know of people, and some of us are so fortunate as to know people, who trust literally. I was told of a woman who attended these meetings, when they were in the old hall, who obeyed this leading and who trusted perfectly. She was awakened one morning between three and four o'clock, dressed herself, got her basket and filled it from her supplies, and went out into the dark,

following this voice, and was led to where she heard a man asking God for bread. He and his family were starving, both of these people loving and trusting God. If that voice had come to us, would we have obeyed implicitly, as she did, or would we have turned over in our beds, tucked the covers around us more comfortably and said to ourselves to use "common-sense or judgment?" Would we not have reasoned, if this man had sown, thus and so, he would not have been in this hard place, plainly it is a just reaping, "give wisely, not indiscriminately," "charity begins at home," and so on? Doubtless you know some of the arguments.

I once heard a Presbyterian minister say that if you trusted and obeyed this spirit of Truth it would always stay with you, and if you disobeyed, it left you for a time, until your hour of need, that when you called for help, then it came again, and so on, until you did obey. As we say in healing, isn't it, what ye ask believing that ye shall receive? If you believe God has power to heal, that He is all powerful, that it is His desire that you have perfect health, and you are at fault if you do not accept perfect health, isn't that trusting or believing and taking Him at His word?

To trust God does not mean, as some people seem to think, that you just ask God for a thing you want, and sit down

idly and wait for it to come. We have to do considerable before we are ready, before we are in the place to ask. If thy brother has aught against thee, first lay down thy offering and go and be reconciled to thy brother. That implies that you come with an offering to God, of your substance, of that which He has given thee, second thy brother, if he hath aught against thee; there must be perfect love in our consciousness for every human being before we can be in the condition for asking. If we have this perfect love for our brother, there isn't much chance for indolence, so many need our thoughts, our prayers, if we follow the example of Our Divine Teacher. What was His life, but one of ministration, of relief to suffering humanity?

How many people today are saying, "I will take your treatment so long a time," and all the time saying, "It isn't for me," and when a few days or weeks are over, they stop, saying, "It may do for some people, but not for me." In many cases the mental condition of the patient has to be entirely changed. The dear Father can do this, but it takes time. The fears of some people are so intense that it takes weeks to make an impression on their subconscious minds. These fears are an utter lack of Love for perfect Love casteth out fear, and there can be no trust where there is not perfect Love. These fears must be dispelled through the Divine Mind, and then the patient can receive help through their love of Christ, or faith.

When a person comes to you saying, "I know I have health, I know God gives it to me, it is mine, and I want it manifest," the recovery with that patient is absolutely certain, no matter what the disease is, because he is in the position to accept.

I have been asked many times, "How

can I trust?" It was only Friday night, that some one said to me, "How can I trust. I am trying to trust, why is it that I do not get this complete and perfect answer you talk about?" I have very great sympathy, because it has been but a short time since I was there. To trust God implicitly isn't so easy unless you fill yourself completely full of love. Now, to love God seems very simple, when you say it, but when you bring that love to all good, into your every day life, into every minute of your life, it isn't such a little thing by any means, but a complete turning about and doing things differently from the way in which you have been accustomed to do them.

What is it to love God? He is all Good, He is absolute Love, He is spirit, He is Life. That means all Life, omnipresent life, Love, spirit, Good. Loving God with all your heart, there is no place in your consciousness for fear. What is doubt? Isn't it fear? If you love God, with all your heart, there is no doubt or fear in your mind, in your consciousness, and when you ask for a thing, then you absolutely know that you have it.

If you know that you have it, you pay no further attention to it, but go on about your work. What is the work of the child of God? I do not think there is any work in the world in which there is not a chance for one human being to bring brightness, happiness, joy, to another being, and that is the perfect work isn't it? I told the little ones, this morning, that there never was a place in our lives that we could not go to the Testament and find, in the life of Our Teacher, Jesus Christ, the perfect example, or exact truth that would show us exactly that which was right; that we were never to look to a human being, but to the Divine Teacher. We have Him as our perfect

example, and, if we take it so, then our lives have to be filled with ministrations, with doing for others, relieving others' sufferings. If we have the Higher Truth it can only mean to us that we are farther advanced in the knowledge and that we must give it to those, our brothers and sisters, who are not so far advanced. They are all God's children, and He loves them all, and we love them all. If we do, then there isn't anything but Love in our consciousness, for God or our brother. If we ask the Father to give us that which is good, with this love, we will never doubt that the thing that comes to us but is good for, if we keep asking for the good, knowing that we have it, we must accept what God has sent and it will be good for us.

If we are filled with this love of God, there is not a moment in our lives or in our consciousness that we cannot receive our lesson, that we are not being lifted, educated, the Divineness, being unfolded and lifted up. Every experience in our lives will be one step higher, bringing us into that absolute knowing of the goodness of God, taking it in our little experiences.

My first few steps were, to me, very wonderful. I had made my little attempt to live to the Truth; all that I possessed went out, everything was knocked from under my feet, and I had to stand alone. I made as perfect a stand as I could because I believed I had the Truth that Jesus taught, and I was going to hold on to it, whatever came. I never shall forget my going to market with a little fifty-cent piece that had to tide me over a long three or four days. I went asking, I talked to the Father as though He was right with me, and I said "You know my needs, and you are going to help me, and I have all and I know it." I returned from that marketing, laid out

my purchases on the table and had a praise meeting right there. I had learned something—that God did help me. That was my first trusting, absolutely, that God would help me financially. He comes to us through our experiences, through our environments and leads us step by step.

One of my last steps was the taking on of the financial. I accepted my good health, I accepted the love of God, easily. I accepted of all good, but it was a very hard thing for me to be able to say that I had all and believe it. I have gone along the street thinking, "Yes, I know this is all mine, I know it." But where was it? I could not manifest and the fault was mine, and I begun to understand that I lacked, and so the Father took those things away from me that I might understand what I lacked and I learned that I did not absolutely trust Him, that I did not simply "know that I had it, and go on after that trusting absolutely in my consciousness that I did have it."

The first two weeks in the past month were the happiest that I have ever spent in a great many years. I wanted to pay a bill and the voice speaking to me, as I was going up the steps, said "Didn't you ask God to pay this bill, why don't you let Him pay it," and I paid it and had not a cent left. I went out and I laughed, and I said, "Now, I wonder how this will come out, but I know God is going to take care of me, I know He does, He says He will and I know He will, I will not think about it" and from that time forth, it was very singular just God taking care of me, and I had more praise services all by myself in that two weeks than I have had in many days, for I recognized the wonderful God. How perfect! If you will only trust Him that He takes care of you! If

the sparrows cannot fall without His notice, if the very hairs of our head are numbered, will He not take care of us in every way, won't He supply every one, if we ask, trusting?

I wanted His help in another way, I wanted to write something, I said, "Father, I want your help, I am Divine Mind, use me" and it did not come. I said, "What is lacking? Well, I will go and do something else, I will try and do a kindness for somebody else." I did, I came back, and I could not write fast enough, the prayer was answered. I think if we will try to remember somebody else, let the Father use us in giving out of the bountiful love He gives us that it is a pretty good way to get an answer to prayer.

This absolute knowing; that is all the trust is, I think, sometimes it is simply a matter of education. We have been educated so long to think it is ourselves, our own efforts. The scientist changes that just this much, that it is our own effort our own knowledge, our own right, thinking, it is the knowing of this wonderful God, knowing Him in every way of life, and trusting Him implicitly, that brings us the knowledge. We have had a few experiences along this line and our prayers have been perfectly answered. We have gotten beyond trusting, and we know. It has become knowledge.

When we have all been in the Truth as long as Bishop Sabin, we will have the same knowledge. He used to irritate me by his knowing; it irritated me. I said, "I know, too," and yet I did not know in the same way, because he had the many experiences which strengthened that belief until it became, "I know." There was no part of trust in it, he knew it. You are demonstrating it every day, it becomes "I know," after you have

treated case after case and they respond. It isn't any more a matter of trusting but it is a matter of knowledge. You simply say, "I know," and, if conditions are right, you do know, and so it is with this trusting God. It is a thing which each one of us has to study. I do not like that word "study," we do not get the right idea from it. It is our constantly thinking about it and trying to do it, that succeeds.

At the first attempt you make to play a scale on the piano, you will not correctly do it, but if you keep at it long enough, you will do it perfectly. So it is with this, it requires constant practice, constant praying and asking God to help you. With God's help you get it very quickly because it is coming to Him in love and trust and the "I know" follows as the perfect demonstration.

If this truth stood for nothing else but just that one thing of accepting the universal protection of Almighty God, how beautiful it would be! But that is only one of the beautiful things we will learn as we demonstrate day, after day, and learn that it fills every want; that there is not a thing that it does not answer. One of the most beautiful things is this one thing that I want to speak of. A few Sundays ago, a lady came in here, and said, "This book, I took it home, I have brought it back, I did not find in it that I was looking for." How many, many people we find who are looking. I looked for a great many years, I read hundreds and hundreds of books, looking, looking, I did not know what I was looking for. I was just looking for "something." I was forever dissatisfied, never found the thing I wanted; but that, I am glad to tell you, is now past, that everlasting restlessness is gone, I have found what I was seeking for, and now, when I see others

seeking, I know just what they are seeking for. The Divine must come back to its own, there is no peace, nor happiness, nor rest until it does. The search goes on and on until the human being gets back to the Divine, to his own.

God put into us this divine, this breath of life, we have to live to it, if we want happiness. We have to go on with this search, there is never any peace, never any happiness, never any joy until we come back, and the more quickly you come, the happier you will be. It shall be my prayer, every day of my life, for words that I may tell these dear people the Truth they want, and they will never find it outside of Jesus Christ. It is there just there, that is the Truth, the thing they want to satisfy the longings of the divine in them. "I am the Way, the Truth and the Life." I am sure, entirely sure of it, from my long weary search and I never see one searching that I do not want to speak of it, because I want that one to have this same happiness, the same peace, that I know. It does bring

heaven right here, it brings it into our hearts, right now, and we have not to search any more. The only anxiety that ever crosses my mind is my desire to help others, my desire to tell others of this beautiful Truth and the desire for language to express it; I know the Father will give it, because He hears and answers prayer.

When we trust God implicitly, we use every opportunity knowing that God has given it for something. We do not need to know what, but we just use that opportunity to the very best of our knowledge and God will take care of it. We have done our part and we go to the next—no looking forward, no looking backward, just the one day, one thing at a time. I do not believe, on the face of the earth, that there ever were people any happier than the Evangelical Christian Scientists because they realize the perfect truth, and they are happier for it, they are working every minute knowing that the work is for the Father, and the result is peace.

Scott's Object Lesson.

Sir Walter Scott, while crossing one of the lakes in Scotland, noticed that on one of the boatman's oars was written the word "Faith" and on the other, "Works." He asked what it meant. For answer the old man laid hold of the oar "Faith" and beat vigorously upon the water; the boat went round and round. Then he let that oar alone and used the other, "Works." The boat still went round. Then he rowed with both "Faith" and "Works" and the boat went straight forward.—*Ram's Horn*.

An English rector preached a severe sermon on the eternal fate of the wicked, and afterward sought to "improve" the lesson by personal admonition. Meeting one day an old woman who was noted for her gossiping disposition, he said to her: "I hope my sermon has borne fruit in your mind. You heard what I said about that place where there shall be wailing and gnashing of teeth?"

"Well, as to that," answered the dame, "if I 'as anything to say, it be this—let them gnash their teeth as 'as 'em—I ain't!"—*Youth's Companion*.

The Power of Christian Thought.

DR. JOHN D. MILES.

FEW readers are aware of the power of the Science of Christian thought, or the supremacy of Spirit. The foundation on which our Redeemer built His beautiful religion of Love. Our Savior said to His disciples, "*Go ye into all the world! * * * Heal the sick and preach the gospel to the poor * * * Love thy neighbor as thyself!*"

From Genesis to Revelation, the Scriptures are full of accounts of the power and influence of Mind over matter. Remember that as we cease to worship materially we worship spiritually, "The true worshippers shall worship the Father in Spirit and in Truth."

Divine Science teaches that it is our ignorance of God the Divine Principle, that produces a belief of discord or in-harmony, while a correct understanding of spirit restores equanimity and harmony. Then we should endeavor to know God. This is Wisdom. "The wise shall inherit glory," Seek ye the Good for the sake of Good. To know God is to know thyself and to know thyself is to know thy neighbor.

Study thought force, be wise, never permit yourself to think evil of anyone. Let your mind dwell upon those things that you want to see manifested. Be firm in spiritual strength that you may resist all that is unlike God.

Divine mind is all and governs all.

And man should reflect or manifest God's government in every thought, God gave to man power and dominion, do we use this divine power (talent) as God intended we should, or are we like the unworthy servant who digged in the earth and hid his lord's money, Matthew, 25-18. God the Father, created this beautiful world and all that is in it, then He created man in His own image and likeness and breathed the breath of Life (Spirit) into him and he (man) became a living soul with power and dominion, being a free agent we can use this power either for good or for evil purposes. We should remember that as we sow we shall reap, we have no right to idle away our time. "The harvest truly is plentiful, but the laborers are few." Thousands and thousands of God's children are ready and longing for spiritual help and would gladly welcome, receive and accept the Truth, if presented in a brotherly spirit. If you have the realization of God's love, you know the science of Christian Thought, this is a Divine Talent, don't hide it, go to work in the Lord's vineyard, unchain the Truth, preach the gospel of Love to all the world and heal the sick.

"There is no death! The stars go down

To rise upon some fairer shore;
And bright in heaven's jeweled crown
They shine forevermore."

Washington News Letter

PUBLISHED MONTHLY.

1329 M Street Northwest, Washington, D. C.,
U. S. A.

OLIVER C. SABIN, *Editor.*

ALONZO B. EATON - - - *Associate Editor.*

OLIVER C. SABIN, JR., - - *Business Manager.*

Entered at the Post-Office at Washington, D. C., as second-class mail matter.

SUBSCRIPTION RATES:

Single copy, one year	\$1.00
Eleven copies, one year	10.00
United States and Canada	1.00
Europe, Asia, South America—in those countries in the Postal Union	1.26
Oriental Asia, with postage additional	1.00

SINGLE COPY RATES:

One copy10
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Unchain the Truth.

By the time this paper reaches our readers our year's work for the church will have been ended, and the vacation for July and August commenced. The next meeting in the church will be on the first Sunday in September, when we shall hope to see a larger number of our friends on hand ready to begin the new year.

During the vacation, each worker must know that his duty is to continue to spread this Truth, cast out the lifeline to as many sinking and perishing souls as possible. Remember, it is not only your pleasure, but it is your duty to preach this gospel, send it forth, broadcast it in every way possible and continue wherever opportunity affords to give out the Truth. Our church is the only New Thought church which takes the teachings of Jesus Christ as its model. Other churches take this or that human personality as their leader. We have no leader but Jesus Christ through Whom we approach the Father and from Whom we receive every good and perfect gift.

Those of our patients, and those who wish to be treated, can write to Washington, the same as though we were here all the time. Our son, Oliver C. Sabin, Jr., will be in charge of the office in Washington with a goodly corps of healers here who will not go away. Eight healers will go with our party to Maine. All letters received here will be forwarded to me there, for perfect answer, but the treatments will be commenced immediately on receipt of the letter here, so that none will suffer because of our going away. Any who prefer to write

directly to Maine will have the benefit of the healers there first. It will take about a day's difference, except telegraphic cases and they will be repeated.

have a very fine class in Maine, during the Chautauqua lectures of July. I hope and trust that this may prove true and enable us to do good as that is our aim and object.

It looks as though we were going to

Lovingly yours,

Oliver E. Sabier

Bishop.

TREATMENT.

God Almighty blesses us in all our efforts to unchain the Truth. He sends forth the words that we have been teaching, to all the world, and makes them go forth as beacon lights, redeeming the world from sorrow, from want, from death. God Almighty blesses us and makes us strong in this work, fills us with righteousness and with holiness, with wisdom and spiritual understanding; and it is from Him and through Him that we receive all and all does come to us from the Father in response to our prayers in the name of Jesus Christ, our Savior.

We thank Thee, oh, God, our Father, that Thou hast vouchsafed to us the knowledge that makes us free. We thank Thee for the blessed Truth which makes us free, which is for the destruction of all so-called evil, the emancipation of man. Oh God Thou dost make us stronger and stronger, building us up more and more, making us giants in the knowledge of the Truth. Thou dost fill our pathway with the sunshine of per-

fect love, and enable us, through Thy power and Thy love, to go out and sow the seed Truth, bringing in the lost ones so that all shall come back to the knowledge of the Truth.

God Almighty hastens the day when error shall be destroyed completely, when there shall be no thought of evil, no thought of inharmony, when all will be Love, all will be Good in the kingdom of universal harmony and the kingdom of universal life.

Father we thank Thee for these things, and that Thou dost hasten the day when we shall be free, Thou dost make the way broader and deeper and greater and give us more and more proficiency and make us more powerful in the scattering of the Truth, the preaching of the gospel and the signs that do follow those who believe. We thank Thee, our Father, for all this in and through the name of Jesus Christ, our Savior. Amen.



MRS. MARY C. SABIN

The Christian's Work.

Mrs. MARY C. SABIN.

If one stops to consider the magnitude of the Christian's work, the necessity which impels it, the crying need of its munificent results, they cannot wonder why this work seems so imperative to us who are in the field. We see on the right hand and on the left, humanity suffering from sin, sickness, poverty, death, everywhere, all the result of the belief in the reality of evil and the adherence to the kingdom of matter. The Truth which makes one free is the understanding, the knowledge, that all that is, is good, is spirit and spiritual manifestation, all that is, is God and God manifest.

This gospel of the infinity of good is ours to preach, it is the first and the last, the beginning and the ending of this great thought which redeems mankind. The weapon with which we must work is that of Love. Love to God and Love to our fellow being the fulfillment of the law, completely and absolutely.

Each one should make it the aim and object of their lives, wherever they go, to preach this gospel of universal good, to preach this gospel of universal Love and let this beneficent thought fill each of our hearts to overflowing so that all who come into contact with us may be partakers of this universal Good.

When John sent his disciples to Jesus and asked, "Art thou he that should come, or do we look for another?"

Jesus answered and said unto them, "Go and shew John again those things which ye do hear and see:

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.

And blessed is he whosoever shall not be offended in me."

He was the first missionary, if we may be permitted to use the term, who ever came to the world and preached the gospel to the poor. He was the first who came, whose mission it was to heal the sick and preach the universal doctrine of eternal and perfect good, not only to the rich but to the poor, and it is for us all to follow His example, preach the gospel to all, preach it to the rich and to the poor, heal the sick and wherever we go, let this Truth be our guiding star, let its beneficent results be the aim for which we all shall labor.

Let this vacation be improved by each of us, in the healing of the sick and the preaching of the gospel. Let that be our object and aim and God's blessings will be poured down upon us.

“Agree With Thine Adversary.”

W. S. WHITMAN.

Jesus said, *“Agree with thine adversary quickly, while thou art in the way with him.”* When the lady, of whom Miss Van Voast spoke, agreed with the street cars, that was all that was necessary. The moment that she agreed with the street car, her adversary, the fight was over. It always takes two to make a fight.

I had some experience with my eyes, sometime ago. They troubled me a great deal and they were very painful. I had to fight, fight, fight, but the pain would come back, so one day I agreed with my adversary and I told it it was the finest pair of eyes I had ever seen, that it was all with me, that my eyes were the best in the world, very good eyes, and since that time I have not had any trouble with my eyes. I agreed with my adversary. The eyes were always right, but I did not think so.

When I first came into Christian Science, and commenced the study of it, I read pretty nearly everything I could get. I read a great many books on New Thought, mental healing and everything

connected in any way or in any way related to this thought. At the end of two years' reading, I found myself very much muddled. I was satisfied God healed the sick, that medicine was unnecessary, that man was spiritual and further than that I had made no headway, but if anything went backward. I might say, for the benefit of the beginner in Christian Science, that there is only one way to do, not two ways, only one. “Choose you this day whom you will serve.” The commandment is just as strong now as it was 1900 years ago and will be just as strong in 5000 years. The command is “Choose you this day whom ye will serve.” From my three years experience in Christian Science in serving God, I will say it is very good; I find Him a very good paymaster. I find the service very congenial and am perfectly satisfied with it and I could not be persuaded or coaxed to go the other way. I have never had such a good time, every day is better, today is the best day and tomorrow is a better. I do not know why I have said this, but the thoughts have just come to me.

Not on great buildings built of stone or steel, not on the construction of wonderful aqueducts and discoveries of electrical wonders, does man climb; unless with all these steps in material progress his soul, too, keeps climbing by the development of self-control and unselfishness and brotherly love and humanitarianism and spiritual consciousness.—*Fellowship.*

“And speaking of hymns,” said the light-haired one, “here’s one I don’t understand:

“And Satan trembles when he sees
The weakest sinner on his knees.”

“What don’t you understand about that?” said the black-haired one.

“Why, what right has the weakest sinner got to sit on Satan’s knee?”—*Yonkers Statesman.*

The Spirit of Truth.

R. B. HAZARD.

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all Truth for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak and He will show you things to come." John 16, 12-13.

GOD reveals Himself in vain to eyes that see not, and speaks only for man's woe and his sorrow to ears that hear not. He always has many things to say which must wait, until men are ready to obey. The Spirit of Truth guides into the realm of Truth, as far, and as fast as men are prepared to be led. God makes known as much truth as men are able to act upon, not until we are able to bear the Truth of God, the truth about ourselves, the Truth supremely needful to our generation, the Knowledge of our duty, does the revelation come. This is the divine method of culture, and it is rational. It is simply impossible for one whose whole mind is centered on the natural, to understand the spiritual. The soul that is all absorbed in pleasure, and gain, will not be interested in efforts that make for *righteousness*. The man who is self-centered, whose religious motive is no larger than happiness and comfort on the earth, and Heaven after death, will be deaf to all appeals to deny himself, and renounce all that he hath in favor of his Lord. Christ's doctrine of self renunciation is incomprehensible to the self seeking life. The preaching of the cross is foolishness to the selfish man. The sermon on the mount is meaningless to the so-called practicable man of the world, who is in reality the most shortsighted and impracticable of all fools. Right doing is the only sure way to right thinking. The fruit of knowledge un-

mixed with evil grows on the tree of obedience, a clear vision belongs only to righteousness. The first step towards being guided into all truth is self surrender to the spirit of Truth. We may see and explore the universe of Truth only by moving out from under the domain of selfishness. Except a man be born again, he cannot see the Kingdom of God, which is the kingdom of knowledge and righteousness. Whosoever will not receive the Kingdom of God as a little child, who is the type of trustful obedience, shall in no wise enter therein. Blessed are the poor in spirit for theirs is the Kingdom of Heaven, in which the proud and the wise in their own eyes, have no part. Jesus lifted up His eyes in thanksgiving that the Truth hidden from the great and wise and prudent was revealed unto babes in worldly knowledge. None but the spiritually minded can intelligently examine spiritual facts. The anointing from the Holy one, by which we may know the Truth direct from God, comes alone upon the waiting and self surrendered disciples, they who stand willing and ready to do God's will, whatever it may be, however it may thwart all selfish hopes, and cuts across all previous conceptions of Truth and duty, be the cost of doing however great. These alone can bear the revelations of God's will, and be guided in the Truth, and be shown the things to come. This is the divine method of human culture. It has been a slow method, I know.

and fraught with pain, while the cry for God to lay bare His holy arm and make all new, has ever gone up. "From the spirits on earth that adore, from the souls that entreat and implore, in the fervor and passion of prayer. From the hearts that are broken with losses, and weary with dragging of crosses too heavy for mortals to bear."

But the slowness has been in man and not in God. The sorrow of delay and the burden of human need have weighed more heavily upon God than ever upon man. Surely he hath borne our griefs, and in all our afflictions he is afflicted. Not in the will of God, but in the self, will of man, is the answer to the cry, How long, O Lord, how long must the prayers and sacrifices of thy saints await the day of their prevailing? It is the blindness of man which cannot bear the light, and not the will of God which withholds its rays of Truth from shining. Before each soul, each age, each nation, God raises the highest moral standard possible of achievement. Through many vile centuries God waited for the birth and growth of a tribe unto whom He could deliver the ten commandments, and in order to preserve and scatter them as the seed of better fruit to come, God patiently tolerated and wisely encouraged the most detestable bigotry and prejudice. Then fifteen centuries more of war and blood, idolatry and woe, passed over the earth before there was born upon it, one of whom He could say, This is my beloved Son, hear ye Him. From His face shone the grace that shall ever more effulgent grow, until the last shade of the night of sin fades from the horizon of man's spiritual vision. The Son of Man brought immortality to light, only a dream of philosophers, and a troubled hope of prophets before His day, and revealed the life

of man as an eternal development and unending growth in the knowledge of God. Christ made human life a divine expectancy, a constant looking forward for better things to come, a continuous re-surrender to the spirit of Truth, that each tomorrow might look upon larger revelations of Truth, and sublime opportunities for service than today could bear to see. The best which is ever the costliest, is always to come. The Son of Man, himself, grew in wisdom, and learned obedience through this divine method of spiritual development. The early calls to His Father's work were answered by faith. Plans unveiling themselves before the advance of duty, Truth coming forth to greet obedience. The cross growing nearer as the life was made ready to be offered. So the spirit of Truth, who was the light and power of Jesus' self-emptied soul, enlightens and empowers all the sons of God according to the measure of their self-renunciation. Our part is to renew the springs of our own life through personal contact with Christ, that we may fill the earth with a new and living hope, uplifting the faith of men with a great vision of divine future, when God shall make all things new, dwelling with us in the power of His Christ, whose spirit of Truth shall be the spirit of a redeemed and glorified humanity. Jesus Christ wants us to be one with Him as He was one with the Father. He wants to be in us, the hope of glory. Paul says it is no longer I that live but Christ living in me. He asks us to present ourselves a living sacrifice holy, acceptable unto God, which is our reasonable service, and if we do that, then He can reveal Himself unto us and come in unto us and sup with us. Let us make a complete surrender of ourselves to God, and let Him take full possession of us, and then we will find that

rest and peace to our souls that we so much need. God help us all to be His, out and out, body, soul, and spirit, time, talents, money, all that we have. Let us

give all to God, and we will receive the blessings of a Christian life now and in the world to come, blessings for evermore.

Woodmere, Oreg., May 15, 1906.

Bishop O. C. Sabin,

Washington, D. C.

My dear Spiritual Friend and Adviser:

The May number of the Washington NEWS LETTER has been received, and read with so much pleasure, that I feel that I must thank you for it; to give expression to a full heart. The NEWS LETTER has been a friend to me for over two years, but I think the May number is best of all, or else I am getting a better understanding of the Truth. I hope the May number is the one you are sending out as sample copies. May God bless it, and you to the spreading of the Truth, is my prayer. I never realized that there was so much need for truth until coming into the new or "changed thought."

All my neighbors are in need of it. All the letters I get from home and friends in the East, are filled with a belief of sickness, becoming filled with a desire to see and talk with you.

Oh, for the power to speak the Word, or give the healing thought, but I am studying and praying and practicing and using the talent that God gives me, and I do hunger and thirst after righteousness, and therefore, know that I am filled, and by using what I have, will have capacity for more.

Your grateful friend,

Mrs. S. A.

Be cheerful! Smile and take the day and whatever it brings as a blessing. In this way you will turn every cloud to silver and every task to gold.

Think right only and you will act righteously.

Ripley Ill., May 21, 1906.

Mr. Oliver C. Sabin,

Washington, D. C.

Dear Brother:

This leaves me in good health, and I thank God and you for it. I can never thank you enough for that handkerchief you blessed for me; it has done me so much good.

I got your last book. You don't know how much good they do me. I know you are preaching the pure gospel of the Son of God, and I believe we will live to join hands around this globe and proclaim the fatherhood of God, and the brotherhood of man. Peace on earth and good will to Man, and to tell of God's children.

May God bless all as one family.

I think the day is not far distant that Christian Science will be known out here.

Give my love to your wife, and think of me in your prayers. May God bless you in your work.

Your sister in Christ,

Mrs. F. C.

Principle heals; not thoughts about principle. Knowledge of principle enables one to demonstrate principle. Thought cannot change either principle or knowledge. Knowingly abiding in principle is health. Holding thoughts cannot change this truth. Then live in principle; in what you are, and express your knowledge of it, instead of holding thoughts about it, and thus avoid the struggle of doubt and uncertainty.—
From Harmony.

Testimonial Meeting.

Before the Evangelical Christian Science Church,

Wednesday Evening, May 23, 1906.

MISS MARTHA E. VAN VOAST:—I was very much pleased yesterday to receive a letter from a last year's student at Pop-ham Beach that I have kept in touch with since last summer. She thought it was going to be very hard for her to hold on to this Truth as she was isolated from all people who believed along this line, but through the vibrations she has been beneficial, she told me in her letter, to cure a case of headache. A case of headache came in her way, called incurable and one of long standing, and that she laid her hands on this person and gave them a treatment and in a few minutes they jumped up and said, "What is in your hand, I never felt anything like that. That is worse than a battery." But the headache was gone and did not return. So I thank God for the good work from Popham Beach.

I had a beautiful little experience this evening. I have been talking a great deal about the power of Love, and that it was the only harmonizer and I use it on all occasions. I had a little lady come to me who had the worst form of neurasthenia, and also one of the things to overcome was to be able to sleep in a front room on the line of the 11th street cars. Those cars are pretty heavy and make a terrible noise so that she could not sleep. I told her to think that the cars were all right and I knew God would help her, but the first thing she had to do was to take all that antagonism out of her thought against those cars and as soon as she did that she would harmonize the cars all right. So

she said when the cars thundered by, she said to herself, "Oh, how I love those cars, and what a beautiful noise that is," and I just slept fine last night. I woke up in the night and the cars were roaring by, but I said I loved that noise and that the jar is beautiful and I love it. She said she went to sleep that night and slept and that was to her a wonderful thing.

If you will take Love into everything that comes up against you and throw out that Love you will harmonize and you will overcome everything.

BISHOP SABIN: Speaking about losing things. It is impossible to lose anything; all is Divine Mind and Divine Mind covers all, and nothing in Divine Mind can be lost. That is the thought and that is the realization which you should make, when anything is supposed to be lost.

My son's wife lost a diamond pin. I think it was, a few days ago. The first I ever heard of it was this morning. They telephoned to the police station to have the detectives look out for it at the pawn shops. I have forgotten where they were supposed to have lost it. I told him, you will get that pin, there is no losing it. Then I asked him why he didn't treat the situation. I realized, in my own consciousness, that the pin was not lost, and could not be lost, and my wife did the same thing. Well, it wasn't but a little while after he telephoned the police that his wife went and picked the pin right up where she had hunted a

great many times before. Then my son telephoned to the police that it was found.

There is absolutely no danger of losing anything; you cannot lose anything, it is impossible. If they are lost, in appearance, affirm that they cannot be lost.

I think the most notable case of that kind I ever knew of was this. A couple of ladies were on their way from Boston to New Orleans. That was several years ago. There was snow on the ground and I had my office down in the city then. They came into the office quite early in the morning as they wanted to talk with me. Then they told me that they had lost a diamond ring, and it was especially valuable because of it being an old heirloom. I said it could not be lost and put a notice in the *Star* telling where to return the ring. I was to send it on to them. They went away that night. During that day, however, there was a gentleman walking along Pennsylvania Avenue. He saw a diamond ring lying in the snow, kind of dirty snow that had been walked on. He picked it up, of course, not knowing to whom it belonged. He read the *Star* that evening and saw the notice telling where to take it, and he took it there and left it. It is wonderful how these things occur.

I believe as much as I believe anything that the power that prevents their being lost restores them to you.

There was a lady lost her pocketbook, as she believed in the rotunda of the Columbia Theatre and she treated the situation. This was Sunday afternoon. She lost it, and the next Friday, right in front of her table, where she sat working every day during the week, right in front of that table on the floor, was her pocketbook and everything in it. That pocketbook was not there all the time. Mrs.

Sabin, at one time, lost a diamond earring. She was somewhat wrought up over it, more than a Scientist ought to be. It was of some little value and she looked everywhere and could not find it. This was while we were in the North. She told me about it. I told her to go to her breakfast she would find it when she came back, that nothing could be lost, God would restore it. She came back from breakfast and the first thing she did was to look in one of her bureau drawers where she had looked several times before, and there was her earring. There is no such thing as losing anything.

Now, there is another thought I think I will say something about. That is how to eat. This thought of agreeing with your adversary reminds me of an experience of mine. Previous to my coming into Science, I could not eat green cucumbers, although I was very fond of them. After I came into Science, I ate everything, but cucumbers, did not seem to agree with me, and I finally had to quit eating them. I think it was a year or two since I tasted them. This summer my wife had some very nice cucumbers with ice on them, nice and cool, and I said I am going to eat those cucumbers. I took a number of slices and I commenced eating them and commenced talking to my wife like this. "I like cucumbers and I like them because I know they agree with me." Well I ate all the cucumbers I wanted and they never hurt me a particle. Since that time, I have been patting cucumbers on the head and telling them how I liked them and eating large doses. Now, when you think anything is going to hurt you, it does not make any difference if it is cucumbers or anything else, instead of shutting it off, and depriving yourself of some pleasure that you want, say I like that and it

likes me, and eat all you want and it will never hurt you, not a particle, it cannot. You agree with your adversary, but if you say, well, I am afraid to eat that and take it, you will hear from it right along.

Now apply this to all of your eating. Do not starve yourself. Do not eat any more than you want to eat, but eat what you want. Eat everything that is good.

There was another thought presented here tonight, that is about filling your mind full of miscellaneous reading. It is not a good plan. You can take any of us, with perhaps a very few exceptions and allow our associations to be with a coarse crew, the ungodly and the wicked and more or less immorality will attach to us. You cannot handle a tarred stake without soiling your hands. I keep in touch with the world's news, I know what is going on in the world, from the telegraphic reports. I am going to relate a story which I have told here before, but I want to repeat it tonight. About a year last fall, I thought I was getting so far in my thought, from the world at large that I felt as though I wanted to get back into the world. When I would get my work done at night, I would take up a line of books that I took up to read, Mueller's Historical Novels. In these books, the history is given of the times of which he wrote as in any other current and reliable history, but he has more or less fiction in them that makes them very attractive reading. Well, I read all of his works

and several other kindred works of fiction. I read fifty or sixty volumes. I had got back into the world, and the pay I got for that was a first class case of grip. Just a dandy and it laid me up for three or four days. I did not quit my work, but I was lying around on the couch. This is the pay I got for getting back into the world.

Last year, after I finished by lecture course in Maine, I concluded that I would stay a few days longer and have a good time fishing, was not going to have anything else to do but fish. So early in the morning I would go off fishing, and I had a good time fishing, and did not have very much thought of science or anything else; we were fishing, and I was sowing the seed. The day I got ready to leave, I commenced to reap my crop. I used to have a pain under my right rib, and the doctors used to give me morphine in my arm to destroy it. Here came back that pain with as much force as ever, and I had it. Don't you see this worldly seed was sown.

Do not be afraid of getting out of the world. The more you are in the world of carnal mind, the more you will reap the crop. See that seeds of Love and kindness go out, throw out the lifeline, let that be your work. Sow the seeds of righteousness, holiness and seek the kingdom of God and all these things shall be added unto you.

"Decide not rashly. The decision made
Can never be recalled. The gods implore
not,
Plead not, solicit not; they only offer
Choice and occasion, which, once being
passed,
Return no more."

—Longfellow.

"As are thy wonted thoughts, so is
thy mind; and the soul is tinged by the
coloring of the mind. Let then thy mind
be constantly suffused with such
thoughts as these: Where it is possible
for a man to live, there he can live nobly.
But suppose he must live in a palace?
Be it so; even there he can live nobly."—
Marcus Aurelius.

Testimonial Meeting.

Before the Evangelical Christian Science Church,
Wednesday Evening, May 30, 1906.

MRS. MARY C. SABIN: It is a blessed privilege to testify to this beautiful Truth, which our loving Father has sent us through His Son. Before I came into the understanding of it, I never found peace, but since there is joy and happiness and I ever find help in going to God in prayer.

MRS. SUSAN A. MORRIS: I feel and know what a wonderful Savior is Jesus my Lord, as we have just sung. As I try to walk in the footsteps of Jesus and do as he would like for me to do, I receive the blessing from it. I have been trying to treat, or I have been treating, a lady for pain in the lower part of her back, which has troubled her for a great many years. She is in my own family, and I felt a great interest in her case. She is perfectly healed and it is a wonder to herself as she has suffered for years with that pain, and I am thankful to be able to tell this tonight, and I know it is a direct answer to prayer, and I know all can do the same thing, if they try to learn this beautiful Truth that we have learned here.

MRS. ORA E. THORNILEY: I had quite a beautiful experience last week, in what we call giving the cup of cold water.

A gentleman, in the house where I live, bruised his heel in some way and erysipelas set in several days before I knew anything about it. His wife met me, one morning, she seemed to be very much grieved, and crying and I asked her what the matter was, and she said her husband was so sick. I asked her what the matter was and she told me. I

said, "Why didn't you tell me before," that I could have done something for her? She did not know up to that time, that I was in this Truth at all. They are very poor people, haven't anything much, only what this poor man earns by his day labor. I thought now that is just my place to give her a cup of cold water, so I did. I treated that man for two days and then I left the matter with God, and last evening, to my astonishment, the lady came to me and told me her husband's foot and leg was entirely well, that she wanted to thank me, and if she felt, at any time that she could, she would pay me. I did not say anything about the pay at all, but God, in answer to my prayer or my affirmation of that man's perfection drove that erysipelas, so-called, out of his foot, so he was able to go to work. As our sister has said, we can have answers to our prayers every day, every time we ask if we ask aright, and I feel stronger and stronger, every day, I feel that by walking and following the footsteps of Jesus Christ we cannot help but have answers to our prayers. Also I feel that we have a work to do, that we have something to do all the time. Our Savior, if you will study His character and study His life carefully, you will find that He was never idle; He was always going from place to place, from one place to another, so that we are to imitate Him in doing all we can. We are to do everything that we find to do, and seek out some little things to do, and by following in His footsteps, we become like Him. He said,

"I and My Father are one, ye in me and I in the Father," and in that way we become like Jesus, we become like Him, in our lives and in our example. He set the example for us to work by, and if we follow in His footsteps we can have everything that has been promised to us.

MR. BEEBE: I feel that I must say a few words tonight. I had no idea of speaking, when I entered this hall, as I thought it was going to be a different kind of a meeting, but I have had an experience.

Some months ago there was a NEWS LETTER thrown at my door in my home, unsolicited. Neither myself or wife knew how it ever came there, but that NEWS LETTER was kept and cast aside. She would take it up and read a few words, then cast it aside, then she would take it up again and read a few words and then cast it aside. It was done that for perhaps two or three months. Finally she became interested and the result is the whole house, my wife and I have become interested in this science and it is doing a wonder for us both. I feel I am a changed man, and I feel better for it, in every sense. I know God is doing a great deal for me, I feel it and I have made my wife happy. I have been a man of the world, and I feel better for my changed ways and all just by that little book being thrown at our door.

MRS. E. T. COWSILL: I must say a few words. I am so glad that my heavenly Father opened my mind to take in this Truth, and that I have the knowledge of the Truth which makes me free, and I thank God and praise Him that I am trying to live and walk as Jesus did.

MISS M. E. VAN VOAST: It seems to me so beautiful and so powerful, if people would only realize this holy thought for their dear ones. I have always contended, since I began Christian Science,

that no prayer ever goes unanswered, and I believe it more firmly every day. Sometimes we may not see the answer to prayer immediately, but it does not make any difference, prayer will be answered sometimes, and we can see how wonderful it is and how necessary it is that the whole world should understand the Truth and understand the power in the Truth of Jesus Christ. I have been so strongly impressed with this thought, in the past few weeks, that it is astonishing, so altogether different from what I used to believe what it was, but it is the Truth of Jesus Christ, the power lays right there. It is the Truth of Jesus Christ that gives us the power, and without it we have none, and when we understand and realize that, we are a blessing to the whole world, for there is no human being that can come to our thought that we do not realize for them that they are spiritual beings, that the Divine in them is all there is, and that does not come out but what it raises them and makes them better men and women, and from that we are going to have the millennium.

MRS. GRAY: The more I study and apply the Truth in this science, the more I see what a great power it is. That it was a power was proved to me by my own healing, and second by the many beautiful demonstrations I have been able to make. It has changed my life entirely, but this week has been the best of all. I began to see, as I have never seen before, and I have been applying, just simply applying the Truth and the results have been wonderful, and I owe it all, as the gentleman said this evening, to the little NEWS LETTER that I found one time when I was in the very depths of despair.

MISS MARGARET BRANCH: The gentleman speaking of the NEWS LETTER being found in his door and not knowing

from whom it came, reminds me of an incident which happened some time ago. I was returning home from service here on one Sunday night, and there was a little fellow going along in a party, and had taken a few NEWS LETTERS from here and as he went along, he was throwing them into the houses. He seemed to select his houses, he did not put them in every one, but he would skip two or three. The mother reproved him, but I said, "Let him alone, that is God's work, and he is trying to do it, let him do it." He was sowing the seed, scattering God's Truth, and I suppose the NEWS LETTER referred to by the gentleman was scattered in that way. It seems very beautiful. I have learned, through this beautiful Truth, to come nearer to my Savior, for which I am very thankful, and I had this great pleasure not long since, a few days ago, in fact, of hearing my own family say that although I had said very little, that I had been very quiet, yet I had proved a tonic to them and I thank and praise my heavenly Father for it.

MR. BEEBE: I should like to say to the sister in regard to the NEWS LETTER being thrown at my door, that we live such a distance from here, it does not seem possible it came in the way she referred to, but we feel that it was the hand of God. We inquired of a number of our neighbors in our block, but there was not one in the entire block that had one or knew where it came from. Where it did come from, we do not know.

MISS ADA COWSILL: I am proud to be a Christian Scientist, and to know this Truth. It has done so much good for me. God blesses me so wonderfully and I have often found, when I prayed for anything I have the answer before I have finished my prayer, and I feel inspired to go on with this beautiful Truth.

BISHOP SABIN: I rarely ever speak

of healing, because people are liable to misconstrue my motives. I belonged to a bar of lawyers in my active legal life, and we would consider it dishonorable for a man to solicit business and I do not know of any member of that bar that did and they were regarded as dishonorable if they did it, if they would solicit business, either directly or indirectly. I never remember of even letting a thought go to anybody that I wanted his work. While I have been in Christian Science, I have never requested anybody to be treated for selfish purposes, never. I rarely ask anybody to be treated and if I do ask them, I never charge them, for my work. We do not regard it as the thing to do, to be soliciting business, that is why I rarely ever speak of healing, because persons might say that I was soliciting business. We do not want any more business than we have, so far as that is concerned, God gives us all the work we have to do, we have nothing to do with it, only we do the best we can and God blesses us. There is one thing that gives me wonderful pleasure and that is such testimony as has been given by the brother Bebee here tonight. We get that same kind of testimony in substance, from every part of the world. They tell me in their letters, "I have learned to love God as I never learned to love Him before;" they will tell me this Truth destroyed every kind of inharmony in their families, they tell me the reading of the books has made them well, and in fact, wherever this Truth takes hold of one, they are just as sure to be made perfect as the sun is sure to shine tomorrow, on this earth. There never can be a failure, and there never was. The ones who fail are those who are healed, but it does not take hold of their consciousness, and they drop it out. There is another class of failures, which

is almost universal. That is where such students are seeking after something new always. There is a good friend of mine in the South who was with me for a couple of years, and he wrote about coming back. I should have been very glad to have had him back as a healer, because he was a good one, but he told me that he had learned that there was something to be taught, some more to be learned in other Truths, and he proposed to go through them all, meaning orientalisms and all that kind of nonsense. I told him this, that when you left God Almighty and Jesus Christ you left our church. Whenever you leave the followings as taught by Jesus Christ, you leave us. I told him further that I had no objections to him or anybody else studying all the books in the world, but you are not in harmony with us unless you are in harmony with the teachings of Jesus Christ. Those who have studied this science and made it a matter of deep thought, long and continuous study and take the words and teachings of Jesus Christ, see Science through every thought He ever uttered, the most profound Science. In everything that He ever did He did perfectly scientifically. He fed the multitudes with a few loaves of bread and a few fishes, through perfectly scientific principles, it was multiplied. He walked on the water, thoroughly and perfectly scientifically. He became visible or invisible, as He saw proper, and He said the works that He did we could do and so we can; we can do them all. But, you cannot do them all and be mixed with the world, as we have before us. If I wanted to become an absolutely perfect demonstrator, over the most profound occultism, I would have to go into myself, live by myself and demonstrate within myself, all the time until I became strong, as Jesus was.

There is something about Christ and His apostles, which if you have ever studied, you may have remarked about it. Nobody knows anything about our Savior from the time he was twelve years old when he was talking with the doctors in Jerusalem until He came back to His own home, in his thirtieth year. He was unknown to His neighbors. It was His right as member of the tribe of Judah to go into the synagogue pulpit and open the Scriptures and expound them. He did open the Scriptures and commenced to read what the prophet had said of Himself, and then He said, "this day, has the Scripture been fulfilled in your presence," and He went on arguing and telling them that He was the person alluded to in the Scriptures. They did not know Him, and they commenced to inquire who He was, and I can in my mind see now, one long-nosed old fellow probably said, "Who is dat?" Some of them answered and said it was the carpenter's son, that his brothers and sisters were there and they fixed His identity and they became enraged at Him to think that He would get up there and claim to be the Messiah, and they rushed at Him, but Christ, through a perfectly scientific principle, became invisible, He passed out of their midsts, and they did not know where He went. When they were going to throw Him over a precipice, Jesus was somewhere studying. Mark you, Jesus nor anybody else ever did anything that was against the laws of God. There never was any such thing in all the world as what we regard as a miracle, if you regard a miracle as something outside of or independent of the laws of nature. God is unchangeable, forever and always the same, and His laws are the same, but whatever Jesus did, He said we could do. The reason why was that He did all through the rules of in-

flexible law, unchangeable law. Whatever has been done can be done. If there ever was a time when God through men healed the sick, that time exists today. It always was the truth, never was created, because it is as old as God, and God had no beginning. If there ever was a time that man could demonstrate along these lines, that time exists today, now, it always existed, and there never will be any change, it always will be now. Our Savior's command is to preach the gospel. I have often discussed this, in my mind, how happy I would be to leave the world and everything connected with it, and climb the golden stairs of knowledge, but I have regarded it as my duty, as our Savior has commanded, to preach the gospel, and heal the sick, give out this Truth so that all the world may have it. We have the advantage in teaching the Truth over the way it was in the days of our Savior and His disciples. We have the printing press, and what we say tonight will go to the very uttermost parts of the earth, everywhere, among the icebergs of frozen Alaska, among the frozen regions of South Africa, the islands of the sea, it goes everywhere; you are preaching the gospel to all the world. Then I think it is my duty, and I think it is your duty to help scatter this Truth, let it go throughout the world. We see a suffering dying world before us, and we can say, in the language of our Savior. "The harvest is ripe, but the laborers are few." Now let us be laborers, let us work. Our Savior never sent His disciples out to preach this gospel, only He told them to go out and tell them the kingdom of God is at hand, heal the sick, but His very last commands were, to go to Jerusalem and remain there until the comforter, or gift of the Holy Spirit, this new birth, perfect realization and under-

standing shall come to you and it came on the day of Pentecost, and they were told to go on their mission. Those same disciples were cowards, denying their Savior, cowardly carnal mind, and had gone back to their nets, but they were forgiven, and when they became inspired with this gift of the Holy Spirit, this new birth, this perfect understanding of the allness and perfection of God, they were perfect and they stood up before their audiences and told these Jews what they had done, and told them curses would be upon them and their children. So strong was Peter's discourse that the people that heard him were pricked to the heart and cried out, "Men, and brethren, what is this?" They realized what they had done; they had slain the Savior of the world, the messenger of God who was sent to redeem them and bring them back; they had slain Him and they were pricked to the heart. Paul, when He was on his way to Damascus, was stricken, but he was not taught then. He went to Damascus and was there told. He stayed in Arabia for three years studying, and he came back a mighty worker of the Truth. Therefore, when I hear of good coming from some of my work, some of my writings that go out, as I do every day of the world from somewhere, it makes me rejoice and I thank God Almighty that He has made me an instrument for the sending out of this mighty Truth. The whole world must come to this Truth, there is no dodging that, it is all there is. You cannot go to heaven through any other road, if we mean by heaven, harmony, there is no harmony in any other field. You can go to the churches, and they will say, if they say the same thing they used to, that they are right. We know that we are right. Why? Because we prove what we say. The signs

follow those who believe, and the signs do follow the disciples and workers in this church, the believers in this Truth; the signs do follow them, and unless the signs do follow, they do not believe. The time is coming, and coming faster than probably any of you think, when every tongue shall confess and every knee must bow to Jesus Christ, the Son of the living God; take Him as their perfect guide, allowing him to lead them in the way, the truthful way to eternal life. That is the mission of Jesus Christ. "I am the way, the truth and the life." It

is His mission. He taught us, and let us work, the hot weather is coming and we will soon be separated; some will go to one place and some another, but let us all take the Truth with us, preach it wherever we have an opportunity, throw out the lifeline, as our Savior said, wherever we can, give the cup of cold water, give it, in season and out, and we will speak the word for eternal truth and then the rejoicing will be yours, the rejoicing will be ours, the happiness will be ours and we will then know it is more blessed to give than receive.

A New Religion.

A religion of just being kind would be a pretty good religion; don't you think so?

But a religion of kindness and useful effort is nearly a perfect religion.

We used to think that it was a man's belief concerning a dogma, that would fix his place in eternity. This was because we believed God was a man. And yet a really good man would not damn you even if you didn't like him, but a bad man would.

As our ideas of God changed we ourselves changed for the better. Or, as we thought better of ourselves, we thought better of God.

It will be character that locates our place in another world if there is one, just as it is character that fixes our place here.

And character is the result of but two things: Our mental attitude, and the way we spend our time.

We are weaving character every day, and the way we weave the best character is to be kind and to be useful. It is what we think and what we do that makes us what we are.—*Elbert Hubbard in the Cosmopolitan.*

Spokane, Wash., May 14, 1906.

Mr. O. C. Sabin.

Kind Sir:

Enclosed find postoffice money order for two dollars to pay my subscription for the NEWS LETTER, (God bless it) for two years. I think the last number, May issue, has some of the grandest truths in it, I ever read.

I have been a studious reader for the last six years, of scores of authors, but the NEWS LETTER of May, I prize above all.

Yours in Love,

J. B.

A Holdenville (I. T.) paper prints this story: "During the recent storm the wind hurled a box through a large plate-glass window. The owner rushed to the sidewalk, viewed the damage done, and began tearing his hair and crying, 'I vish I vas deat.'

"Just then the lightning struck close by, knocking him to the ground. As they picked him up he muttered:

"'O Gott! can't you take a joke? Can't you take a joke?'"—*Chicago Inter Ocean.*

God is Spirit.

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church,
Sunday Morning, May 6, 1906.

THE lecture, this morning, necessarily will be shortened because of the services of Confirmation and Communion, this being the first Sunday in May. Our church has communion every fourth month, three times a year, and we take in membership of the church and confirm on the same day. Members may join, but they are confirmed only three times a year.

The text of our lecture this morning is, "GOD IS SPIRIT," the subject, "SPIRIT IS ALL." It is upon the understanding of this fact that all healing, through divine methods, are accomplished, the understanding, the realization, as we term it, of the allness of spirit, the allness of God, the allness of good, the allness of life, the allness of wisdom and the allness of power centered in God Almighty our Father. It is the realization of these truths that all demonstrations along these lines are accomplished.

It is very simple, it should not be covered with mysticism, and it is only covered with mysticism in the same sense that we let our minds be mystified. If I can have you realize the Truth of what I say, this morning, even though my lecture will be short, it will do you a great deal of good. There is a hobgoblin in the idea of most people, there was in mine and there is in most people, that there is something hidden, something beyond the ordinary understanding.

Now, there are two ways that you obtain information. One is through what we term the senses, the other is

through what we read, and what comes down to us, but which ever way it comes it must be registered in the intellectuality of the man. You do not understand through your stomach, or through your big toe, but you understand through your brain, through your consciousness, through your manhood. The Truth does not come down through the roof in some mysterious way, but it comes through the consciousness, through knowledge. Jesus Christ says, you shall know the Truth and the Truth shall make you free, but before it makes you over, you have to know it. Now, we call that knowledge, understanding, we call it the realization. We are told that God Almighty is Omnipresent Life, Omnipresent Good, everywhere present, and that we live, move and have our beings in this being as the water lives in the sponge and the sponge in the water. He covers and fills all space, in the entire universe, worlds without end, in all directions. God Almighty reigns everywhere. God Almighty is eternal, perfect life, perfect good, and we live in it, therefore if you understand this to be true, and get it into your intellectuality, that that is true, do not wait for something else, do not wait for some supernatural vision that will never come, but understand, that, that is the truth and when you let the truth come down into your consciousness and you thoroughly believe, then you have the power to claim the promises that "whatever you ask in My name BELIEVING you shall receive.

These signs shall follow those who believe, it is the belief, the knowledge, the understanding, the realization of this Truth, the allness and perfection of spirit, that gives you power with God Almighty and makes you the master, makes you free. This ought to be plain enough. There is nothing supernatural about it, there is nothing you have to wait and watch for, some secret hidden manifestation that has to come into your heart, nothing of the kind, it is the understanding of the Truth that makes your heart rebound with rejoicing, and fills your mind with happiness and we thank God Almighty that you know it and we thank Him because it is so simple. That is the realization, that is the understanding that makes you free.

When a person comes to us for the healing, we realize, in our consciousness, the allness and perfection of God, the allness and perfection of good, that it covers all space, and fills all space throughout all eternity and God Almighty reigns forever and for aye, everywhere, and that this personage is His image and likeness, His child living and moving and having his being in this eternal good, eternal life, and when we make that realization, in our consciousness, we raise our eyes to God Almighty and thank Him that it is true and that His child cannot be sick, there is no such thing as sickness, there is no such thing as evil, there is no such thing as inharmony. Why? Because all is good and good fills all space, and with that realization the so-called evil vanishes, goes away like when you place a light in a darkened room, the darkness vanishes, it does not go anywhere, because it was nothing, simply the absence of light. When you place the Truth against error, in any of its forms, error is annihilated, it does not go anywhere, but it is simply

the absence of Truth, the absence of the allness of good and the perfection of spirit. Therefore that is the thought which heals the sick. That is the thought that vanishes every inharmony of life. If your heart is bowed down with sorrow and you are crushed, so to speak, with the world's infirmities, look up to God Almighty, realize in your consciousness that He is your Father, that you live, and move in this beautiful God, that all is Love, all is good, that He is all and that you live in Him, then see how soon these dark clouds will pass away.. They belong to the earth, earthly, they belong to the kingdom of blackness and darkness, and are no part or parcel in the sunshine of God Almighty's Love, for Love is all. So in every department of life. Suppose you are bowed down with poverty, look up to God Almighty, He is your Father, you are His heir, all that is, is yours and all you have to do is to claim your promises from God, the Father and the wolf is banished from the door; harmony and plenty will surround your hearthstones and God Almighty's Love will reign in your heart. In every demonstration in every department of life, you come back to the same thought, the same realization of the allness and perfection of spirit, that there is no opposite and can be none, because God is all, and He fills all and there is no opposite, there can be none, and it would be impossible for God to create His opposite, then you have perfect answer. He created all and all that is is omnipresent, eternal, everlasting, perfect life. I thank God Almighty that He has given it to us, through the teachings of His Son, so plain and that through the realization of this beautiful truth, harmony is restored, evil is banished and universal happiness is fast taking its place among the children of men.

God and His Attributes.

MRS. O. E. THORNILEY.

Before the Evangelical Christian Science Church,
Sunday Evening, May 27, 1906.

ALL true religion must have for its basis a right conception of God. This is at once the center and foundation. If the starting point be wrong, the problem of man's relation to his maker will not be solved.

Now then, our first and highest concept of God should be that He is Spirit, that He is all, the One Universal Power—Life, intelligence, and will. The word God, originally meant Good, and it is one of the highest definitions that can be given, for He is infinite Love, Wisdom, and goodness; and there is no space, place, time, state or condition where He does not live and express Himself. To Him nothing can be added, and from Him nothing can be taken away.

The Divine Life is also manifested to us in order, law, harmony, peace, holiness, Truth, intelligence, beauty and happiness. To know God aright we must realize that He is all in all, and through all, and that all is spirit and spiritual manifestation.

The highest and truest definition of God is Love, for God is Love; not that He has Love, or does love, but that He is Love. Now, when we realize that all is Good, we can also see how utterly impossible it would be for evil to exist; for, if all is good, how then would there be any room for evil? You, dear friends, can readily see that what is termed evil is but a seeming, or a mani-

festation of carnal mind, or imaginary, so to speak. Thought has a wonderful moulding power. Solomon said "As a man thinketh in his heart, so is he." Then thoughts of the living, loving, God and of His image in us, vitalize the unseen springs of our being, even down to the sub-soil of its physical basis.

To the Israelites, God was a tribal or national deity and even a military leader. He fought their battles; and, when He would get angry with them, they would give burnt offerings, and make sacrifices so that His anger would subside. Influenced by the corrupt association of titles and false theological conceptions, a distorted view of God has long prevailed in the minds of Men. Even the very terms used to distinguish Him lent their association to degrade His character. By contrast, how natural, lovable, and Father-like are the New Testament delineations of God. How the utterances of Jesus and the writings of the beloved disciples glow with warmth and tenderness in their portraiture of the Divine Nature!

It has often been demonstrated that man's mental, and even physical well-being, has vital relations with his concept of God. All truth is eternal, but our recognition of it needs to be awakened. The most impartial and scientific research shows that a wholesome and normal apprehension of God, distinctly tends to express itself in harmony and health-

fulness of both mind and body. All spiritual quality finds manifestation. What external refreshment can be compared with the glorious sense of Divine enfoldment? What fair sunny clime, or retreat, can equal a dwelling in the "Secret Place of the Most High?" What strength like "The Strong Tower?" and what defense like "His Shield and Buckler?" With David, we can say "He is the health of my countenance and my God."

My dear brothers and sisters, hold in your inner consciousness this thought which is the healing thought: "In Him we live, move and have our being;" and keep it there until the realization fills your heart and sends a glow through your whole existence. God is our life, and, if we "abide under the shadow of the Almighty," His glorious wholeness will impress its influence upon our bodies. When we speak of a God as a "God of Love," or say that "God is Love," how very different it appears to us! In earlier years, or centuries, man was taught that God was some august monarch, seated upon a great throne full of wrath and imperialism; that He was a God to be feared, and dreaded, rather than to be loved and revered. Oh! how the human family have suffered as they have looked up to such a God! What floods of tears have expressed the desolation and helplessness of stricken souls who had only a caricature of God placed before them! Thank Heaven, such monstrous perversions belong to the past; and we can now see God as He is—a God of love, omnipresent Spirit, filling all space everywhere; and as we see life everywhere, we recognize God everywhere.

Any mental image of God which has to do with changeableness or with any materialistic form, locality, height,

breadth or depth, is false, and, with a wrong beginning, every logical outcome will be perverted. How full is the world, and the churches of unconscious idolatry! In a certain sense, man creates the God he worships; his own mental concept receives his homage, and it is in some degree of his own construction. All such concepts need to be rectified by a worship which is consciously in Spirit and in Truth. It is only as we go beneath the letter that we find the true spiritual idea of God. "God is a spirit, and they that worship Him, must worship Him in Spirit and in Truth." These are the words of the Blessed Christ to the Samaritan woman at the well.

A religion that is based on fear is not of God, for "God is Love" and we are told that fear "hath torment." Then how can we love God and fear Him at the same time? Think not, dear friends, then of God as being a God of vengeance, or one to be feared; but rather to be loved with all your soul, mind and might. By filling the human mind with the slavish fear of God, designing men effectually promoted their monarchical and ecclesiastical dominion.

In order that love may be kindled in the hearts of man, man must behold that which in its own nature is attractive. Idolatry was never more prevalent than at the present time; people are making Gods of worldly ambitions, of money, and of all the things of life; paying homage to modern inventions, and scientific achievements. The belief that mankind can realize completeness and happiness in these achievements, rather than in God, amounts to idolatry. God is not a mixed being of opposite and conflicting principles, such as good and evil, love and hate. He is all Unity and Harmony. He has stamped upon the open page of nature this monogram "Love.

Unity and Harmony." God is spirit, and man being made in the image and after His likeness, is also spiritual. The intrinsic man is spirit, and no physical calamity can touch so much as a hair of his head.

When we confidently accept the proposition that God is Good and all is Good, no material catastrophe can harm us. In nature, all movements are good, for they are in accord with natural law and development and these are beneficent. No objective evil which we see can pierce to the real or spiritual self. Can we live in the body, and not be of the body? Just in the degree that we have the ruling consciousness of our birthright. We cannot have diseases or misfortune, except as we pay homage to so-called matter. When we realize that all is spirit, and spiritual manifestation, disease will disappear and health and harmony will prevail. "A good tree cannot bring forth corrupt fruit."

Again, God is life; He is our life, though we feel vitality as if it were our own. All life is God manifested. God is the living one comprising both center and circumference. Spirit is eternal and death non-existent except to the eye of sense. Death is only the casting off of a crude form of expression for which is more perfect, and, therefore, it is not death, but a fuller life. Eternal life, a belief in the reality of matter, is decay; and if we follow the unreal, it is idolatry. The cry of the human soul after God, and its restlessness until it finds Him, is because of its intrinsic oneness with Him. God is the counterpart of humanity. Man is like a discordant musical instrument, until he comes into the recognized unison with his Maker. It is impossible for man to interpret Spirit (God), except through Divine manifestation.

In Christ, God filled the human mould perfectly and that demonstration was an expression of Divinity to mankind. We must not expect to find God in high places only, or even in remote places only. We do not have to go to the top of lofty towers to find God; but at the center of every soul there is a mountain from which we may see God in the beautiful reality, and that reality is Love.

The next thought is: Where is heaven? and what must we, as the children of God, do to get there? It may be more than I can explain tonight, but let us first see if we can, where Heaven is. We have all been taught that Heaven is one of the most beautiful places that the human mind could possibly conceive of, and even beyond any human conception; that it is a city of eternal day, that the streets are all paved with pure gold, that all of the gates and doors to the different apartments are studded with pearls and all of the precious stones; that there is a river flowing with milk and honey, and that this beautiful city is in, or beyond, the sky. Now the times have changed, and it seems to me that the word heaven is the very highest definition that can be given to a condition—Heaven being above everything else, a condition to be desired and sought after more than anything else, or that the mind can conceive of. Just as God is the very highest definition of Good, Love, Life, Wisdom, intelligence and power, so then Heaven, instead of being a place such as have been described as a condition, the very highest possible attainment.

The streets of gold are the pure and healthy conditions, such as perfect health perfect harmony, all Wisdom and power, and the gates of pearls and precious stones are the environment, that is the most pleasing and beautiful to the eye

and sensibilities. We, as the heirs of God, are entitled to the best and purest of everything, and, when we place ourselves in the right attitude, we may reach the very highest (Heaven), and have all of the most precious, or very best.

Jesus said when asked where Heaven was, that it was within us. Then why should we always be looking forward to a time or to a place that does not exist? Why not claim what the Blessed Master tried to impress upon all those whom He taught—that Heaven was not a place or abode, but a condition, a house not made with hands, but is eternally within?

What must we do in order to realize this highest place? It is all contained in one word, and that word is "Love." "Thou shalt love thy God with all thine heart, mind and soul, and love your neighbor as yourself." If we can bring ourselves to this altitude, which is above all else, we will then be in Heaven; in the highest possible place. Love is the key that unlocks these beautiful gates all studded with pearls, the pearl of joy, the pearl of peace, the pearl of happiness, and perfect health, and the most precious stone, the diamond, will be Eternal Life, through our Lord and Savior, Jesus Christ. So let us stop looking into the great beyond, but steadfastly walk toward this golden city right here, and now.

These are the things that are prepared for those who will believe. Jesus said, "Have faith in God, the Father, for verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be cast into the sea; and shall not doubt in his heart, but shall believe those things which He saith, shall come to pass; he shall have whatsoever he saith. Therefore, I say unto you, what things-so-ever ye desire when you

pray, believe that ye receive, and then ye shall have them."

So, then, let us ask for this perfect realization of this Heaven on earth here and now, that we shall live in Heaven all the time. We know that if we follow the teachings of the Blessed Master, Jesus Christ, we shall soon realize that the Kingdom of Heaven is within us. We can be in this highest of all conditions now and here, just as soon as we recognize that all is Good and pure, and Holy.

This is the religion of the Evangelical Christian Science Church. It is the religion of God Almighty, that was given to us through His son, Jesus Christ. If we follow Him and His teachings, we will soon realize that Heaven is not some far away place to be gained only by death, but that it is a well of water springing up in us, into everlasting life; that to gain Heaven is to live right, to do right for the sake of right, to grow better and holier every day, going on and on, from one degree to another, to never ending perfection.

This, then, is Heaven, and we shall go on praising God forever and forever. Oh! that we may all have this realization of the Kingdom of Heaven within us, and that we are not in the very presence of God the Father, and of Jesus Christ His Son.

Jesus said unto Judas "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."

"Howbeit, when He, the Spirit of Truth, is come, He will guide you into all Truth! for He shall not speak of Himself, but whatsoever He shall hear, that shall he speak, and He will show you things to come." So let us trust this great teacher, and our reward will be the joys of the Kingdom of Heaven.

What Are You Thinking.

Miss MARTHA E. VAN VOAST.

Before the Evangelical Christian Science Church,

Sunday Evening, June 3, 1906.

In this enlightened age it behooves us to know just what we are thinking, and no matter how we may be absorbed by material things, we must know what we really do think. A certain amount of introspection of calculating results from our point of view, our environment or experience is necessary. To know thyself is to know your thoughts. Our thinking will and does bring to us our environment, does bring to us harmony or inharmony, health or disease, happiness or unhappiness, does give to us dominion, or we are dominated. If we have a strong desire and it does really become the desire, above all desires, it will as surely come to us as that the desire exists. Simply wanting a thing one day and the next not knowing whether we want it or not is the man so perfectly described in the second chapter of James. "He that wavereth is like a wave of the sea, driven by the wind and tossed. Let not that man think that he shall receive anything." A good strong steady constant desire will be realized.

We have the knowledge that Love is the great harmonizer, Love to God and Love to our brother. If we have every channel wide open the Love pouring out of us in every direction. We are in touch with God and harmony, but let one critical thought, one unkind thought, one thought of irritation or antagonism come into our mentality, and we have severed ourselves even a little from God, and this inflow of the Divine is shut off a little, and we are not in harmony com-

plete. We know that God is Love, not a little Love, but Love. We are never at one with Him when we are not Love through and through. If God is Love, He is good and we cannot realize the allness of good and see the opposite, sin and disease; for sin, sickness and disease could not be created by All Good. By applying the simple law of thinking only that you wish to see realized, thinking only the thing you wish to come to you, we refuse to see sin, we refuse to see selfishness, jealousy, vindictiveness, malicious things, and hold that there is nothing but good. "Blessed are they who see no evil, for they shall sit in the high places." This lifts us in our thought and we see nothing but good. Holding this perfect good in our consciousness, when the manifest inharmony of the physical presents itself, called by so many different names, we know that the manifestation comes from an error of thinking, and that the consciousness of the physical manifestation is looking at something that is not perfect good; and holding that thought to the exclusion of Truth—that they are created perfect by God who could not create anything but like Himself, perfect. Should a belief of disease manifest before you, you do not allow that thought to enter your consciousness, because you know that it exists only in thought or mind, and by allowing it to enter your thought you give it power. If you can see that it is error and not truth, and let the person having this belief come into your aura, into your

conscious thought, they are healed. There is no more of the inharmony. If inharmony presents itself to your conscious thought, sickness or poverty, or whatever it may be named, and you tell the error you cannot stay with me, I refuse to think of you, because you are trying to make me believe a lie, I will not think you real, you shall have no power, it goes away so quickly it makes you laugh and sickness, disease, poverty cease to exist for you.

If you do not want poverty, do not think of it; think of the thing you want as a thing you have, and have now. Think of the money you have seen, and hold that God gives you everything, that all is God's, and you are His, and that all is yours, that you have all through Him, and for every new responsibility that comes to you God makes the provision. It is just thinking of the thing you want and holding on to it hundreds of times a day, God is taking care of me, there is no lack. If you do not want poverty, simply do not think it. If it is health you want think you have health, and think you have it now and always will have it, and have it in abundance. Do not allow any other thought to enter into your mind but health, perfect health. If you want youth, think it, affirm that age is only thought, as it really is, do not allow a limitation in your thought. You can do just what you think you can, if you think you can do things that you did at 16, if you are 85, you can do it, you can do simply anything that you believe that you can. If there is a thing comes up before you that you think you cannot eat, if you will hold the thought, "I love it, God made it, we are one, we harmonize, perfectly," it will not hurt you. Love is the harmonizer. If you think you have happiness and that you are the happiest thing in the world, you

will have it, and if you think you are the most miserable thing, you will have that, too.

Can you imagine a great reservoir of thought, the whole world of thought out in front of you, and by your own thought you bring to you out of that reservoir the thing you want. Now the amount you bring depends entirely, whether you are a positive thinker or a negative thinker. You can be either. If you send into this reservoir the thought of hatred or envy or any malicious thought that thought goes out and by its magnetic attractive power, it will bring to you the same thing and more of that kind. If you send out headache, what do you get back? Just the thing you sent out. If you think headache, you will have nausea and four or five other things that I do not want to name, they will all come back and lodge in you. It is the thought that you sent out, by its power of attraction comes back to you. If you are a negative thinker one or two ugly thoughts will stick, but a strong positive will bring a half dozen.

Now, the thought that brings us more evil than anything else is the fear thought. You send the thought out of fear; you fear this, you fear the other, and they will bring every time one or two more symptoms and these become yours, just the thought you sent out bringing back. We have to be careful how we think.

Many people reap such a mass of inharmony because their thought is negative. Many times they seem very blind, and it takes praying and talking both to get them to a place where they see that in self-defense we must stand positive in our thought of all good.

It was within this past week, I was on an avenue car. A lady and gentleman got in and took the seat back of me.

They looked very healthy. After they had taken their seat, the man said, "This is strange. I felt so well yesterday, but today I feel so bad and languid." The woman said, "Yes, but don't you know I diagnosed your case three weeks ago, and I told you it was malaria and you will just have to take medicine." He thought a few minutes. "Well, I don't know, I guess maybe I had better go to the doctor and have a regular looking over." That woman, perhaps, loved that man the best of anything in the world, but by her thought of fear she was fastening on to him you cannot tell what. We see a lack of knowledge, that is all.

I had a woman come to me, during the past winter for help. I would help her, she would respond immediately and go away. In two or three weeks back she would come and she would have the same beliefs and worse. We repeated this a number of times, she said, "What is the matter?" I said, "You are negative, you go to the office and see this person and say, 'That is very sad, I am so sorry for Mrs. So-and-so, and those things come back to you and lodge in you. Now when you get tired of thinking that way you will hold on to the thought that there is nothing but good, and you refuse to see anything else, and the minute you refuse to see those things you will be healed, but just as long as you see them you are giving them power, and that comes and hits you and it knocks you down every time.'" Well, after a time she decided something must be done. She was a good Scientist, and I said, in science we do not see symptoms. If you do, you cannot do anything for yourself or your friends; there are no symptoms. I am going to tell an incident that came to me. I was called one morning at 7 o'clock and I went immediately and I treated myself all the

way that I should see nothing but perfection, and I knew there was nothing else in existence, and there was nothing but good. But when I got there, I found I hadn't quite treated it out, there were a few symptoms and I went on and treated myself, rather than the patient. She soon felt very much better. I went away, but when I left I told her to let me hear from her at 4 o'clock. At 4 o'clock she sent word she had had a very hard time in the last two hours and for me to come quick. I sat right down and gave myself one hour's treatment that I would never see symptoms again. I went to her and when I got there she said, "That was a great treatment, but don't you think this a little bit like appendicitis?" I said, "No, there never was appendicitis, it is nothing but carnal mind and it never existed. Now get that out of your thought and never let it come in again." I came away from there still treating that there was nothing but perfection and never was such a disease as appendicitis. She telephoned me the next morning would it be all right for her to go to work. I said, "certainly go to work, it will do you good." At 5 o'clock she telephoned me the symptoms had left. Once in a while she had a symptom for a few days, but they left and that ended it, but there is not a doctor in the city of Washington, if he had gone there on the first day I did, who would not have put her in the hospital, but there was no thought to knock out, but just hers and mine. That is the reason she recovered. Had she had a dear husband and a few children, or sisters or brothers and father and mother to carry this thought over her, it would not have yielded that quickly, it could not have been done. As I say, there were only two minds to clear that ugly thought out of. It went and she was

healed perfectly. That is just the difference in thinking right. We have to think right, if we want health; we have to give up the belief in symptoms in disease and know they do not exist only in our mentalities and by our holding them we give them the power. We were created by God perfect beings, and we are that perfect being now, if we will only hold to it, but the minute we give it up we go down, we take on the things we believe. If we recognize all good, there can be no unhappiness, for we know the infinite Love of God surpasses the Love of finite mind, "and we abide under the shadow of the Almighty, that He has sent His angels to have charge over us, and they shall bear us up in their hands." If the very hairs of our heads are numbered, will not God give us all good, and we can go to sleep in perfect safety loving and trusting Him, we can trust Him to bring every one we love into harmony. They may not come in our way, but in their way, and God's way. If we trust Him, there is no fear, perfect Love casteth out fear. If we think God does give us all good, if we allow that thought to dominate our thought, we begin to realize our dominion and instead of being dominated by the thought of those about us, we fill the thought vibrations with harmony and peace of our own right thinking, and the world and in-harmony of those about us, cannot move us, out of our dominion. Thoughts have magnetic power and when sent with force, if they are positive good, they can-ter, but rebound and strike the sender of the thought.

The women giving beauty talks, for years, have been preaching, "Be careful what you think." No woman who has a desire for good looks, would dare to go to sleep, without first thinking of the most beautiful thing she could imagine,

and sleep with that thought in mind, and the features in response to that thought. If we desire to become positive in the thought of good, we sometimes have trials to strengthen us, or we fall through them. If we successfully stand the trial, we find that we have learned the meaning of dominion, and if, like Job, we trust God, even though He slay me, if we do stand the test successfully, we have the like blessings.

Many ask, "How can I control my thoughts? How can I think right?" By simply choosing one's thought. It is a well known physical law that no two bodies can occupy the same place at the same time. If you choose the thought you desire to see realized, and fill your mind with that thought, it will exclude the error thought and in a little while it will become your thought habit. Sometimes, when we come to the Truth we have to change our thought habit, make it over, and we can do that by choosing the kind of thought we wish to fill our minds, and if we put that thought into our minds and hold to it, affirming and re-affirming the thing we want, in a little while we begin to think right, we begin to think good, we begin to think joy, health, happiness and it becomes manifest in us, because just the thought we give out, just the thought we hold, the thought that is registered on our subconscious mind is the thing that is re-created in our bodies. That is another law, universal. The subconscious mind is the registering place of the conscious mind and we bring out everything, in-harmonious or harmonious out of this great reservoir by our habit of thought, the thought that we think continuously, the thought we think the most times comes to us out of that reservoir, and we are created by our own thought, our own lives are just what we will have them,

and we make them by our thought. Now we have to think right, if we want harmony.

As we think continuously of this all good, as we see nothing but good in everything, it does not matter what it is,

refuse to see anything but good, in it we get our dominion. We are dominated then by good and our lives will manifest absolute harmony, joy, happiness, Love and peace.

COMMUNION.

BISHOP'S PRAYER:

God, our Father, we thank Thee that Thou hast given us the opportunity to recall the facts of the Last Supper of our Savior. We expect Him to come as He went, a perfect Savior of mankind. He shows us the way from in-harmony to light, the way from darkness unto the Father of Light, and O God, our Father, we thank Thee that we have His example, we thank Thee that we have His teaching, we thank Thee for all Thy blessings Thou dost give to us, and we ask a continuance of these things in and through the name of our blessed Savior. God Almighty does give each here, in this presence, a realizing sense of the Truth that Jesus Christ came to save us from our sins, and He has saved us from our sins and we thank Thee, our God, that Thou hast given us liberty through the knowledge of the Truth and we ask this in and through the name of Jesus Christ our Savior, Amen.

BISHOP AND CONGREGATION:

Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors. And lead us not into temptation; but deliver us from evil.

For Thine is the kingdom and the power and glory, forever and ever. Amen.

I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ, His Son our Savior. I believe it is a duty for us to love God with all the soul, with all the mind, and with all the heart, and to love our neighbor as ourself, and this I will do, the Lord being my helper. Amen.

BISHOP:

Our Father, we thank Thee for this recollection that is placed upon us and given to us, of our sacred mission to man, and we thank Thee that we come into this light of the Truth. Help us to realize these blessed facts and give us wisdom, spiritual understanding, righteousness, and lead us along the paths of virtue and of honesty and uprightness. We ask all in the name of Jesus Christ, our Lord. Amen.

PRAYER:

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ, our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Spirit be amongst you, and remain with you always. Amen.

Protection.

LIDA BRIGGS BROWNE.

There is one portion of the vibrating treatment that always touches me deeply whenever I come to that portion of it, and that is the assurance that I am protected by God's power. It is often hard to have perfect trust and reliance in that promise, but daily in my own experience and in that of friends who tell me of theirs, I can see the guiding hand.

Some time ago a lady narrated to me the safeguards that had been thrown around her since commencing with the vibrating treatment. One Sunday afternoon she and her husband were to call on friends living in the suburbs, and just before the time came to start she was taken with a sudden notion that she would not go and no persuading on the part of her husband could change her decision. When questioned by him what had changed her mind about going, all she could reply was that she did not know but would not go and that some power would not permit her to move and she should remain at home. He laughed at her whim, as he called it, and went out for a walk alone. After he had departed, a sudden peace stole over her and a rejoicing and lightness of heart she could not explain. When her husband returned he said excitedly "Thank

God we did not take that car we were going to, for it run off the track, was dumped on its side and the ambulance is busy taking the injured to the hospital." Since then the whims and sudden decisions are followed in that family, for they realize there is a restraining power behind that guards and keeps them from danger. The meaning of the Biblical sentence "and He shall give His Angels charge over thee" is made manifest to them, as it is to us all who will heed the warnings and impressions given us by them.

Recently a lady who was in the earthquake at San Francisco wrote me of the protecting power she felt around her and how when others, near her, were terrified and fearful, she was calm, knowing that she was being cared for by a higher power. If we could only realize that we were beings led even when taken into shadows, that the experiences thus gained were necessary for our unfoldment, and God's protecting power was around us wherever we were, how many trials would be welcomed instead of shunned, how many fears would be silenced and how much happier we all should be. Let us try to realize our protection.

The body is the temple of the living God. Let us remember that the body is all right; it is the mentality that needs help. Put out the mental condition called fear. There is no Mind to fear. God is the only Mind. The body cannot be touched by fear. Good expresses

itself in the body. We can see and know and understand how to put out this claim. I am not subject to fear. Love is the power. I live in Divine love. I cannot get away from this love of God. "Perfect love casteth out all fear."—*Mrs. A. B. Small.*

OUR FAITH.

Evangelical Christian Science Church Ritual.

In order to promote the religion of Jesus Christ on earth, and to advance the kingdom of God among men,

The Evangelical Christian Science Church is ordained and established:

To that end we set forth the following doctrines and religious tenets:

To teach the people the truths of the Christian Religion and to obey the command, "Go ye therefore, and teach all nations."

We hold that the authority of the Holy Bible is supreme and paramount, that its truths bring Peace, Harmony, Happiness and Immortality.

We hold that there is but one living and true God, an Infinite Intelligent Spirit, whose name is Jehovah, the Maker and Supreme Ruler of Heaven

and Earth; inexpressibly glorious in holiness and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son and the Holy Spirit.

We believe in the plan of salvation taught by Jesus Christ, and the power and dominion of Truth over error, over sin, over sickness and death, and the realization of God's love unto Peace, Harmony, Happiness and Everlasting Life.

"And He sent them to preach the kingdom of God, and to heal the sick." These words of our Savior possess the same meaning and power as when first spoken; and it will be our pleasure and duty to execute this Divine Command.

I believe the statements as read and repeated in this presence as true.

Helps to High Living.

Love, to be strong, must be pure and unalloyed with selfish considerations.

Seek in every man those qualities which appear to be high, and cover his mistakes by charity and love.

The tomb from which the Savior will arise is the hearts of men and women.

The acquisition of truth is man's highest ideal.

Death is nothing but a process of purification, by which the imperfect is eliminated and rendered unconscious.

The higher we rise in the scale of life, on the physical plan, the smaller grows the possibility of enduring isolation.

He who does not care for heaven, but is contented where he is, is already in heaven, while the discontented will in vain clamor for it.—*Franz Hartmann, M. D.*

"Faith is God's interpreter; without its enlightenment we understand nothing of the language of created things. It is a writing in a cipher, in which we see naught but confusion; it is a burning bush, from the midst of which we little expect to hear God's voice. But faith reveals to us as to Moses the fire of divine charity burning in the midst of the bush; it gives the key to the ciphers and discovers to us in the midst of confusion the wonders of the divine wisdom. All creatures are living in the hand of God; the senses perceive only the action of the creature, but faith sees the divine action in all things. Faith realizes that Jesus Christ lives in all things and works through all ages; that the least moment and the smallest atom contain a portion of this hidden life, this mysterious action."

"The Lord That Healeth Thee."

By J. E. PACKARD.

How sweet, how precious is the Lord;
How blest His face to see;
What comfort brings His own dear
Word—

"The Lord that healeth thee."

'Mid suffering I hear the Voice
Which bids my soul be free,
And in that Word I do rejoice—
"The Lord that healeth thee."

I read His name—'tis Perfect Love;
In Love He speaks to me.
To love aright, my heart doth move—
"The Lord that healeth thee."

The word I hear I do believe;
What can more certain be?
His wholeness *now* I do receive—
The Lord *hath* healed me.

'Tis Perfect Love gives Perfect Health;
From sin and pain sets free.
My need is met by God's great wealth—
The Lord that healeth *me*.

O praise the ever blessed Lord,
His won'rous goodness see;
To *you* He'll speak the Healing Word—
"The Lord that healeth *thee*."

Speak Kindly.

Mrs. CORA A. LEE.

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Send forth good thoughts of cheer,
It may lighten some heart of its burden,
It may save some one a tear.

It may brighten some life that is dark-
ened
May give new hope to some heart

And kindle within it fresh courage,
That will help it to do its part.

Speak kindly to the erring,
'Tis an effort small but great,
It may buoy some soul in a better way,
To love, to labor, and wait.

It may perchance enable them
To rise above dull care.
To see the good in everything
That God is everywhere.

OUR BOOKS.

We have changed the advertisement of the book offers, and hereafter will sell the books independent of the magazine, entirely. The NEWS LETTER is \$1.00 per year, there is no discount on that, and can be none, unless a person takes eleven copies and then they can have them for \$10.00, but the books can be discounted where persons take them in quantities.

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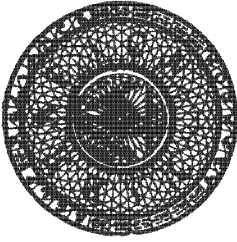
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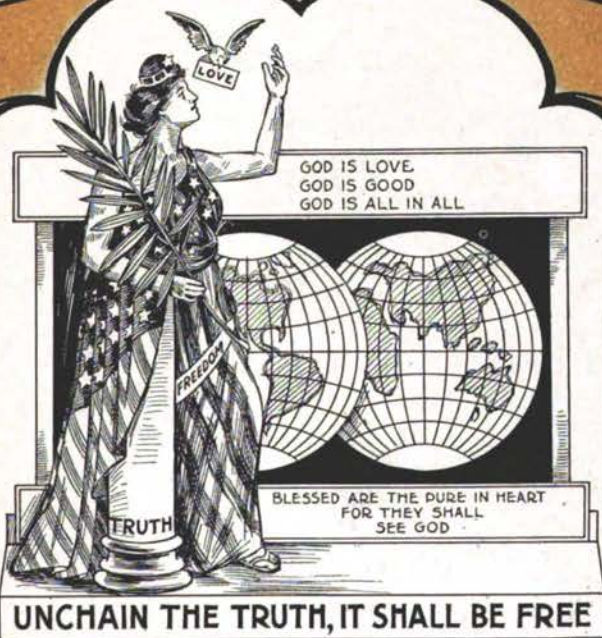
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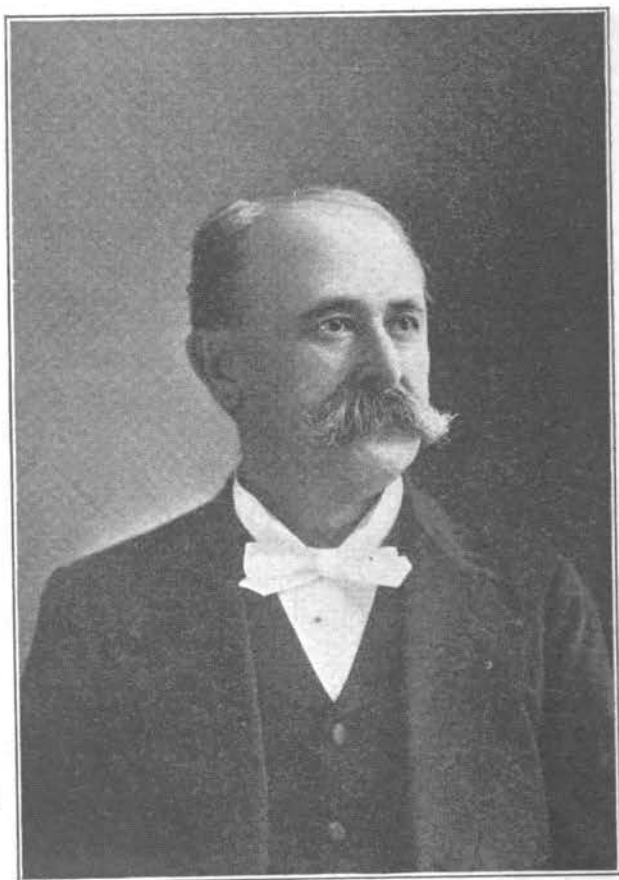
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A MONTHLY MAGAZINE
OF
DIVINE HEALING

Vol. XI.

AUGUST, 1906.

No. 11.



BISHOP OLIVER C. SABIN.



VOLUME XI.

WASHINGTON, D. C., AUGUST, 1906.

NUMBER 11.

The World's Need.

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church,
Sunday Morning, May 13, 1906.

“OUR Religion the World's Need,” is the subject of our lecture this morning. When we look at the world as it is we see that the portion of it which is under the direct care of God Almighty, the trees, the grasses, the flowers, all nature, before us, is a panorama of perfect beauty, but that man, created in the image and in the likeness of God, endowed with the functions of free will, the power to do or not to do, he alone is going along the downward course to destruction.

Our Savior, when on earth, looked over this field, and He saw the world of mankind steeped in ignorance, the dominion of hate in control, and he was led to remark, “The harvest is ripe, but the laborers are few.”

So it is today. We look all over the world, we see nations preparing for war, multiplying their battleships, increasing their armies. The very children in school are taught how to fight and there

is no crown so great as the crown of him who has become celebrated in the art or profession of the taking of his brother's life.

That is the condition of the world to-day. God Almighty's reign of Love has taken a back seat. In fact, it has been there for centuries. What do we find in its wake? Poverty, sickness, sorrow, misery, death. It is simply the harvest, because of the sowing of seeds of destruction. Our church, our thought, is the world's need, is the world's redemption, and it is the only redemption that the world will ever have. Look at the scramble against poverty, the scramble for existence, you might call it, and you find humanity from the lowest strata up, graded to the so-called highest, is a scramble for existence, for bread, for life. The very elements which God created and gave to His children are circumscribed by man to some of these.

Every child which is born on the earth

is entitled to his part of all free and natural gifts, but it has been circumscribed and controlled by those who have come before. The water, in all of our great cities is more or less under the control of monopolies. The earth and the water are circumscribed and the only reason why the air is not is that human ingenuity has not yet found the measure by which to measure it out to our fellows. If the air could be controlled there would only be as much as you could pay for given to each of us to breathe.

All of this condition of affairs is wrong. We find upon the one hand, Trades Unions, fighting for existence, and their charity only goes to their own ones. The one who belongs not has no part or parcel in the teachings of their orders. On the plains of Nebraska. they complain of the low price of beef. It is so cheap that they cannot afford to raise it. By the time it passes through the middle man's hands and gets here to us, it is twenty-five cents a pound, and after they have weighed it, as I bought some the other night, half of it is thrown away. I got two little pieces of steak half as big as my hand for fifty cents. That is what human thought, human sowing, human combination is doing against the world.

These remedies will never succeed in making the human family happy. There is only one way, and that is to come to God and trust Him, let Him lead and direct in everything, and, instead of being a scramble for existence, all will come to us as free as the air of heaven is now.

God's rule is Love. There is nothing but Love, that is the rule. The same power that fed the children of Israel in the wilderness exists today, the same principle that gave to the Prophet, the widow and the child their three years'

sustenance from the little measure of meal and the cruse of oil exists today, the same power by which Jesus Christ fed the thousands from the few loaves of bread and a few fishes exists today, the same law that controlled the children of Israel from the time they left the confines of Egypt until their ultimate dispersion by Titus, the Roman general, seventy years after the birth of Christ, exists today.

Where men were good, obeyed God, loved their neighbors, carried out the proper principles as taught and commanded by Moses, God blessed them, and everywhere they turned there were blessings for them. The very moment they turned into evil ways, they were cursed, and reaped the crop they sowed.

So it is with the nations of the earth today, and so it is with every individual on the face of the earth. It is a reaping of the crop that is sown, absolutely, without any variations. Every crop is in accordance with the seed sown, and the only key to this redemption of so-called poverty, hard times and suffering, along that line, is the doctrine as taught by our Savior in the last ten verses of the sixth chapter of Matthew: "Seek ye first the kingdom of God and His righteousness." Seek the kingdom of good and its righteousness; seek to do right and to do good regardless of consequences and everything, all these things, shall be added unto you. That is the doctrine, those who are living today that are following the principle of our Savior's teaching reap the harvest. The reaping is as sure as the sun shines; there can be no variation. You sow the proper seed and do as you are commanded to do, and the result is as sure as God Almighty. There can be no variation or failure.

Our religion will destroy all sickness. Instead of being a nation of cripples, a

set of invalids, a nation bowed down to pains and aches, you will come into the realization of the perfection and allness of good, and the sallow and tan look will leave your face, leave your cheeks, and a healthy, rosy blush will come on your face; your youth will be renewed, you will grow in vigor and strength. The homely will become beautiful, the weak become strong, and universal harmony will be the result of your sowing. Hold to the thought that God is all and God is good, and that there can be no opposite to this universal principle of universal good, and the result is that it destroys all so-called inharmony.

It won't do for you to say, "I believe in the existence of sickness, and I believe in its reality." If you do, you will reap the crop. You will have sickness, you will have sorrow, and you will have death as the pay, as the reward. From such sowing there is no escape, but those who, on the other hand, hold to the allness and perfection of God, the allness and perfection of good, the allness and perfection of eternal life, realize such perfection and these so-called evils that we see around us, pass away, harmony is restored, the blackness and darkness of so-called evil passes away and the place that knew it knows it no more.

This religion of ours also is a perfect panacea to all so-called sorrow. There can be no sorrow, there can be no heart-aches. there can be no weepings, because we realize that we live, move and have our beings in this eternal good, our Father in heaven; eternal happiness and eternal life cover us and we realize that God Almighty protects us, that He leads us by His wisdom; supplies us by His goodness, and covers us with His Love. That realization destroys all inharmonies, binds the broken heart, fills the faces with smiles that before were filled with

weeping, because we know that we all live, move and have our beings in God, the Father. If we have lost friends, so to speak, from the earth, we realize that it is nothing but a veil that is thrown before our eyes, that the ones who are gone and the ones who are here live, move and have their beings in God just the same, forever and forever; that the eternal principle of the God within never dies, and the veil will be passed from us so soon that the incident or the circumstance will hardly be thought of.

We live forever and go on forever, living in God Almighty's Love. God Almighty blesses us in everything we do, and all we have to do is to trust. trust God for everything. That does not mean that you are to ask God for something and go out and watch and see whether He is going to do it. It does not mean that. The command is, "Commit thy ways unto the Lord and trust and He will bring it to pass." You have nothing to do about the culmination; you are commanded to commit your ways unto the Lord and trust. Do that, and see how beautifully your prayers will be answered, how perfectly harmonious the answer will be. It will come to your abundant satisfaction without pinching and without a stint, for God's promises are perfect and when you come to this perfect realization as taught by our church, the tears will be wiped from your eyes, sorrow will be banished, and Love will surround the family table and instead, as you have experienced all over the world, of this or that one bowing down with worry, becoming morose and hateful and ugly, the beautiful smile of God Almighty's Love will surround your family, nothing but peace and Love surround you.

O tell you, my dears, it is heaven, it is heaven here. Jesus said, when He was

asked about the kingdom of heaven, when it would come, he said: "You cannot say lo! here it is, or lo! there it is, it does not come by observation, the kingdom of heaven is within you." It is within, it is the God within, and when you have feelings of ugliness and meanness, do not seek to find an excuse in your brother here or there, but look into your own heart, fill your own heart with Love, let God Almighty's Love sink into you and your brother will become beautiful to you. I speak this not only from the experience of others, but I speak it for myself. If I have in times past had occasion to feel hurt at anybody, which I hope will never occur again, I simply treated my own heart with Love, Love, beautiful Love, which supplies and surrounds us everywhere.

This Science of ours overcomes what we term fear. Jesus Christ says, "You shall know the Truth and the Truth shall set you free." We are a set of slaves; we are a set of cowards, afraid of our shadows. I used to feel when I first commenced to study Science that the word coward, as applied to me, was wrong. I did not like it. I knew, if necessary, I could stand up and let a man shoot me, but I found I was in reality one of the greatest cowards that ever walked on the face of the earth. I would no more sit with my back to that window than I would deliberately put a slip noose around my neck and jump out of a window and commit suicide. "Back to a draught, face to the grave" is what they used to say. I do not think they ever said that was in the Bible, but they have said a great many other things equally as ridiculous were in the Bible. Fear of sickness, the thought of malaria itself downs them.

Ninety-five per cent of the people here in Washington are perfect cowards to

the thought of malaria. It is in their imagination. I could live over a perfect scum, a green scum, and the malaria would have no more effect on my health than water upon a duck's back, not a particle. Why? Because my mind is freed, I know the Truth. I live in God, God Almighty's power is over me, eternal health and eternal life are mine, and I am not afraid. I have no fear. Let one that is afraid and sleep on the ground near a swamp and he will wake up shaking. Let a person sleep on a bright stack of hay, in the bright sun, and he will wake up shaking with the ague, if he believes in it. I have done it lots of times. and have wakened up shaking, according to my former ideas; or else I would have a thousand and one other indications.

If you haven't got any disease, the majority of the world are preparing for something for you. They are fixing a rule that you are going to have something in the future. I have known people who prophesied years before,—nothing the matter of them then,—when they were going to die, and the disease that they would die of. The time came around and the evil prophecy came true. They passed on through their fears. I have known persons to drop dead on the street for fear of cholera, when there was no particle of cholera in them. I knew a man who dropped in the street, and before they could get him to a drug store to give him something, he was dead, caused by his absolute fear. I could give instance after instance.

I give one incident that I have related in one of my books. A regiment were on a campaign and at evening, the band would play the old tune that they used to play at home when they were going after the cows. The mortality was something wonderful in that regiment, until

finally the officers discovered that the soldiers were actually dying from homesickness; their minds were destroyed, and they stopped the suggestive music.

This religion of ours destroys all fear, destroys all those prognostications of evil, because you understand that all is good and that you live in eternal Love, which makes you free from fear. You can go through a pest hospital and nothing can touch you. Why? Because you are not afraid, but take a person that is afraid and let him go through a cholera or smallpox ward and he will have it. Take a person like me, I could not have it, because I would realize and understand why it could not come near me.

However, in the great majority of cases, it is only those who are fearful that reap the crop.

Finally, when we come into this perfect realization, the trend of universal thought is that life is eternal, that life is deathless. Then we can say in the language of Scripture, that the last enemy has been overcome, which is death and we will all live and move forever in the sunshine of God's beautiful Love. It will surround us. We are in perfect harmony, we will all believe. We will love God and love our brothers as we love ourselves, and we will live forever and for aye in this beautiful thought that God Almighty is all, and ALL IS GOOD.

TOMORROW.

In the land of Tomorrow, near the entrance gate, two newly arrived spirits met, and looked each other in the face. One of them was a strong and beautiful spirit, with shining garments and a face full of clear light; but the other was little and pinched and gray, and she trembled and cowered as she went.

"What ails you?" asked the first spirit, "that you cower thus?"

"I am afraid!" answered the second. "It is all so strange here. I have no home, no friends, and I am alone and frightened."

"That is strange!" said the strong spirit. "I never felt so at home before. Everything is friendly to my eyes. The very trees are as if I had known them always."

"Let me hold your hand!" said the frightened one. "You seem so strong and tread so freely, I shall perhaps not

be so afraid if I am with you. I was a great lady on earth. I lived in a fine house and had servants to run and ride for me, and jewels and rich dresses and everything, that heart could desire, yet I had to leave them all in haste and come to this strange place. It is very terrible. Was it so with you?"

"Nay," said the other. "I came willingly."

The frightened spirit clung to the other and peered in her face.

"Tell me," she cried. "Did we ever meet on the earth? Your face is not only friendly; it is familiar. It is as if I had seen you often, yet none of the noble ladies I knew had such strength and grace. Who were you, beautiful angel?"

"I was your washerwoman!" said the other.—*From "The Golden Windows," by Laura E. Richards.*

The Religion of the World.

BISHOP OLIVER C. SABIN.

Before the Evangelical Christian Science Church,

Sunday Morning, May 20, 1906.

THE trouble with the religions of the world is that they have always been too narrow. The religion established by Moses prevailed over a wide area, but seemingly adapted only to one people. The influence of the religions that have been given to us, or to the world, through other so-called reformers has been confined almost always to their immediate environments. Take, for example, the moral code as established by Confucius, and you find very few of his followers and believers are in any country other than China. There are a few in Japan and some of those surrounding oriental states. The doctrines and religions established by the Aryans, or so-called religionists was confined almost exclusively to India, China and a few other oriental nations. narrow, narrow in their constructions, narrow in their ideas. And so we might go on with all of the other established religions that have made more or less of a start among the children of men. We have found them narrow, built upon an idea that was not universal and, in the great majority of cases, upon ideas of selfishness and the aggrandizement of ecclesiasticism.

There is but one broad and universal religion, and that is the religion of Love. It is true that Jesus Christ was not the first founder of this thought that God is Love, and any religion that is of God and God manifest, whether it be in the confines of this nation or that, that one broad idea has been true, but it has been so rare and the places where this religion

has been taught prior to the advent of Jesus are so few that they can be counted on the fingers of one hand. Socrates was, perhaps, the most perfect exponent or teacher of this doctrine of the immortality of the soul, prior to Jesus Christ. His doctrine was that God was all; and, in many things, as you will find by reading his history as given to us by Plato, he gave forth to the world a very pure idea of theology.

In almost all of the religions that existed before the Savior, the doctrine of a future state was hedged in and about in mysticism, in infidelity and total denial. Confucius did not teach a thought that we call religion. He never taught a thought that there was a future state, and he based his whole philosophy upon three fundamental principles, first that you should be loyal to the crown; second, that you should respect your father and mother, and third, be honest one with another. This is the basis upon which he built his entire fabric, but nothing that we call religion or the thought of religion or the future of man or his present condition, as far as we regard religion, is taught. Our Savior came teaching this new thought, the new doctrine of Love. Love, Love alone, was the basis upon which to build, was the only power. Before Him the world had been enured to contests and conflicts and hatred, to malice, to reprisals, to vindictiveness; but He came teaching the broad doctrine of universal Love to God and Love to your brother as yourself.

The broad, broad idea of the universality of the children of man all belonging to one and the same Father, was first taught, first enunciated by Jesus Christ and He was the First great expounder of the doctrine that Love is all. This is broad enough to take in all the world, all the universe. God Almighty is Omnipresent Love, everywhere existing. Love fills every person on the face of the earth, every person in this room. If you go to the uttermost portion of the universe, in any direction, God Almighty's Love is there, controlling and dominating, and moving on with universal and perfect harmony; and, when we bring it down to the very minutiae of so-called life love alone reigns and controls. Love fills every heart, Love fills your thought and, in the degree that we are enabled to assimilate this thought and bring it into our own actions and control our own actions, in that degree are we perfect in what we term our religion of metaphysics or metaphysical demonstration.

A healer could not be imagined filled with vindictiveness and hatred, he could not heal anything, more than that he would be a curse to anybody to whom he would send a thought. This is the doctrine of God Almighty's intercourse with man; all is Love. There is nothing else and if a person has hatred in his heart toward his bitterest enemy, he utterly and completely destroys himself. Our Savior told us, if they strike you on one cheek turn the other. If they take you into law and want your coat give them your cloak, too; if they want you to go a mile with them, go two. Bless them that curse you and do good unto them that revile you.

He gave us an example. When mortal mind, hatred, had him nailed to the tree, crucified for His preaching of this lovely doctrine, they gathered around His cross

hooting and howling, and one ran a great spear into His side; others mocking Him, saying, "You saved others, now save Yourself." Divine Love, the Love of God Almighty through Him, radiating from Him, said, "Father, forgive them for they know not what they do." This was His divine forgiveness, His divine Love.

No condition wherein you can be placed can justify you in paying any kind of a debt except with Love. If you have the bitterest enemy in the world, who is trying to destroy you, sit down in your parlor and in your consciousness go to God, affirm there that you and your brother are both living, moving and having your beings in this universal Love, that God Almighty's Love permeates you both and that you love him and that he loves you. Continue that thought, let the vibrations go from you, and you will destroy the vindictiveness of carnal mind that is in him, perfect, beautiful peace will reign and he will be your best friend, instead of your bitterest enemy.

Take that thought and carry it into anything that has life, from the very plant life up through the animal and vegetable kingdom. Let Love be the victor, the thought that controls. You can go to a dying plant and love it, and it will spring up as though it had been watered with the waters from heaven. Love it, and it will grow. Take an animal filled with vindictiveness, love it. throw out the vibrations of love and you can conquer it. You can conquer anything there is on the earth. Nothing can have power against you if you throw forth the vibrations of Love. How often have I tried this and how often have others tried it.

A horse, filled with vindictiveness, wants to balk, wants to kick and be mean and ugly because carnal mind has

been implanted in its thoughts, the thought of hatred. Go to that horse and throw the vibrations of Love into him and affirm that his life is of God, that he lives, moves and has his being in universal Love and nothing but Love can come near him. Let that thought be thrown into the animal's sub-consciousness and he becomes as peaceable and as docile as a lamb.

A dog may rise up to bite you and snarl at you. Throw the vibration of Love into his jaws and it will close his teeth and he cannot touch you; it is impossible. Take a man filled with vindictiveness and with the very devil, as we see it oftentimes and give him the vibrations of Love. Love alone controls. Realize that in your association with him and he becomes as docile and as kind as can be.

Love is the only weapon, but what do we see? We see our nation, with its boasted intelligence building ships, the largest in the world, great floating fighting machines. For what purpose? For the purpose of taking human life. Our boys at school are drilled, are taught to wear soldiers' clothes and how to march, until the little fellows, and I speak from experience, day and night, think of how to be a soldier, how to fight and how to shoot, and they take a toy pistol and shoot at somebody and the other fellow falls over playing dead. And how to conquer with swords. That is what is being taught to the rising generation.

The man that works with his muscles is a great deal ahead of the man that works with his brain. In the colleges of today, the fellow who has a good athletic record goes before the one who wins by intellectuality. The man who goes to the clubs, drinks his whisky and has a good time,—the more clubs you be-

long to the greater,—that man is established.

This is all wrong, it is leading in the wrong direction. There is only one right direction and that is to throw out the vibration of Love, let Love alone control. Throw away your warships, your armies and your guns, turn them into other useful implements, and let Love be the motto.

As long as the children of Israel followed the commands of Moses when he told them to worship God, it mattered not who their enemies were they were dispersed. And so it would be with us. So it will be with all nations. The time is coming, and it has to come through Truth, when Love will conquer through this doctrine of Love. The whole world will be revolutionized and nations will learn war no more. Universal Love, the religion that is universal, will be all over the world. Then we will have the millennium, then death shall cease, then sickness shall be no more, then this so-called sorrow and inharmony of life will have passed away and every one of us will live in the universal Love of God Almighty.

Our Savior told us, in two or three ways, why His religion was a religion of Love. He told us that we should love God with all our heart and love our neighbor as ourself and upon these two commands hang all the law and the prophets. He said, at another time, "A new commandment give I unto you, love one another." In another place He tells us that there is a sign by which we can tell His disciples. That is the sign, that they shall love one another. He said, "You may know my disciples because they love one another."

The people in this thought feel towards one another as though we all belonged to one big family. We have Love

for one another the same as we have for ourselves. Our Love goes out, reaches all. We have no hatred for anybody. Our Love reaches out and covers all the world. We do not love the wickedness of the world, or the drunkards. We do not love that, we do not love cruelty, we cannot do that; but we see beyond, we see the perfect child that God made, the spiritual image and likeness of God and that we love, and we love one another. It is just like a big family, exactly.

I do not think I ever knew of a case of one of our people ever having a quarrel with another. That is a thought that never came to me before, but I do not remember of ever knowing of a case where there was a falling out or disagreement with two members of this faith. I do not think I have ever known of a case of that kind. Sometimes some of us may have differences of opinion on this or that point, but it is always in Love, and where can you find a church that is like it? There is no jealousy existing between us, there is no vindictiveness between us, but we love one another perfectly, as one big family. I have never seen an instance to the contrary. Where can you find another church that is like it? We make the rule of Love; not that we force it, we do not force ourselves to love one another.

Our Savior said we get no credit for loving our friend. Everybody likes to do that, but the best comes when you love your enemies. We carry that out. I have not had an enemy for a great many years. I haven't any use for enemies. no such thing as enmity. We believe in Love. Nothing but universal Love can come near us or touch us, and universal Love controls our actions, universal Love controls our business, universal Love controls our lives, our surroundings.

Now, if you know of any church, in all your experience, or a people where you never know a quarrel between any of them, then you have found something that is like this Truth.

We have had, it is true, wolves in sheep's clothing; but a very few, because it is the poorest place in the world for a hypocrite to work in. There is nothing here to uphold a hypocrite. A hypocrite cannot heal the sick and he is not prosperous, and I believe it is worse for him to have known of this Truth and then not follow it strictly than not to know of it at all. It is not hard to follow. Here is God Almighty leading you, and He blesses you on the right hand and on the left; gives you health, harmony and plenty, everything in profusion and in abundance and all you have to do is to praise God and enjoy it. A man once told me that he thought a religion like ours would make a person lazy and indolent. Now, of course, every Scientist knows that it has a directly opposite effect. We bring ourselves under a general law that prevents that. For instance, here is a barrel of water in a gutter. I turn the barrel over into the gutter. I do not have to pray to God Almighty to make that water seek its level. Do you know why? Because it is governed by the universal law. We call it gravitation, it goes in to the sea. Get a person permeated with the Love of God, the Love of his fellow. and you do not have to get down on your knees and pray for that fellow to go to work, not a bit of it. Why? Because he comes into the universal law or rule, "Go forward, do good." What is the result? He works as he never worked before, he works longer hours, he is more honest in its application and more honest in the performance of every thought that comes before him and God Almighty blesses

him. Why? Because he is on the tramway of infinite thought and infinite mind; He is in touch, in tune with the Love of God Almighty.

That is why Love controls. That is why we work from eighteen to twenty hours in a day, that is why God Almighty makes us get up early in the morning and go to bed late at night and work all the time, and more than that we get young from it and it does not fatigue us. We have absolute harmony in our bodies and minds and everything around us is harmonious because universal Love is the guide. Carry this thought with you, keep it in your business and in your associations with your neighbors and instead of having enemies or being the enemy of anybody, you will become a benediction not only to yourself but to every one surrounding you. You will be an example to those unknown to you. You will lead in the right direction and God will bless you in this.

That is the thought of our religion. That is the basis upon which we work—Love, Love, Love, nothing but Love, God Almighty's Love in you and through you and around you and about you. And we have the realization of this and the realization is that Love is all, that Love is good.

Can't you all realize what a beautiful thought it is? Can't you see by the fruits of the tree the crop that is growing? Jesus Christ said, "Be not deceived for God is not mocked." As you sow

you reap. Sow the seeds of Love. Let vibrations of Love go out from you in your daily life everywhere under every condition. If you see anything that you do not like in somebody else, go into yourself, realize that God Almighty is in that person and think what Jesus Christ did. He said, "Father forgive them for they know not what they do." Take His example, follow it and harmony and health and happiness and universal good are yours. You do not have to die to get it. You get it today. You are in the enjoyment of it now. You are as much in heaven on earth as you ever will be at any future time. There is no such thing as a sweet by and by. It is all life and it is that now. Live in the now and you will always be there. In the sweet by and by, so-called, that is, in the years to come, we will live in this same universal Love. It always will be now in God Almighty's Love, growing greater and stronger and brighter, onward. The universal law of universal onwardness universal motion, goes onward, and forward in God Almighty's kingdom and we are part and parcel of His work. We are His children, and all that is is ours, because we are His heirs. We have power and dominion. Now use them and use them in the way that you have been taught; use them in Love and you will be absolutely invincible. God Almighty's blessings will shower down upon your head and divine Love will surround you everywhere.

"If you will but find God's living gift within you and simply trust it when it presses into growth, there is not a waste place in your nature that shall not become habitable and even glorious with a wild beauty."—*James Martineau.*

Why wilt thou defer thy good purpose from day to day? Arise, and begin in this very instant and say: "Now is the time for doing, now is the time for striving, now is the fit time to amend myself."—*Thomas a Kempis.*

What is Truth?

BISHOP OLIVER C. SABIN.

Before the Evangelical Christian Science Church,

Sunday Morning, May 27, 1906.

WHAT is Truth? This is a question that has agitated the family of man ever since he has had an existence. There is no nation of the earth or class of people, whether they are denominated nation or tribe, that has not the desire to know the answer to this question. In all creeds, in all ages, a great cry has gone up, "What is truth?"

When our Savior was being tried by the Jews, He was sent to Pontius Pilate, and Pilate, hearing that Herod was in Jerusalem, sent Jesus to him. Herod, the record says, was pleased to see Jesus, hoping that he might witness some of His wonderful miracles, and he questioned the Savior, but He answered him not a word. Then Herod and his soldiers became enraged, dressed Jesus up in a robe and sent Him back to Pontius Pilate. Pilate asked Him if He was really the king of the Jews, and Jesus answered, "Thou sayest it." But the Savior told him His mission, which was, "To this end was I born and for this cause came I into the world, that I should bear witness unto the TRUTH. Every one that is of the TRUTH heareth My voice." These quotations are from the 18th chapter and 37th verse of John. Pilate immediately asked Him, "What is Truth?"

It is the same question that leads millions in one direction and millions in another, crying out in the agony of their souls, "What is Truth?" Our Savior says, "You shall know the truth and the truth shall make you free."

Our Savior tells us in another place, that the Truth is that he who believeth on Me hath everlasting life. It is the new birth, it is the regeneration of the man, it is the spiritualization of the child of God. That is the Truth and Truth manifest. God is Truth and, when the principle of God has permeated the creature, man, the child, then he is in possession of the knowledge of the Truth and that Truth makes him free. Jesus said, "Every one that is of the Truth heareth My voice." In another place, "These signs shall follow those who believe," and in various other places, there are promises made to the believers of the Truth.

"We go out into the world today, this beautiful Sabbath morning, and we see oceans and herds of people going into the various churches, going there seeking the knowledge of the Truth. But the world is covered with ecclesiastical dimness, ecclesiastical prejudice, to such extent that, as our Savior said, the world hates those who declare the Truth. It has always been so, it always will be so, until the knowledge of the Truth dominates the world. When that comes to pass, all error will be washed away, the dead will hear His voice and all shall live and live in the knowledge of the Truth which makes them free.

It will not do for one to say, "I am a believer" and then not have the signs that follow. Persons may think they are believers, they may try to make themselves believe that they do believe that

they have the knowledge that makes them free, but, unless the signs do follow, they are but tinkling cymbals, they are on a false scent and the track they are following leads to destruction. You may know whether you have the knowledge of the Truth, or whether you have it not. The signs follow those who believe—that is the promise that is the manifestation.

Now, the question is, to you who hear and those who read, "Have you the knowledge of the truth? Do you know the Truth?" If you have it, you can speak the word and error will fly. The signs will follow, as promised by our Savior, and you can look up and rejoice for you have this knowledge. If you have it not, if the signs do not follow, go to God Almighty now, pray, seek and knock and the promise is, that you shall find. But the Truth does not come without seeking, it does not come without study. You shall know the Truth, the promise is, and when you know it, it makes you free.

What is this Truth? What is this freedom-giving Truth? How do we know we have it? We know it in this way: We know that we have the realization that all is God and God is manifest. We know that we have the understanding that all is spirit and spiritual manifestation. We know all is good and good manifest; we know there can be no evil for God is all in all, and, when this knowledge comes down into our consciousness and we so declare, the declaration is answered. That destroys the error and we have freedom. It manumits the man or woman from all error, from all sickness, from all sorrow, from all want, from all inharmony, and you live in the sunshine of God Almighty's beautiful Love. There can be no mistake about it.

When you find yourself groping along the lines of materiality, hugging the earth, earthly, laying up your treasures where moth doth corrupt and thieves break through and steal, you belong to the earth, earthly; you belong to the dead and are in the condition of the people of whom the man answered Jesus when He asked him to follow Him. The man said, "I will, but let me go first and bury my father." Jesus said, "Let the dead bury the dead." You belong to the dead, there are only living those that live in God Almighty's Love. They are all that are living and the others belong to the dead, it matters not who buries them. "Let the dead bury the dead, follow thou Me," is the command. Let that be your watchword; let that be the mark for which you aim.

Seek ye the kingdom of God and His righteousness, seek to do good and to do right for the sake of the good and the right; let all outside circumstances take care of themselves. Throw them away as cobwebs, as nothing; seek thou the kingdom of God and the kingdom of right; follow in the line as our Savior has told us and all shall be added unto you. Then there will be no more poverty, there will be no more sorrow, there will be no more sickness, there will be no more trouble of any kind or character. "Follow thou Me; seek ye the kingdom of good," follow in the sunshine of eternal Love and let outside circumstances take care of themselves, and God will pour His blessings upon your head as you go along this pathway of beautiful life. Life is beauty, this world is beauty, we live in beautiful things, we are surrounded by the Love of God Almighty; we are in heaven here and now and if we but accept, if we but realize this Truth that all is good and good manifest, that is the truth which makes you

free, that is the truth which our Savior came to teach. That is the Truth which the world has not got, although they have been seeking for thousands, and if we may believe some of the authors, hundreds of thousands of years, seeking along an evil scent, false tracks.

There is only one way to come: Come to God Almighty through His Son, Jesus Christ. Those who were before Christ followed the light as they had the light. We have greater light than they; we have the way, the truthful way, to eternal life manifest in Jesus Christ our Savior, and it is plain and easy for us to follow because we have Christ's words, and we should rejoice that we live in this age, and that we have such a blessed Teacher.

There are other indicia of the knowledge of this Truth. You are filled full of goodness and of Love and righteousness. You can know when you have the Truth, you can know when you love to do right, because it is the right thing to do; you can know when your heart is emptied of its selfishness, when you are trying to do right. When that becomes the dominating spirit of your life, you know it. I do not care how old a person may be, how decrepit in health, fill that heart with the desire, of practical earnestness, desire to do right, send it forth, do good unto others, and youth will blush upon your cheeks, disease will flee away, and nothing but eternal harmony will be there.

I, perhaps, am as good a specimen of the truth of that statement as almost anybody you ever saw. Eight years ago, and a little over, I was filled with disease. My body was bent over and I had the indicia of an old man. I was preparing to pass out, and if I felt as though I could live until I was 60 years old, I felt I was doing well. But what

was the result? The Truth became known to me, my body responded, health flushed upon my cheek and strength came into my body, perfect harmony was my surrounding in every department of life. Today, I have the vigor of youth, not a wave of trouble crosses my mind in any shape, form or manner, and my desire is to open out places where I can preach the truth, send it forth and do good unto my fellows; and, wherever I can do that, God blesses me in every way and instead of preparing to die, getting ready to die, I am simply preparing to live and enjoy myself as one of God's beautiful children.

That is the fruit of the Truth. It is the fruit of the spirit. You throw aside all fear and look to your loving, beautiful Father for everything and He gives it to you. You have it, in the morning and in the night. Everywhere you go God's Love surrounds you.

Hold fast to the eternal Truth, God is Truth and God is Love. Hold to the thought and the blessings that will be for you are innumerable and untold, and the happiness that you will enjoy will be more than the world could picture to you. The idea that you must mark yourself as an old man, or an old woman, preparing to die, to pass out, preparing to go through hell called death, is nothing more nor less than deliberate suicide. There is no part or parcel of the truth in it. Jesus Christ says you shall know the truth and the truth shall make you free, free from death, free from poverty, free from sickness, free from sorrow and crown you with eternal good, give you blessings that the human tongue cannot portray.

Isn't it, I ask you my friends, something worth striving for? Isn't this Truth something that you should strive to obtain? It is for you, it is for every

One who seeks, asks and knocks. Then will you, I ask, and I ask the people of the world and the earth, will you allow these few words to be an incentive to you to take up this subject and study it truthfully and continue therein until you have this beautiful freedom? May God Almighty bless you in the effort, because if you strive, seek and knock, nothing but victory will be yours.

In conclusion I am going to read a few quotations from the Bible on truth:

TRUTH.

Pilate saith unto Him, WHAT IS TRUTH?

Jesus said, I am the Way, the TRUTH and the Life; no man cometh unto the Father, but by Me.

He shall cover thee with His feathers, and under His wings shalt thou trust: His TRUTH shall be thy shield and buckler.

For His merciful kindness is great toward us: and the TRUTH of the Lord endureth forever.

And ye shall know the TRUTH, and the TRUTH shall make you free.

The law of TRUTH was in His mouth, and iniquity was not found in His lips: He walked with Me in peace and equity, and did turn many away from iniquity.

Speak ye of every man the TRUTH to his neighbors; execute the judgment of TRUTH and peace will be in your gates.

Howbeit when He, the Spirit of TRUTH, is come, He will guide you into all TRUTH.

And it is the Spirit that beareth witness, because the Spirit is TRUTH.

I have no greater joy than to hear that my children walk in TRUTH.

For the fruit of the Spirit is in all goodness and righteousness and TRUTH.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of TRUTH.

He is the Rock, His work is perfect: for all His ways are judgment; a God of TRUTH and without iniquity. just and right is He.

Through our ignorance of God's laws, or misunderstanding their application, we often get in a hard place; we then turn in our distress to our Heavenly Father and ask him to extricate us from the reaping of our own sowing of years—not that we intended anything wrong but that our knowledge was imperfect. As soon as we ask we begin planning the person through or way that He is to help us. Such a person is to help or such a circumstance is to be, and if it does not come that way, and it certainly will not, then we say there is nothing in it—God does not hear and answer prayer. We

cannot see that it is our own doubt of God.

Jesus said, *Ask what ye will believing and ye shall have it.* If we believe, we know that we have it, and that ends it, and we go on about our work. We don't stand and wait and look for a thing that we have; we just do our work with the knowledge that we have the thing we asked for, and when we get around we find the prayer manifest, and go praising and thanking God for the Truth we possess; have been guided into. Can there be a more beautiful thing than to be cared for by Omnipotent God, and to be able to ask, believing. V. V.

Except A Man Be Born Again.

BISHOP OLIVER C. SABIN.

Before the Evangelical Christian Science Church,

Sunday Morning, June 3, 1906.

“**E**XCEPT a man be born again, he cannot see the kingdom of heaven.” The question arises. “What is this new birth?” We are told that it is a spiritual birth, that it is a birth of the mind, out of error into the kingdom of truth. Its lines are as well marked as those of any other event recorded in profane or sacred history. A person who has had the new birth has certain signs which follow, and there is no possibility of counterfeiting these signs.

We are told, by our Savior, “You shall know the Truth and the Truth shall make you free.” The new birth comes from study, it is the spiritual intellectual outgrowth and cannot come except through intellectual process. Those who receive the new birth are engulfed in joy, but the joy is secondary to the truth. You receive the new birth, then rejoice. You do not receive the joy before the new birth. There is a kind of theology that comes through what we term ecstasy. The ministers are operators in the conversion of that kind of Christianity, by mesmerism and other processes; they fill the room with waves of electricity or mesmerism or hypnotism, whatever the agency may be. They work everybody’s mind into a furor of excitement. Sometimes the converts get what they term “the power,” and fall upon the floor, stiff, or commence to shout and hurrah, saying the Lord is coming down through the roof into their souls. There are various other manifestations.

This is not confined to any particular nationality. It is true that the more carnal minded people are, the more wonderful are these manifestations. I do not think that I ever knew of a man or woman of intelligence who had this so-called power. They are almost always ignorant people, who do not know what they are doing, but they are not confined to any latitude or to any church or to any nation. Where they work for the power, they will get it, to a certain degree, but it is not religion; it is not the new birth, it is not the gift of the holy spirit, it is not the knowledge of the Truth that makes you free,—for from it. It is nothing but ignorance, rank ignorance, that has no more to do with the religion that Jesus Christ taught than has a country auctioneer to do with selling the chattels upon a farm, not one particle more, and the fruits of that spirit are not worth anything. They get the power off them by and by, and will then go out and lie and steal and cheat and slander and do all those things that people in the realm of carnal mind do. It has nothing to do with the new birth.

The new birth comes by knowledge, understanding. “You shall know the Truth and the Truth shall make you free.” That manumits you, makes you free. The new birth is the realization and perfect understanding that all is good, that God Almighty is all, Omnipresent life, good, Love, perfection, everywhere; it is the understanding and realization that this is true, and when

that comes down into your heart, when that fills you, then you will rejoice. The fruits of the spirit are known. The possessor wants to do some good, somewhere, he has a yearning desire which goes out from his soul, to love somebody, to help his brothers, build them up, let them have this spiritual Truth and know that you have scattered the Truth. The command of the Savior is then in the heart of every one, which must be literally fulfilled, to preach the gospel, to send it out, to do good. That is the fruit of the spirit; that is the new birth, and when you get it, there is no counterfeiting it.

You may have been as wicked as Judas Iscariot, but, if you get the new birth, God Almighty has washed you white as snow, and all your desire is to do good, to go out and do good. Love dominates your life. The passions of hate, evil, vindictiveness and malice, jealousy are stamped out of your consciousness, all evil has vanished, and your soul is as white as snow, and God Almighty's Love is written thereon; everybody can see it who sees these actions. That is the new birth.

In the study of this Truth people are led, doubtless as they are in the study of every other Truth along lateral lines, here error and there truth crossing one another, here truth and there error. A very good man, who used to be with me for a number of years, wrote to me not long ago, from his far away home, that he wanted to come back and work with us again, but he said, "Before I come back, I want to have you understand one thing, that my mind has changed to a certain degree since I have seen you. I have taken up the study of finding truth in everything and everywhere." In other words, he has studied oriental philosophy. He would study

hypnotism, black magic, and every other kind of philosophy and declare that the world is throwing out by hundreds and thousands for the purpose of obtaining the what? Obtaining the truth. I told him this, that, while I loved him very dearly, and it would be a great pleasure to have him with me, our church was centered upon one thought, that God Almighty was omnipresent, all good; that through Him, from Him we receive every good and perfect gift, that the only way to approach the Father and obtain these beneficent results is through and in the name of Jesus Christ, His Son; that, if you are not centered on that thought, you are not in harmony with us. I did not want any thought that believes in the myraids of Christs, myraids of Saviors, to cross my path, particularly in my work.

Why they have the effrontery to say that Mohammed was a savior, and he has as many followers, almost as Christ. Also that Buddha is another savior, and this father of the black magicians was another savior, Zoroaster, teaching another religion, and Confucius another? I could go on and name dozens of them.

Not a very great while ago, somebody sent me a book, with the lines of sixteen saviors written in it. I think he wound up with Jesus Christ. I have forgotten what His line was, but if he had gone on a little further and belonged to another church, he would have located another savior up in Concord. There is an infinity of them.

We do not believe in that, it is no part or parcel in our religion. Any religion that goes out and beyond and takes in other gods than the One Eternal Good, or any other savior than the Savior Jesus Christ, of Nazareth, has no part or parcel in the Evangelical Christian Science Church. He may go where he

chooses, but he belongs not to us. We are centered and centered on eternal good and there is no name given among man whereby we can approach God Almighty except the name of Jesus Christ. That is the basis upon which our church is founded, and when we get this thoroughly into our consciousness, when this new birth comes into us, we look up to God and ask and receive, and we come rejoicing. He fills our hearts with glory and the signs follow those who believe, and the signs do not follow those who do not.

They tell me that persons who are in the enjoyment of these oriental philosophies are good healers. I have never yet seen one and never knew of the possibility of their being able to heal, but they say they can heal themselves. Now we are not discussing other people's philosophy, we are simply discussing our own. We are telling what the new birth is. We are teaching what we believe. Other people believe differently. The road is broad and the world is wide; they go with our Love, but they are not part or parcel with us and they cannot be any more than you can make the light of the sun turn into darkness, any more than you can wring a streak of darkness from a sunbeam. It cannot be. We are centered upon the thought, as I told you, that God Almighty is eternal good, and in the name of Jesus Christ we approach, ask, and receive. That is our theory, that is our philosophy, that is our religion; that is the new birth and we prove it by the signs that follow. I do not say that there are not other people who heal the sick, but I do say this, that I know of nobody or class of healers on the face of this earth that approximate the healers in the Evangelical Christian Science Church.

Before I came into this thought, it was

a wonderful thing to hear that ever a bone was set. If they wanted to stump you, they would ask you, "Can you set bones?" That was a crusher, but I say to you that in the practice of the Evangelical Christian Science Church, I can tell you of dozens and dozens of cases where it was beyond the power of surgery to help, where this science has set the bones and everything harmonized perfectly. Not only this, but bones have been made to grow. There is a case of a young boy right here in Georgetown whose hand had been shot. The bones were shot away, and the doctor called the attention of the family to the case. He said, "Now, they say bones never grow, but these bones are growing and filling out," and that hand was made perfect. The power to do what Jesus did belongs to us, and the reason we do not all do it, is because of our own inherent cowardice, because of our lack of perfect faith and perfect trust and perfect understanding.

When you ask without doubt you receive an affirmative answer, every time. It is as impossible to fail as it is to turn the earth to moving the other way upon its axis. It is impossible. It is under the fixed laws of God Almighty that controls all and when you place yourself in the line, you are just as sure of results as results are certain in any other of God Almighty's laws.

Those who have the new birth are followers of Jesus Christ. They take up His commands and endeavor to do His work. The command when He left us was to go out and preach this Gospel, take it with you all over the world, preach it, and you may know and will know those who believe, because they will have the signs following. Jesus said this, and these are the signs:

"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." In other words, you are restored to your original power and dominion given to you by God Almighty at the creation of man. You may know those who believe because they will have this power. These signs will follow all who believe. It is not that these signs shall follow this one and that one, but they follow all who believe.

God in His goodness has made us all alike. He has given us of His love and His power and all we have to do to become the recipient of this is to believe. We find the world full of believers so-called, and you ask them, "Can you heal the sick?" No. Why? "Well," they will say, "that passed out with Jesus Christ and His disciples and there haven't been any healers since." These signs do not follow. Why? Well, because these signs were given them to prove that the religion of Jesus Christ was true, and we have their example. We have what is written in the Bible and so forth. Now I ask every student of the Bible everywhere on the earth, where there is any authority given in Sacred Script for any such belief. I not only ask this congregation, but I ask all the world who read, where there is a particle of Scripture that gives any authority to that statement. I say to you that there is none, anywhere. Not even by a side thought can it be twisted into such a construction that that promise was made to those of that immediate age. It is false, and we prove its falsity by the signs that follow. Those who believe, those who have this new birth can heal the sick, today, the same as the Savior and His Apostles did 1900 years ago. We prove it by the signs that follow. We take

the authority of Holy Writ for it and I defy all the world to contradict it, anywhere; and I say to the Christian clergy throughout the world, that you are in error, when you attempt to teach such a doctrine.

The signs do follow today, the same as they did in the days of Jesus Christ, the same as they did in the days of the Apostles, and there never has been a time, since the days of Jesus, but that somewhere there has been somebody, who had the Truth and the signs followed because they believed. It is true. it is hard to find them, but somewhere it has been so. It has been so in the last half century and the number is getting greater, every once in a while you will hear of here and there a healer of wonderful ability. There was a priest, for instance, in Pittsburg. He could heal everything. There was another in France and in various parts of the world, these wonderful healers have come up. Why? It is because they believe the Truth, they are followers, they have the new birth. Church laws do not cover that, church laws amount to nothing, so far as God's Truth is concerned. A man may have the Truth in the Methodist Church or the Presbyterian Church, or our church, it makes no difference what the church may be, it is the Truth that you master and when you do, it makes you free and certain signs do follow, because you believe. That same promise is for the world today, and if you choose to go on groping in darkness and ignorance, hugging the sensations of matter, so-called. believing in the reality of disease and the reality of error, dragging yourself down to the grave, as the legitimate results of such beliefs. all we can say, in pity and sorrow is, "Father, forgive them, for they know not what they do." That is what is filling the graveyards today. It is

error; it is that that fills the penitentiaries and fills the world with sorrow and with pains and with aches, because you make reality of error and error leads you down to death. Learn the Truth and you will be free. The Truth is that God Almighty is all and in all. You approach the Father in the name of Christ, knowing in this realization the allness and perfection of God. There can be no opposite, and your life is a blessing to you and all who come in contact with you. Let that be your thought, let it be your benediction to the world, preach this Gospel, send it out. It is God Almighty's Truth, send it out. It is His Love that fills your heart, preach it here and there and everywhere and see the blessings that will follow in the wake of your teaching.

That God Almighty may make each one of us a giant in this work and make us stronger and stronger, unfolding the banner of Universal Good, in the name of our Savior Jesus Christ, is my prayer.

Jesus answered and said unto him, Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto Him, How can

a man be born when he is old? Can he enter the second time into his mother's womb. and be born?

Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of flesh is flesh, and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, ye must be born again.

Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth Him that begat, loveth Him also that is begotten of him.

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him.

And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them.

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Hundreds and thousands and millions of people that are living today are cowards, are slaves, slaves to fear, slaves to poverty, slaves to sorrow, slaves to every kind of inharmony that has a tendency along this so-called mortal mind lines, to drag them down and pass them over the vortex of death. But let these dare to come to God Almighty and say to Him, "Father, Thou hast promised, and I trust Thee," and they will never have a failure.

The most truly successful, the most powerful and valuable life, then, is the life that is first founded upon this great immutable law of love and service, and that then becomes supremely self-centered—supremely unself-centered that it may become all the more supremely self-centered; in other words, the life that looks well to self, that there may be the ever greater self, in order that there may be the ever greater service.—*Ralph Waldo Trine.*

Its Necessity.

BISHOP OLIVER C. SABIN

• Before the Evangelical Christian Science Church,
Sunday Morning, June 10, 1906.

THE subject of the lecture this morning is, "The Evangelical Christian Science Church; its Necessity."

In this age of multiplicity of churches and multiplicity of thought along the lines of so-called Christianity it would seem, without an excuse and an absurdity on its face that we should establish another church. Already there are hundreds of different denominations of people who are followers and believers in the doctrines taught by Jesus Christ, each, doubtless, going the way that he understands, to the best of his understanding. Now for the starting a new church in view of the historical existence of these churches, all will agree that we should have a good reason.

Hundreds of different denominations today will visit their churches and hold forth in accordance with their ideas, with as much sincerity as we. They believe as much in the truth of that which they teach as we do in that which we teach. But let us see, for a moment, whether they have gone far enough, and whether there was not a necessity for this church.

Look at the Christian Church people. We find them teaching the religion taught by Jesus Christ after a fashion. They teach of God's Love, they teach of His purity, they teach of His Sonship, they teach of His being the Savior, the same as we, but there they stop. Human ecclesiastical thought has brought them to a standstill; and, in a manner, they are likened to a grain of wheat. Take the

live germ out of it and the body remains, but the germ, the life-giving portion is gone. The heart center is taken out. They deny the life-germinating thought of the religion taught by Jesus Christ, saying that it is not for this age, but for the age that is gone. If you go to the ministry of this city, today, and in all Christendom, and ask them, "Do you believe that those who believe in the doctrines of Jesus Christ, as He taught, and the Gospel He taught, have the power to heal the sick, as He did?" they will, universally almost, tell you, "No," notwithstanding the fact that Jesus Christ told His disciples to "take His gospel and preach it to all the world, go everywhere, preach it, all over the world. You have heard Me preaching this doctrine of Love, now take it, go and preach it,—after you have received the gift of the Holy Spirit, which will be sent to you,—and these signs shall follow those who believe." It was not the signs you have or the signs you will get, but it is the signs that those will receive who believe your teaching.

The Christian world claim that this does not mean this age, claim that the promise was not for us, that the power to heal had passed out, a century after the days of Jesus Christ. They have no history for it, they have no statement that that would be so, they have no authority whatever for that belief, only the fact that church people did lose the power to heal because the church lost its purity, and spirituality.

Take the histories of the early fathers. Read them, and read on down until the Christian religion became the dominant religion of the world, the Roman Church governing the West and the Greek Church the East. You will find, however, that here and there healers did live who could heal, and the signs did follow the believers.

After the church fell under the control of the ecclesiastics to such an extent that it lost its spirituality, when it became the religion of state, as established by Constantine, and became the religion of state, as established by the Western Roman Catholic Church, it lost its Christliness, and lost its spirituality; and also the power to heal, but somewhere there has always been somebody on the earth who, through God, could heal the sick in the name of our Savior.

Now, we know that these Christian people around us today are sincere, and I am not seeking to throw aught in their way. We are simply urging them to take a step forward, one more step, and climb up to the perfect realization that the allness and perfection of the doctrines taught by Jesus Christ belong to us today, that they are for us as well as they were for those immediately succeeding Him; and when they know this, they, with us, can ask God Almighty and He will answer any prayers and the signs will follow those who believe, as the signs have always followed every believer.

I do not say that those who cannot heal the sick are unbelievers; they believe in Jesus Christ, they believe in God, the Father, the same as we, but they have stopped too soon. They have the body of the kernel, but the germ of life has been taken out. Those who believe have the power that Jesus Christ said we should have, and it is being proved to-

day by thousands and thousands and tens of thousands, all over the world. The sick are being healed by the believers all over the world, more and more and more. The time is coming when these churches, our brothers and sisters, will all follow into line and will all come to know the Truth that makes them free.

The world needs our religion from another standpoint. It gives the world freedom—freedom from fear, freedom from sickness, freedom from sorrow, freedom from want, and freedom from all of the miseries of so-called human life and it will give us freedom from death, as soon as we thoroughly believe as we should. The religion taught by the other churches is but an invitation to the grave. The good think heaven has passed from here, on beyond and everything is saved for what we term the "sweet by-and-by." Their lives are simply a labor, from birth to death, on earth, preparing for something, somewhere. They do not know what they are going to get, but, if they knew what we know, they would know that they are going to get happiness. And we know that there is no such thing as a lost soul. We know this, that heaven is here, heaven is now, and this mourning and weeping and laboring through life to avoid the wrath of God Almighty is sacrilege; it is destruction, it has destroyed the human family, it is filling the grave yards, it is filling the prisons, it is filling the asylums, and I tell you, it is the father and the mother, the beginning and the end, of every crime, of every sorrow, that ever crossed the doorstep of human civilized life. Every crime and every sorrow is from that thought; the thought that God Almighty is a god of vengeance; a monstrous thought!

God is Love, the sweetest thing in all the earth. He not only loves us now,

but He loves us forever. He takes us by the hand along this pathway of life, giving the enjoyment to us of perfect harmony and perfect heaven here and now, all the way along the pathway, and if we will trust Him our life is one perpetual benediction from heaven here and now, but if we trust Him not our hearts are filled with doubt and with fear, believing in the vengeance of God Almighty, that has created, according to our thought, through some kind of a system, a hell where the people who go into it burn and roast forever and forever, where the worm dieth not and the fire is not quenched. The younger people of today do not hear that preaching much, not as they did when I was a boy. I can tell you the hell fire doctrine was preached into me, when I was a youngster, until I knew scarcely anything else about religion. I remember one time a minister of our church had a debate with a Universalist preacher. That Universalist had the temerity to stand up before congregated hundreds and preach that God Almighty was Love, that all was Love. Well, I wasn't but fifteen or sixteen years old, but I remember I looked upon that man as a monster, as a man who was only coaxing people off to be burned forever in that hell that we knew so well about. Our preacher held the hell up to him in the strongest kind of terms. shook him over a hissing furnace. That was orthodoxy, that was the religion that I was taught, the blessed religion of hate, the blessed religion that taught that God, our loving heavenly Father, was hate. What an absurd religion it was! I have a relative who has so much of that kind of religion in her now that she would no more think of writing to me than that the moon would fall from the heavens. All such as I are utterly cast out, we are gone

over to a God of Love. We do not believe God is hate. We do not believe that God ever created a devil.

I think the world is full of devils, so-called. I think there are enough of them to fill all of the hogs in all the world and everything else that isn't hogs. If they want them, everything can be filled with devils, but you have to want them or they cannot come near you, for God is all and God is good and He fills you with power and dominion and unless you, with the power and dominion and self-selection that are in you, invite these evil spirits into your consciousness, they never can come near you, not at all. The devils only come to those who seek them and when you seek the good, the devil is banished. Every sin is the punishment of itself. You commit a sin and it punishes you. You can never commit a sin and go free; never in the world. You may commit it in the very secrecy of your inner-self, but the truth of God will work itself out and the law that you violate will punish you. Now, mind you, this is not a religion of license. Persons cannot do what they want to do in the way of sinfulness and pass it over. This is not that kind of a religion. Every law you violate you will be punished for the violation of that law; remember that.

We need this church, because of the error that is being taught by the so-called New Thought people all over the country. I do not know, but I presume, there are hundreds and thousands of those. They leave Jesus Christ, or the teachings of Jesus Christ, out of the calculations entirely; they acknowledge the Christ Truth, claim the Christ Truth is all right, but when they come down to the personal Christ, they do not recognize Him as the Son of God. One branch of it think a woman is as much ahead of

Christ as this age is broader and more intelligent than the age was in which Christ lived. They also believe that Christ has come the second time, in a book, that He has come in an impersonal manner, that the Christ Truth has come and is in that book and that in a great measure that personality has been placed instead of Christ, and not a Savior in the way that we look at it. Take all the branches of these New Thought people and they are filled with error, that is as rank or ranker than the one I have been talking about.

I was called to attend what was termed an Internal Convention at Chicago. The list of speakers, in the printed matter which they sent out, embraced the names of people of two or three continents, the best known writers upon the thought everywhere. I knew the heresy belief against Jesus Christ. held by the most of those people, and prepared my lecture upon the subject of Jesus Christ and His mission on earth. A red hot poker run into a barrel of water never made more of a hissing stirring up than my lecture did from the time I started until I got through, and, if I had not been covered with the Love of God Almighty, it would have stricken me down. I went there for that purpose, I knew what I was getting into, but I held up the doctrine of Christ and told them that was the doctrine of the Evangelical Christian Science Church. That is the last convention they have had that amounted to anything. They had one a year ago in St. Louis, and another in Washington this year and the only person of note who came to this last one was a minister of some other church who came to my house and obtained my books and went home with the determination to learn to heal the sick. They kept him here a week, giving lectures around at

this house and that, but he had no more thought or power to heal than if the thing was not done. When he left me, he promised to meet me in Maine this summer and go through our Chautauqua if possible.

There seems to be a mixture about this so-called New Thought, a mixture of orientalism and the doctrine of reincarnation, that is perfectly annihilating to every thought of Christianity, that is no part or parcel of us, and is no part or parcel of any kind of religion that gives to mankind happiness, freedom or success. About two years ago. there was a perfect landslide in our church. Enough people left it to start a new church. Their leader went with them from here. What did they do? They went to pieces like a rope of sand and now I know the residence of but one of the whole number. Their church went to nothing, everything connected with them went to nothing; they all went to pieces, and it is so in everything that is attempted against the real Truth.

Nothing exists but the Truth. Look at the doctrine Moses taught the people of Israel. In his very last discourse to them, he told them, "If you go along right, you will prosper; love God and He will prosper you in everything, as long as you obey Him, but, if you step aside you will be punished, because God's laws are such that you cannot fail." While he did not discuss the metaphysical thought, as we understand it, the rule was that every time they stepped aside and left God and committed sin, the law would punish them. What was the result? We find them under one king. The king and the people who would love God prospered beyond measure, and may be the very next king would lead the people off into paganism and the enemy would come in and almost destroy them.

It is so with every person in private life. Walk straight, love God, love your fellow, do good unto your brother as you would have your brother do unto you, and stop thinking meanness and jealousy against your brother, and then God Almighty will bless you in everything you touch; but, so long as you have hate in your consciousness, you have the devil in you, and, as long as the devil is in you, he will make you pay the uttermost farthing, and will pay you in pains and aches and misery, nothing but misery.

There is only one way to happiness. only one way to perfection. That is

square your heart upon good, upon love for God Almighty and love for everybody else. Do right, then you will be blessed. You will never be saved in any other way. You cannot, it is impossible. Run your hand into a red hot fire and you will burn it. Break the law and you will suffer. It is for you to have all, who read and understand that; there is no other way.

That is the religion that we teach, that is the religion that the world needs. You have heaven and harmony and love. if you serve God; take the opposite course and you have hell, misery and destruction.

Chicago, Ill., May 22, 1906.

Dear Mr. Sabin:

I have been reading that wonderful book of yours, "Christology." Within the pages of that blessed book, I believe I have found the Truth that leads to freedom.

A few years back, I was very much interested in Christian Science. I took up the study with the faith of a child, ready to accept anything that was good. Mrs. Eddy's "Science and Health" was given me as a first study. It seemed like passing through a long lonely desert, with no guide, or resting places, and but one central figure, that, Mrs. Eddy made; I struggled through its interminable pages, and I must say I do not remember ever having reached such a high state of satisfaction with myself, as when I saw the word "Finis" on the last page. I studied faithfully to "Hold on," but the egotism and absolutism of the

leader who claimed to be the discoverer of a Science which the Bible shows us was practiced ages ago, and the tyranny practiced over pupils simply disgusted me, and I retreated in as good order as possible, yet believing that a great principle was lying underneath but could never be brought to my understanding through her teachings, but I would stand loyally by the statement of being, and work out the problem of life as best I could. So I have looked for books of all the philosophers to help me, and at last, I found yours. Christology is the dearest and most complete guide to "true Christianity," that I have ever seen, and the science of healing is so perfect and plain that "those who run, may read," while other teachers seem to have led their readers through such confusing lines as to keep them in a state of mental indigestion all of the time.

Yours most cordially,

A. J. E.

The Closing Lecture.

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church,

Sunday Evening, June 17, 1906.

THIS being my last lecture of the year, I thought that it would be well to give something of a recapitulation of our church work and growth and say something as to what the New Thought is doing in the world.

Taking all in all, our progress has been more pronounced, this year, than in any other. We have made more rapid strides towards permanent growth.

These new thoughts, new ideas and new religions are not easily propagated. Mohammed, after three years, had only twenty converts, and then he had to flee for his life. We have been working a little longer than that and we have more than twenty converts, I believe; and, remembering Mohammed, I do not think that we ought to be fearful of ultimate failure. I have no such fear. We disseminate our thoughts differently now than they scattered ideas in the early times. We have the printing press and what I say today to you will be read in every continent on the earth and in all the principal nations of the world and from the thoughts that are sent out from this center through the printing press, we are enabled to preach the gospel to all the world.

Now we have fairly well established centers of propagation, several of them in England, in France, in Germany, in Bohemia, in Russia, in Sweden, Scotland and Ireland; also in Japan, Australia, and Tasmania, and quite an active society in the South of Africa.

They had quite a controversy in that

last named country, over the New Thought. A woman was wonderfully healed of a desperate cancer. The doctors came in the afternoon after the lawyers had prepared the will, to perform an operation, but they decided upon consultation, believing the woman would not live until the morning and that she would surely die under the operation, if they attempted it. So they put it off until the next morning. They sent to one of our students there for the address of this Washington office and then they cabled us for treatment. When the doctor came the next morning, the woman was well, sitting up in bed. That, for a while, stunned the enemies of the Truth. The preacher there could not say a word against it until September. This was June. In September he commenced to pour out his vials of wrath upon this thought of healing and they got it into the newspapers and the last newspaper which I had from there was substantially all taken up with articles against the New Church, the New Thought, the Evangelical Church.

So it works. It works in singular ways, sometimes. A gentleman read an article against our work in the Eddyite Journal, which occupied several pages, an article against me and my methods. This man wrote to his London correspondent to obtain, if possible, one of our books. The London agent sent him on one of our books and about a year from that time he wrote me that he wanted to enlist under the banner of the Evangeli-

cal Church. He was a minister and since that time he has been traveling, preaching the gospel and healing the sick, and establishing societies. We have more societies than churches, where people meet and read of the New Thought, discuss it and from such centers throw out the literature as much as possible. That is our work. We have been progressing more permanently in the last two years than we have ever before.

I have an incident in my mind of a church being started in Ohio. It was a very active little plant with a number of very devoted students and all bidding fair to be well. They were all taken sick with the same kind of disease, about the same time. I received two or three telegrams, but by the time the second one came, I got three. I caught on, as the saying is, that they were being treated maliciously. Then we went to work and treated against the malicious thought and destroyed all the disease, but prior to that time, whenever a society would be established anywhere, the first thing you would know, they would be treated out and the church never heard of them any more.

I have had people sit and listen to my lectures, who were my devoted and sincere friends and had been for months, but who left me with perfect love in their hearts and I never saw or heard tell of them again. They were simply treated out. Finally, I told my students that those who thought they knew more than I did I wanted to stay away from me, that I did not want them around me at all, because I believed I would be an absolute injury or damage to them. That is, if they thought they knew more than I did in this one particular thing, how to protect themselves. I think it is an absolute damage for any person to come

into this Truth unless he protects himself against the evil thought of evil disposed persons, who are trying to destroy this Evangelical Church those who belong to another branch of so-called Christian Science.

They hold in that church that all of this Truth was discovered by their leader, that she discovered this Truth in the sense that Columbus discovered America. Now, as a matter of historical fact, there is not a word of Truth in that, not one particle. If you take her book, the 169th edition, pages 1 and 2, you will find a statement in substance, like this, "Whence came to me this beautiful Truth, this realization that all is spirit and spiritual manifestation?" Then she answers the question that it came to her from God Almighty through Divine Science. As a matter of fact, that same idea has been taught ever since 1844 A. D., the most exhaustive treatise perhaps, upon the subject that I have ever read, was written by Bishop Berkeley, of Cloyne, Ireland, and the first edition of this book was published in 1710. Some of the arguments, in favor of this question, as given in the book that I mention, are found word for word in Bishop Berkeley's books; not only word for word, but the very same illustrations are used. Now, there is no sense in that kind of nonsense; no sense in any person's claiming that which does not belong to him. That the realization of all good heals the sick, which we know to be true with the realization that all is God and God manifest, all spirit and spiritual manifestation, that there is no existence except the spiritual existence, that the realization of that Truth heals the sick—these thoughts have been pronounced and promulgated by thousands of people before I promulgated them, and if I were to promulgate these

thoughts and give to God the glory it would not detract from my own individual greatness at all, but on the contrary, it would show that I was fair. Now, God does not give the people "revelations" that have been recorded in books for two hundred years. That is not the way revelations come. I see that the thought that has been fighting us has been that all this was a financial asset of the person who wrote that other book and that I, in propagating this Truth and sending it out to the world, as I do in thousand and hundreds of thousands of cases, am simply robbing that other person, and that my works should be burned.

A few days ago a lady came to me, one of my students that had a wonderful case of healing up in the northern part of the city. As I remember the story, a young lady came to her who has been treated or talked of treatment from that other church. The first requisition that they made of her was that she should burn my books, of which she had read one. Instead of burning the book, she went to this student of mine, and was healed in two or three days. Now, if the Truth belongs to God, and if the Truth is what makes us free, as Jesus Christ said, "You shall know the Truth and the Truth shall make you free," then that Truth belongs to all the world. It does not belong to me, it does not belong to you or to Mrs. Eddy, or to any one of us to the exclusion of anybody else. It belongs to us all and the freedom-giving Truth is what we all want; and in the degree that we give that, preach this Gospel of Truth, as Jesus told us in His last command, which was to preach the gospel all over the world we are blessed. That is the command and that is the desire of every earnest possessor of the Truth that his neighbors may know this beautiful Truth.

Every person who is imbued with this love of God Almighty in his heart not only gets everything good himself, but he has the yearning desire to give it to somebody else, to send it out, to broadcast it. That is the thought that is behind all of our work. We see the world today, as our Savior saw it in His days, a panoramic view, bowing down to the kingdom of belief in evil, in the belief of sickness, in the belief of sorrow, in the belief of want, in the belief of death; and these fatal beliefs are carrying them over, they are passing out, they are going on steeped in misery, steeped in sorrow, steeped in want, and we cry as Jesus cried, "The world is ripe and the harvest is great, but the laborers are few," and it is our desire and our aim and it is the purpose of this Church and of every worker in it to spread this Truth, to unchain it and let it go to all the world. In the degree that we do that in that degree we feel as though we were doing our Master's work, and it fills us with rejoicing and happiness and love, and as God gives us money, we should spend it, scatter it, send forth the Truth everywhere and let the vibrations from Washington reach from pole to pole as they are doing today, from the frozen regions of furthest Alaska to the frozen regions of the South almost, in Africa, this Truth is going out from this center and God Almighty is blessing it.

I felt that maybe it would be well to say some of these things to let our people know that God is blessing us in the work. We are doing our utmost, we are scattering the Truth everywhere; our books have gone out in the last year more extensively than ever before, and yet, when we can look around us, we see day by day, some of our warmest and dearest friends of former days passing out for the want of this Truth.

A woman had a ringing in her ears for

ten years which was stopped in two minutes. She came to me crying, the other day, saying that one of her friends had died, and that she wished she had called on me. That is the way they do. Why will persons deliberately commit suicide? Why will they do it? The brightest men and women of the world are passing out for the lack of this Truth, the lack of this knowledge. They wait until they are dead before they think of it. Here is the panacea for every so-called human ailment, here is the panacea for every ache and every pain, all from God Almighty, if you will only accept it. The promise is from our Savior, which is being fulfilled all the time, everywhere, in this country and every other, but the world at large does not believe.

All the advice I can give you in this work is to continue. do what you can, scatter the truth. Last July I gave a series of lectures which, during the year, have been published and thousands and thousands of them have gone out all over the world. This coming July, on the 5th day, we commence another course of lectures at Popham Beach, in Maine, free, that will go out to the world. While we are going to have our playtime, our playtime means work. I have not lost one day, have not been absent from the city one hour, since I came from Maine last year. I have been hard at work, every night since, and I feel that it is time for, and I feel that I am entitled to, a little play spell. Although I expect to do a little playing, yet, while I am there I shall deliver five lectures on week days

and possibly one on each Sunday, but it is a change and we are preaching the Gospel, scattering it, and may God Almighty bless us in our work.

Let each one of you do what you can, wherever you go. Wherever you can see a chance speak the word, throw out the lifeline, and save a perishing soul if you can. The world is sinking, dying, for the want of this Truth. It is a wonderful thing. "You shall know the Truth and the Truth shall make you free." It is a wonderful thing to see the manifestation of that statement in actuality. Here comes a disease, so-called, in all of its rankness and bitterness. Apply the Truth and it is vanished, just as when you place the light in the darkened room the darkness is dispelled.

Work, work, work. Ask God Almighty to lead you, and God will bless you in every conceivable way. It is just the same now as it always has been. Those who served God, loved Him, obeyed Him, were blessed under all conditions. If you do not do as they did you will reap what you sow. If you sow sin, you will reap the crop. If you sow Love, righteousness, Truth, the crop will be eternal life and God Almighty will bless you.

May God Almighty bless every one of our students, wherever they may be upon the face of the earth; give to us all strength, vigor, manhood and womanhood to do our duty, to send forth this Truth, and keep it up until sin shall be no more. This is my prayer today and my closing thought.

Let them crumble! Let them go! Those structures which you have taken years to build—those things which you have toiled and slaved for! If you find you cannot save them—what does it mat-

ter? You have gained Experience—and you can build and create stronger and better structures with one-tenth the labor you would without this experience have to expend on them.—*Fred Burry.*

THE BOOK OF PSALMS.

Best Known Book in the World—Appeals to Common Religious Feeling.

The Book of Psalms is perhaps the best-known book in the world. No other portion of the Bible speaks to us, as it were, with a more familiar voice. It has an intimate, and almost homely, charm which commends it at once to the affections. Critics and theologians have discussed in endless volumes its origin, its interpretation or its authority, but neither comment nor controversy much affects the countless multitudes who love the Psalter. Men do not come to it with curious intellects, but with yearning hearts. What they seek in it is not learning or instruction, but comfort, consolation and some confidence of hope. It is to the sorrowful, the afflicted and the despairing that these sublime yet simple hymns make their constant and irresistible appeal. And they do so, they go home so to the heart, because they come so directly from the heart. They have that inspiration which is not less divine because it seems for the most part human, because it seems not so much a message communicated from without as an outflowing from the deepest springs of being, or a revelation of thoughts written on the heart itself by the very "finger of God."

Their words, in fact, touch us so nearly exactly because they are so natur-

al. The writers are subject to human weaknesses; they often exhibit the fierce passions of their age, or form narrow conceptions of Jehovah, or seem to look only for temporal promises; and yet their very failings only bind them to us with a closer bond, and place in clearer relief the wonder of their strength, the perpetual marvel of their faith. For the steadfastness and sureness of their faith is indeed a true marvel. They walk in darkness, but have no doubt, and amid dangers, but are without fear. "They that put their trust in the Lord shall be even as the Mount Zion, which may not be removed, but standeth fast forever,"—such is the continual burden of the Psalmists. That Jehovah is merciful, loving and righteous, and that, as "their fathers put their trust in him and were not confounded," even so also it shall be with themselves, is the firm foundation of their simple creed, as it must everywhere and always be the foundation of all creeds, however complex; and it is just, we believe, because of this singleness, this simplicity of thought, that the influence of the Psalms is so universal. They make their common appeal to all minds because they dwell almost wholly on those basic ideas which underlie, not one particular belief only, but all religious beliefs that have risen above the stage of superstition.—*From the London Spectator.*

If you wish to behold God, you may see Him in every object around; search in your breast, and you will find Him there. And, if you do not yet perceive where He dwells, confute me, if you can, and say where He is not.—*Metastasio.*

Men are tattooed with their special beliefs like so many South Sea Islanders; but a real human heart with divine love in it, beats with the same glow under all the patterns of all earth's thousand tribes.—*O. W. Holmes.*

Washington News Letter

PUBLISHED MONTHLY.

1329 M Street Northwest, Washington, D. C.,
U. S. A.

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*Entered at the Post-Office at Washington, D.
C., as second-class mail matter.*

SUBSCRIPTION RATES:

Single copy, one year	\$1.00
Eleven copies, one year	10.00
United States and Canada	1.00
Europe, Asia, South America—in those countries in the Postal Union	1.26
Oriental Asia, with postage additional .	1.00

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One copy10
100 sample copies	8.33

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Unchain the Truth.

POPHAM BEACH, MAINE.

July 10, 1906.

THINKING that a history of our trip from Washington to Popham Beach might be of interest, we have concluded to give it to our readers.

Leaving Washington on June 19, by the Pennsylvania R. R. for Baltimore we reached the ship on which we were to sail at 5 o'clock. Our company consisted of eleven persons, men women and children, and we were all more than

happy to escape the burning heat which we were leaving behind. At Baltimore, we embarked upon the good ship Nantucket, under the very able management of Capt. Nickerson, leaving Baltimore at advertised time, 6 o'clock. We sailed all night upon the beautiful Chesapeake Bay, the wind was invigorating and the waves were pleasant and the very air seemed impregnated with life, new life we might call it, because we had left the terrible heat of the day. The next morning we reached Norfolk and the majority of the day we were at Norfolk and Newport News, when we were ready for the final start for the broad Atlantic at 6 o'clock. It is something wonderful the amount of produce that is shipped from Norfolk to Boston, and then again there is more shipped to New York, and very much to Philadelphia and Baltimore and Washington. The South has developed a most wonderful industry in what is termed "truck farming." Every kind of vegetable goes in quantities that load the great ships that leave Norfolk daily, and it seems as though the supply is inexhaustible, and yet the supply is not as great as the demand. Watermelons, by the hundred, ship loads, cargoes of cantaloupe, cabbage, potatoes green beans, cucumbers, in fact almost every conceivable kind of vegetables is shipped in ship load quantities.

Leaving Norfolk at 6 o'clock, we were soon out upon the broad Atlantic through the Capes of Virginia. We found awaiting us, a heavy swell on the ocean which continued not only all of that night but all of the next day, making it, to every one excepting the seasoned sailor, more or less disagreeable. Our people being Scientists, were able, very largely, to demonstrate over the thought, but few of the other passengers were.

On the ship, it may be said that the appointments were elegant, the table excellent and the whole management went with perfect precision, perfect clock-work, and the captain, by his universal courtesy endeared himself to all of the passengers on the ship. It was especially gratifying to us as we had been on a ship sailing with him before and it seemed like meeting an old friend.

On Friday, June 22, we reached Boston at about 1 o'clock in the afternoon, having been delayed because of the fogs which were in and around Nantucket Shoals.

An incident occurred upon the Merchants and Miners' ship which, in all my traveling I have never seen before, that was that the captain, in order to give the passengers their dinner before going off the ship at Boston had dinner served at 11:45 so that all, by 1 o'clock, had had their dinner and were ready for the afternoon outing in Boston. Most companies who have as large a number as they had on this boat, would have delayed dinner in order to avoid giving it to their passengers.

Of our stay in Boston, it is not necessary to talk. Every one is familiar with Boston, more or less, the subways rushing in through the city, the beautiful parks, Boston Common and the grand church edifices, together with beautiful residences combine to make Boston one of the most delightful cities in the Union. The old part of Boston is very peculiar. It is said that the inhabitants built their houses on each side of cow tracks and the streets, consequently, were very narrow and very crooked. If one considers the beautiful cities that are being made today, and takes Boston in its modern construction and compares it with its old part, it shows a different age and a different thought. There is one thing very

noticeable about Boston, that is the large number of foreigners that go to make up its citizenship, very largely Italians, and they fill this entire old part of the city.

The American people of the East are learning to live without raising children, to a very great extent, and the consequence is that the places now filled, and heretofore filled by American boys and girls, are being supplanted by foreigners and the time is not far distant when Boston will be more of a foreign city than as an American city, unless this pernicious system is obviated.

At 6 o'clock, we took the steamer, Ransom B. Fuller, of the Eastern Steamship Co., for the mouth of the Kennebec in Maine where is located Popham Beach, our present place of domicile. Too much cannot be said of the natural beauty and grandeur of the surroundings of Popham Beach. In fact the coast of Maine is a rugged, rocky coast, from its beginning to its end, and it takes a bold mariner to sail its waters and avoid catastrophe—rocks in the water and on the land, the government has gone to great expense in providing a very perfect system of river buoys, and fog bells, etc., which enable the ships to come and go with very much greater safety than in former years. The fishing of this portion of the Atlantic is very superior to any other part; from the last point in Florida to Eastport, Maine, the coast of Maine is par excellence, the fishing ground of America. We have our own yacht, in these waters, a ship in which we can comfortably handle twenty-five people and give each room to fish on board, and we are thus enabled to go out into the deep sea and stand the buffets and heavy waves, in our fishing trips. The largest fish caught, so far, has been caught by our son, Wm. B. Sabin, which weighed thirty-two pounds.

The writer was the fortunate one who caught the next, twenty-five pounds, but fish weighing from five to ten pounds have been caught in great quantities, and we have been supplying the hotel and villagers of Popham Beach with all the fish, apparently, that they want. The arrival of the "Marguerite" which is the name of our boat, is watched for by the natives who want fish, and they come to get them, free, gratis, as soon as we land. The "Marguerite" and her cargo is surely a boon to the fish hungry of this little fort.

Our class commenced on the evening of July 5, and we have a goodly number, all anxious to learn of this beautiful Truth which gives us freedom, and I am now giving five lectures a week in teaching those who have come and those who are here, how to heal the sick and overcome the inharmonies of life, as best I can. These lectures are absolutely free, and all here seemingly enjoy them very much. They perhaps will be published in the NEWS LETTER, as our secretary is carefully reporting them and getting them ready, as we go along.

How long we shall remain here will depend upon conditions in Washington after our lectures have closed, which will be the last of July. We may stay two or three weeks longer and do our work. This is an excellent place to work, and we all of us spend our time in treating the sick and preaching this gospel. I am very much impressed with the idea that Popham Beach will be a most excellent place for a permanent Chautauqua. It is a point of considerable importance. The government is now placing on Sabino Hill, which is the promontory that runs out into the ocean, a large modernized fort. Places for the guns

are being blasted out of solid granite and in their disappearing condition when placed, will be protected by a mountain of granite. From this fort they can shoot fourteen, fifteen and sixteen miles out into the sea, and it would seem to be impossible for an enemy's fleet to ever enter the Kennebec River protected as it will be by this fort and the sub-marine protection which is now so universally used. On the Kennebec River are great manufacturing establishments at Bath and other cities along the river and great marine works, ship building plants which make it a point of great importance and the mouth of this river, when this new fort shall be completed, will be protected as effectually as are the banks of the Potomac south of Washington. Our government is fast placing in position defense of its coast and we are fast becoming a thoroughly modernized country, in the way of both offensive and defensive armor and engines of war. This, of course, is not in harmony with the teachings of the Evangelical Christian Science Church. We believe that love alone would conquer the earth, but so long as other nations continue to build battle-ships and enginery for the destruction of mankind, it seems that the government of the United States, in self defense, is obliged to follow suit until the knowledge of this Truth, this Truth of Love, this power of Love, becomes the practice of our government and its rulers. When that time shall be, God alone knows.

We send all of our friends, wherever they may be, our sincere love, affirming that God Almighty does bless them and build them up and make them strong in this blessed knowledge of the Truth.

Lovingly yours,

Oliver C. Sabini.

JOY.

There is no joy to be compared to that born of consciousness of pure being—the universal life; nothing can be sensed with greater satisfaction or felt with more pleasure than to realize that we have the power of endless self-expression; that we are the expressor of the qualities of Being. In this consciousness we know that there is no infinite force waiting to do our bidding at our command, but instead, we do what the infinite does. In the language of Jesus, we do what we see the Father doing. We express ourselves from the plane of the Universal Expressor.

Our joy is dominion; it does not come as the fulfillment of ages, or of waiting and struggling against the false supposition that there is something that is not—an evil or malicious power that never existed; it is realization of Truth; it is knowledge of what is brought forth by affirmation.

The depression that arises from struggling and striving to become, and never attaining the Truth of Being, is universally apparent in the negative conditions present with people everywhere. They fear, they doubt, they hesitate, they are uncertain good. Dear ones, it is for you to lay hold of the Truth! it is God's good pleasure to give you the kingdom. God's kingdom means a one-

power kingdom; there is only one power that rules and reigns, and that is Good. God is it, and we are it, for in Him we live, are moved as we are. Make this Truth your own and joy will fill your heart. Affirm the Truth of the absolute, and we realize yourself above and separate from all the petty annoyances of life. In this consciousness and practice we never feel that we have lost everything, or that anything good and true, or of use, can be withheld from us.

Be the eternal, be the absolute. Be the highest and you will dwell under the shadow of the Almighty, and you will know that life is not an endless becoming, but that you are absolute life with power of endless expression; you will know that you are not a self-evolved individuality that commenced unconsciously in protoplasm, but that you are creator, co-eternal with the Infinite. That "I and my Father are one," not two, is a universal Truth, and applies equally to us from the plane of the Supreme. We do not lose our individuality in God, but we find it to be infinite and eternal, when we find God to be the All in All.

"Joy of joys, the heavenly kingdom,
Is within the soul of man,
Blessed Truth so grand, inspiring,
One with God's eternal plan."

—*Harmony.*

Liberal, Kans.

Col. Sabin.

Dear Brother:

I am doing all I can to spread the good news. Am delighted with the NEWS LETTER. I feel so much better since I have been reading it, and find so many of my friends that are interested and are hungering for some quieting influence, and am sure they can find nothing

better than the NEWS LETTER. I enclose a few names that you may present them with a sample copy. I also send you one subscription.

I am reading and studying along the lines you suggest, and am being helped all the time.

With love,

A. F. L.



MRS. MARY C. SABIN

Love.

Let Love have a place. Love is all in all. The grace that we should strive to increase is Love. It is the refining power that lifts one above the earth and casts off the gross things that holds him down. Love is the supreme among all the graces in the Spirit in the most proper sense. This is the fire our Savior came from heaven to kindle on earth. It is one of sweet, tender union that makes glad the heart in the kingship of man and his creator. Of this we have an illustrious instance recorded in the sacred volume, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And God so loved the world that He gave His only begotten son, who through Love became poor, that through His poverty we might inherit the riches of eternal life.

Love is to be directed to the double object of God and our neighbor.

It is the highest part of the divine image in us, it is the most satisfactory thought of the Deity, and more expressive of His blessed nature than any other single attribute. The most proper conception that we can form of God is Love, directed by infinite wisdom and exercised by omnipotent power. All things are present to the knowledge of God, and His power and possession for Love is essential perfection, and in God alone do we see the supreme manifestation of the highest conception with the sweetest power of Love that is ever presented to the mind, and it is the productive principle of all Good.

In the acts of other graces we obey God, in the acts of Love we imitate Him. Love gives value and acceptance to all gifts and graces and their perfec-

tion, it comforts the afflicted and gladly directs those that want counsel. It is the vital cement of all mankind, without Love it is impossible to please God, with it we are His accepted children and heirs, and joint heirs with Jesus Christ. Though I have the gift of prophecy and understand all mysteries and knowledge, etc., "and have not Love, it profiteth me nothing."

This is illustrated most beautifully in the poor widow's mite, which was made by Love, of shining and dazzling splendor, and its beauty has not faded through all the ages, and its luster has not grown dim with the lapse of time. It was so brilliant an offering that it caught the eye of our blessed Savior, and His lips spoke words that circled the earth, and have echoed from the mountains and valleys, and over sea and land to every kindred tribe and tongue, "She hath given more than they all" of the All Good, for she gave her heart brimful of Love.

Love is the perfection of law, the sum and substance of every precept, patient Love, forgives injuries, prays for our enemies, and with fortitude bears the burdens that are laid upon our shoulders. It is Love to God that draws forth all the active powers of the soul, and in obedience to His will, "Love never faileth, thinketh no evil."

Nothing so gives us the power to remain firm and bear the great burdens laid upon our shoulders with fortitude as to be filled with Love. It is an inspiration and causes a man to laugh in the face of sorrow and drives away the voice of mourning and brings rejoicings. It is the something that enables us to realize that God is within us, the hope

of glory, the joy that is divine and the power which enables us to love our neighbor as ourselves, and to say with a voice echoing the sentiment of the deep recesses of the soul, "Father, forgive them; they know not what they do."

It is indeed the fulfilling of the law. It chases away all the evil and puts it beneath our feet.

Let us live in the spirit of Love, let us think on lovely themes or a life of Love, for God is Love.

WHY WE BELIEVE IN HEALING.

Seven Bible Reasons for Believing In God's Power and Willingness to Heal Our Sickness.

1. Healing the sick was an important part of the work of Jesus:

And Jesus went about * * * healing all manner of sickness among the people.—Matthew iv, 23.

Great multitudes followed him; and he healed them.—Matthew xix, 2; xii, 15; Luke v, 15..

And there came unto Him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet, and he healed them: insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing.—Matthew xv, 30, 31.

2. Jesus told the Apostles to heal the sick:

He sent them forth to preach the Kingdom of God, and to heal the sick.—Luke ix, 2.

He gave them power * * * to heal all manner of disease and all manner of sickness.—Matthew x, 1, 8.

3. The Apostles obeyed His instructions and healed the sick.

And they went throughout the villages, preaching the gospel, and healing everywhere.—Luke ix, 6.

And by the hands of the Apostles were many signs and wonders wrought among the people.—Acts v, 12.

And there also came together the mul-

titude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.—Acts v, 16.

4. The instructions to the Apostles were intended as general instructions to all the world:

Go ye therefore, and make disciples of all nations, * * * teaching them to obey all things whatsoever I commanded you.—Matthew xxviii, 19, 20.

5. Jesus told the Seventy to heal the sick:

Into whatsoever city ye enter, and they receive you * * * heal the sick that are therein.—Luke x, 8, 9.

6. Others, also, had the power to heal the sick:

And God wrought special miracles by the hands of Paul.—Acts xix, 11.

Stephen, full of grace and power, wrought great wonders and signs among the people.—Acts vi, 8.

John said unto Him, Master, we saw one casting out devils in thy name: and we forbade him, because he followed not us. But Jesus said, forbid him not: for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me.—Mark ix, 38, 39.

7. The works the Apostles did are for examples for us:

Those things which ye both learned and received and heard and saw in me, these things do.—Phillippians iv, 9.

—From Good News.

Testimonial Meeting.

Before the Evangelical Christian Science Church,

Wednesday Evening, May 16, 1906.

MRS. O. E. THORNILEY: Dear friends, I want to say to you how thankful I am to be here tonight to testify to the goodness, the mercy of God, and to give in my testimony as to the beauty of this Evangelical Christian Science Truth. I never knew what real happiness was until I came into this Truth. I never knew what it was to trust God entirely until I came into this Truth. I now know what it is to trust God for everything, and I know this that, if we do not trust God for everything, we find ourselves wanting. And I feel, tonight, very happy to be able to stand up here to testify to this Truth, that when we commit our ways unto God and in sincerity ask Him to lead us He does lead us and will, in everything that we ask.

And I feel tonight like I should like to see every one in this room have this same realization of God's perfect goodness and oneness with them. When we realize what it is to be happy, when we realize that God is all in all and through all and that through Him we are able to overcome everything, it matters not what may come over us or around us, God in us is able to overcome everything.

I do not know how to express my feelings in this direction, I have been so blessed and so encouraged ever since I have come into this thought. Everything that I have undertaken has come out right, and I mean to keep on doing the same thing. I mean to keep on trusting God for everything.

MRS. SUSAN A. MORRIS: We hear so much about contagious diseases. I think

I have heard, in the last two or three days, of twelve cases of smallpox in Washington and of other contagious diseases. Now, there is no contagious disease with the Evangelical Christian Scientist. I took a little child out, myself, one evening where they had the belief of mumps, and he sat right beside another little boy that had them. In a certain length of time, he came home complaining of his neck hurting him, and his father, being a physician, examined him, and said, "Well, if there were any mumps around, I should say that was the mumps." He did not hear of any mumps, and, that evening, I went to work to treat that child, and treat those mumps out entirely, holding the thought that he could not have a belief of mumps nor could any other person in the house. The next morning when he got up he felt just as well as he ever felt; there was not one particle of swelling in his neck and there has not been since. He complained of nothing so I know that any contagious disease, so-called, can be cured instantly by this thought. If we have the protecting power of God over us all the time, nothing can harm us, because we put on the whole armor of truth. I often thought that we must be like the knights of old. They wore their armor to protect them; and so with us, we must have our whole armor on, and the breast plate of Truth. Then nothing can hurt us.

MR. ROLAND B. HAZARD: I think we have a great power that we do not always know how to use. If that doctor

had known that mumps were around, he would have fastened it on that child, but he did not know it. If we think about a certain thing, we develop it. That is why I like the Christian Science denials. We can deny any evil, because we realize and know and understand that all is good, and the realization of the allness of good annihilates so-called evil. People can think of evil, and as they think, they manifest; and as they think they can manifest it upon other people as well as on themselves. Sometimes a person thinks, "Yes, I am going to be sick, I feel I am going to get sick," and he thinks about it, and sure enough he develops it. I have had some of the strongest symptoms anybody could have, in the last month, but I simply downed them, said there was no such thing. I used the denials and affirmations. As soon as we deny these so-called evils they pass away.

Down where I work a man said to me, "You have a cold." I said, "No I haven't," and he said, "Well then, why do you blow your nose so much?" I said, "That is my prerogative." I haven't had any cold since. I simply annihilated the thing. I knew I did not have any cold and could not have, and I haven't had a cold since. Some people say, "Oh, I am going to have a cold." As soon as you do that and look for and expect it you have it, but if you say, "I am perfect and I cannot have a cold," it goes away to the next one who wants it.

I want to say something about one of the exercises given in the Higher Metaphysical class, that is this head treatment. It is one of the greatest treatments for catarrhal trouble and stuffiness of the head. With that treatment, we take the thought of the denial of everything. Nothing can come near us

but good, and we can enjoy perfect health.

I had the thought of a very severe pain in the lower end of the spine that some people call lumbago. I simply said, "No, it is nothing; I have no lumbago." I went to work, and I have been doing in the last two weeks work that would knock a lumbago patient all to pieces, but I knocked the lumbago to pieces. If I had said, "Yes, I have lumbago and I can't do that work," if I had given it power, it would simply have had the best of me, and I would have been a subject to lumbago, and I would have had to wear a plaster across my back and have stayed in bed lying on my back, and could not have moved. I have heard of people doing that who had lumbago. I do not know what it is and do not want to know what it is. I know I am absolutely and perfectly well, and I know that, when these so-called evils or ailments strike us, if we realize the allness of God, and know that we are spirit, and that we live, move and have our beings in God, we can have nothing but that which is perfect. If we would only exercise that power over evil, instead of giving evil the power over us, we could be the masters instead of the slaves. Deny all so-called evil and affirm all that is good, and the good is ours.

MR. N. GRANT CURRIE: About two and one-half years ago, I went to see a doctor. I used to be kind of sleepy. The doctor said my stomach was out of order and put me on a diet. I followed his instructions and went on the diet. Along about two years ago the first of February I had to quit work. Before that time, I kept doing as he told me to do. After I quit work, I left that city and went to a small town and I stayed through until the first of April. One morning, I woke up. The change had come in the

night, and I felt like myself. Previous to that time, I had not been able to walk half a mile without being tired, but, this morning, I woke up and I walked about three miles. and I did not feel the least bit tired. I threw away every particle of medicine I had in the house except one bottle I had paid eighty-five cents for that the day before and I did not like to throw it away. So I kept that bottle and took two or three doses and then threw that away too, and I haven't touched a drop since. Then I started out on my own hook. People said, "You will have to take medicine." "No, I won't," I said. I went on for about two years. This time I happened to read a copy of Christology and that struck me right, and I said "If anybody can cure himself I can cure myself," and I went at it, and it has been a success. I thought, after I started, that I would have to come to Washington and investigate this Truth. I took quite a round-about way to get here. I had to go 9,000 miles before I got here when I could have come in twenty-four hours, but something kept saying, "Don't go" and then something kept saying, "Go." Finally I came, I have found the Truth, and I am willing to take chances in this world, with this Truth against anything there is. I know I am God's child, I know I am spirit, and am perfect and there is nothing but perfection in this world; there is nothing but good, good is all and that good is for me and anybody else who will claim it.

BISHOP SABIN: I rarely ever speak of healing cases because, if I should say anything, I would be liable to be misunderstood, but that this Truth does heal is being demonstrated every day of the week, every month in the year, all the time; being demonstrated all the while. God's Truth does heal the sick. Sickness, you might term it, is something like

fire. There are two ways to destroy fire. One is to let it alone and it will destroy the building in which it is, another way is to destroy it by artificial means by water or some other method. So with disease. If you let it alone, it will kill itself. Frequently it kills the patient; they are both gone, but if you apply the Truth to it, that is the shortest way to destroy it. The Truth destroys disease.

One night, years ago, I had a belief of an excessively sore throat. It seemed as though there was a ribbon down the right side of my throat, for two or three inches, about half an inch wide, perfectly raw. When I awoke, I recognized that there was a belief of sore throat that had come on me when I was asleep. I knew it was a lie, and I was afraid that I would go to sleep before I could kill it, so I propped myself up against the head board of the bed with a pillow, and I commenced to repeat, "I am hidden with Christ in God." I kept repeating that over and over, I cannot tell how long, because I was very sleepy, but it was only a short time and it seemed as though something pulled that sore ribbon out of my throat which left the throat perfectly well, and I slipped down under the covers and went to sleep. That was the end of that sore throat. I was well.

There was the application of the Truth against that disease. I was pouring that Truth on it and it killed it. It is the Truth that destroys. The realization that we live, move and have our beings in eternal life, eternal good—eternal Love, that perfect realization that destroys every possible thought of disease.

Not infrequently one wakes up in the morning, after sleeping all night with a less amount of clothes on than one wears during the day, and he has what our friend called lumbago. This morning

when I woke up, I had a symptom of that kind, but I just simply denounced it, and denied it. I denied its power and existence. It went away and that was the end of it. It is the Truth that destroys; it is not I, and it is not you. It is not this healer or that healer, but it is the Truth. One person can apply this Truth as well as another, if he understands it.

The mission of my life is to disseminate the Truth, to broadcast it. The more widely I can spread it and the more hands it goes into throughout all the world from me, the better I am pleased. Jesus Christ says you shall know the Truth and the Truth shall make you free. It is not you, it is not I, it is no personality, but it is the God Almighty Truth that does the work. Keep that in your consciousness, and know, when you ask God for anything, believing, that you are going to receive it. The promise is that you can have anything you ask for, believing, and you will just as surely receive what you ask for as you have an existence.

The young Scientist often doubts and questions and peeps around the corner to see if God is going to do His part. Of course, he never gets anything. The trouble with all, but especially with the young healer, is that they want to do God's part, as well as their own. I remember walking the floor treating a disease and becoming so worked up, in my consciousness, that the nails of my fingers almost cut through my hands. I was, unconsciously, trying to do God's work. I was trying to do the healing, and don't you see, the command is, "Commit thy ways unto the Lord and trust." That is all you have to do. You have to do nothing but trust. Tell God what you want, and when you ask know

that you are going to receive an answer and throw the matter out of your mind and go on and do your work. That is the way. Some of the most marvelous healings I have ever done in my life through this power of God's Truth, have been done by declaring the Truth and then throwing the cases out of my mind. Sometimes these treatments have been very short. The realization was quick.

There was a lady in this city who had a very vicious sort of running sore on her chest, what I suppose would be called a cancer. She wanted to show it to me, but I would not let her. I said, "I do not want to see it, for the less I have such pictures in my mind the greater is my power to apply the Truth. I know it is lie, and I know it is false." If you allow the picture to get into your mind it has a weakening tendency upon your realization. The less you know of the monstrosity called disease, the better you are off as a healer. You can make disease if you want to, but you do not want to. We make health by the realization that all so-called evil is a lie, that it is false. Give out those thoughts and you will catch good health. Health is more contagious than smallpox, it is catching, absolutely catching. You could take a fellow like me and put him in a ward with sick ones, and he would be so impervious to the thought of disease that he would be an inspiration to everybody, because he has so cured himself of all thought of disease that he is an example to others. If you get one to think that he has nothing the matter with himself, he is pretty nearly well.

Study. That is all. Study the Truth, let that be your work. Study the Truth, and when anything comes upon you, deny it and denounce it; say it is a lie, know that there is no such thing as sickness, sin or death, only as people make

such possible in their own consciousness. Life is deathless. Life is the condition that God Almighty gives us and all so-called diseases are nothing but the fears of carnal mind,—false, unreal. "Get thee behind me Satan" is the thought to

give them. Give it and see how quickly they will vanish. Know that God is all, and that you live, move and have your being in this beautiful Father and see how quickly the demons of evil will go away from you.

Pertinent Points.

PEARL POINDEXTER

The mind conceives, combines, reasons, remembers, loves and lives for all times.

act than the external impressions, whence they emanate.

The immortal soul asserts and demonstrates its superiority and control over the mortal body.

The God instinct struggles for the realization of the absolute impersonal consciousness.

The influence of mental impressions are strongly demonstrated through subsequent physical action.

Life is the tendency of the material towards the spiritual, eventuating in the consciousness of self.

Speculation never resolves into verification until proved by realization.

To the compassless and rudderless mariner, tossed wildly upon the wild waves of destruction and despair, throw out the lifeline of hope, and tow him safely into the Haven of Harmony.

That religion is the best which elevates humanity to the approaches of Divinity.

The present century is destined to prove an era of scientific reformation in the multifarious ramifications of perturbed communities, throughout the so-called civilized world.

According to Hippocrates, there is nothing in the intelligence which has not come from sensation.

Our subjective constructions are always subordinate to our objective materials.

As Science and religion more tightly clasp hands for the speedy deliverance of mankind, from the thralldom of oppression, a new civilization will arise fraught with innumerable blessings.

Reason's struggle, philosophically considered, is a toiling after the fixed, the determinate, the absolute in knowledge.

The present is a transitional era fraught with prospects of great philosophical advancement, in the near future, for all mankind.

Internal images are less vivid and ex-

Prayer.

W. S. WHITMAN.

If we but stop for a moment and consider the wonderful and tremendous strides which all branches of science has made during the past century, we are startled at the thought and realization of its greatness and magnitude.

In the world of electricity we are enabled by the advancement of the Electrical Science to see through apparently solid matter, we can talk from one end of the world to the other, the electric arc lights furnish an excellent substitute for the noonday sun, while the trolley car is a piece of convenience that it would be hard indeed to get along without.

We have taken steam and made it equally useful. By the ocean gray-hound we can shake hands with friends in Washington that less than a week ago were saying "goodby" to London, while with the use of our fast express trains we can read a letter that five days ago was dropped in a box in the streets of San Francisco, more than 3,000 miles away.

The science of Astronomy, Chemistry, and Agriculture have made equally as great leaps to the front.

But in no department of Science has greater or as great progress been made as has been in the world of Mental Science and the Science of Religion. If I may be permitted to use the term, this wonderful book of science has been spread open before us, and but few of us have as yet, been enabled or permitted to read even its title pages.

This new Science is in its infancy. We are in the dawn only, but as sure as the noon-day sun drives away the chill of

the night, so sure will the coming years unfold to us a more brilliant realization and understanding of the truths which it has in store for them that listen to the thoughts of God.

Solomon said "As a man thinketh, in his heart so is he." God thought and it was done.

The reality of all the substance of existence is Mind or Spirit.

In the age of thought that we are now in, we have two apparent worlds or planes, some calling them spheres, one is real the other unreal, one is facts the other is beliefs, the real is the spiritual, the unreal is the material. Each antagonistic, the one striving against the other, the real and the unreal, the true and the false. One carries with it joy, Peace, happiness, Love, and goodness, while the other, pain, heart-ache, trials, sickness, sin, death, anxiety, trouble and fear.

The twentieth century, along with its marvelous things has developed the wonderful fact of the reality of the allness of Spirit. The devotees and followers of the New Thought movement are numbered by millions. These followers are living in the world of reality, the world of facts, happiness and joy are the fruits thereof.

This is the key which unlocks the future and gives us a realization of the eternal "NOW" and the fulfillment of the law by which man is to become free from sin, sickness, and sorrow, that were supposed to be unseparable with this life.

Man with his mind filled with fear, and his body expressing that fear, has developed during all these centuries into but a shadow of what he ought to be.

He is now but a pretense of what he was when God "breathed into his nostrils the breath of life, and he became a living soul." Man's existence and the length of his days has been gradually cut down from 1,000 to about 39 years, all this has been caused either directly or indirectly by the atmosphere of diseased or unreal and untrue thoughts, that have surrounded him during all the centuries since the fall.

Not only is this true of the man we see, but the under personality, the sub-consciousness, has been taught all these years these lessons of evil until material law, which cannot be broken except by a knowledge of divine Science, surrounds mankind and holds him in these chains of misery.

This submerged personality reasons, loves, fears, believes. Through it are these laws made for man without his consciousness, so binding that it sweeps him from the face of the earth.

If we are to purify our minds and thereby our bodies, we must do it by thinking healthy thoughts and driving out the impure. If we had a spring of water that had become riley and full of mud, we would purify it by removing the cause and then letting the clean water run in until it has washed out all the impure. If our minds are to be pure we must use the same method, clean out thoughts of materiality and let thoughts of love and spirit fill their place.

The world of thought today partakes of the practical. It goes with wonderful force and sends itself through the waves of the thought either regardless of distance and absolutely annihilating time. It goes with more power and accuracy than the high tension- electric current. Sitting in this church or any place at any time, we can talk with our friends in China, England or any place on earth,

with as much effect and much more potency than if they were sitting by our side in conversation with us. This wonderful understanding of the power of thought has come to us as a near realization of God and His universe.

By Divine Thought can be destroyed wherever it is. It matters not how far apart the healer and the patient may be. Before the power of electricity was discovered, one could hardly have believed that the lightning that was so destructive could be chained and harnessed and forced to become the slave of man; yet it has been, by the power of science, and so has the power of thought become our willing slave. The architect who plans a building has the thought of that building mirrored in his mind before it is put on paper, likewise the engineer has every part of his engine completely outlined in his mind long before it becomes a fact, or working model, and so it is with thought, which is mind in operation.

The Christian healer brings this thought to a more practical issue and makes it the means through which the suffering of man, his sins, and sickness and death are being abolished. It is with this power of thought that man communes with God, to destroy these beliefs of illness in man. It is the power of thought that produces all harmony, for, "as a man thinketh in his heart so is he." It is the power of thought that fills us with fear, it is fear that makes us cowards and we suffer for it in our entire journey from the cradle to the grave.

It is fear that fills us with dread of disease, of poverty and of doubt. It is fear that destroys faith and makes us distrust our God and our self. It is fear that causes all trouble and it is fear that causes death.

If we would have healthy, strong, and

youthful bodies, we must fill our minds accordingly with healthy and youthful thoughts, we must also fill our hearts with perfect trust and love and faith in God. This is the Truth which makes you free, and if we know and practice the Truth the Truth will make us free.

Christian Science is the key to the Kingdom of Heaven. He who is wise will study and learn the lessons well which are taught by this new, yet old Science, for by its influence man is liberated from all the ills and inharmonies that life on this plain is subject to. When he has come into the knowledge of the Truth that makes him free, he will see God, as he is and then can sing, "hosannas blessed is he that cometh in the name of the Lord."

In this liberty of Love and Life he feels his God-given freedom. He fears no evil for he knows that all is Good.

By this beautiful Science we can realize the Fatherhood of God, and, the brotherhood of man, and enjoy it to its fullest extent. It is by the practice of this truth that crime and sin of every kind and character can be completely annihilated and destroyed, and man can come in to the Kingdom of God and its righteousness and enjoyment here and now. It is through this Truth, that we can feel the enjoyment of a heaven on earth. We are then emancipated from the evils and fears from hell here and hereafter.

Thousands of people admit the beauties and the advantages that Christian Science offers to its followers, but when asked why they too are not Christian Scientists, they offer several reasons of objections, among them are, "How do I know that Christian Science is right?" The Bible answers that question, for Jesus said, "By their fruits you shall know them. A good tree bringeth forth good fruit and a corrupt tree bringeth

forth corrupt fruit, a good tree cannot bring forth evil fruit neither can an evil tree bring forth good fruit, therefor by the fruit ye shall know them," and James said, "Does a fountain send forth at the same place sweet water and bitter?" I hold that the fruits of Christian Science are good, "very good." Yes says our friend, but there are other so-called churches in the New Thought that heal the sick as well as Christian Science, how am I to know which is right?

James the Apostle says also, "If any man lack wisdom let him ask of the Lord who giveth to all men." In other words, let him pray. And the truth and the right truth, is sure to be the result.

Prayer is the Christian's working tool and a man who is without prayer might as well be without God. The story of a clergyman who met one of his congregation on the street and asked him if he held family prayers regular, comes to my mind. The man replied that he did not, that he did not have time. The preacher says to him "If you were fined \$10 every time you missed prayers with your family, do you think you could find time then? I think I could" replied the gentleman, "well," continued the preacher "if every time you missed family prayers one of your children should die, do you think you could find time to save them by praying?" "why yes, I could" replies the astonished listener. "Well then brother," says the preacher, "your haven't time business, is no excuse.

By prayers my friend, the Christian Scientists do things that there is no other way on earth that they can be done. By prayer, many a broken home has been made a happy one many a broken heart healed and many a broken fortune mended.

Abide in Christ.

DR. JOHN D. MILES.

"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 15:7.

OUR Redeemer is comforting and encouraging. His disciples, told them that He (Christ) was the true vine, and that His Father (God) was the husbandman. The preaching and teachings of Christ was not to His disciples only, but was intended for all generations.

Christ is the true vine, we are the branches, if we bear good fruit, abide in Christ, keep the law as Christ kept the Father's commandments. We can ask what we will of the Father in the name of the Son, and it will be done unto us. We often hear persons say, if the Bible is true, no one can be saved, because it is impossible to keep all the commandments. This is foolishness, and proves that the sacred writings of the disciples are not understood.

The Divine, and eternal demands upon man, are LIFE, LOVE, and TRUTH." They are spiritual laws, and must be obeyed, and disobedience of them will meet with punishment. The realities and beliefs of mortal or corporeal senses, are sin, sorrow, sickness and death.

Do we truly wish to obey the Divine commands and live the Spiritual life that leads us into all Good, Love, and Truth? Then we should test our prayers, examine our hearts, and see if we do love our neighbors as we should, in all our asking and praying we should give some evidence of our own sincerity. To open the door and advance to a higher understanding of the Divine life, we must strive to overcome the world, the flesh and evil, and destroy all error.

If we abide in Christ, we are told to

ask for what we want, and we shall have it, there is no limit, *"Ask what ye will,"* are the words of our Redeemer. If we are weighted down with ill-health, unpleasant surroundings or disagreeable environments, almost beyond endurance, to mortal mind, what are we to do. Surely not give up in despair and fold our hands and wait for this thing called death; thereby hoping to escape further trouble. Evangelical Christian Science teaches us to go to the Father in the name of Christ, "cut loose the hawser, sever the guy-ropes which fetter us to the dry dock of superstition and error; unfurl the sails of "trust, and scud away before the breeze of progression, out into the ocean of Infinite Love, Life, and Truth." There is nothing to fear when sailing on the Ocean of Love, for Christ our Redeemer is the pilot and will bring the grand old ship of Zion safely into the Kingdom of Good (God) who is ever ready to help all that are in need.

It is not sinful to desire bodily comforts. The body is the temple wherein dwells the immortal part of man, and it is our Christian duty to give it proper attention and surround ourselves with pleasant and happy environments. There is no reason why we should struggle on in misery, poverty, and want. We should know that the supply is always equal to the demand. We should recognize the power within us to set in motion the Divine forces that will bring to us abundance, for every need. Remember the Lord's prayer. "Give us this day our daily bread." There was no need for the children of Israel to store away manna, God gave them their daily bread. The law of supply being equal

to the demand, holds as good today as it did in the days of Moses.

Are you in bad health, burdened with poverty, and despair, arise and go to the Father, let your spirit dominate your mortal mind, ask God in the name of Jesus Christ, for what you need, believing that you have it, and thank Him for it, and all that you require will be given you for God, never fails to fulfil every promise.

Would you be happy, then keep yourselves clean, morally, physically, and mentally. Keep a clean clear conscience, live in sight of God and your fellow man. Students in this science often ask the question, "What must I pray for, or in making denials, what must I deny?" You should ask for all Good, for that is what you want, and deny all error, which is sickness, sin and poverty. The Bible tells us that God created all that was created. It also tells us that all that was created was good. Then it is right and proper to deny every thing that is evil, because we know that God never

created anything but good, and for the same good reason we ask for or affirm all good or every thing that God did create.

To get the perfect realization of God's love for His children, we should daily hold for a few moments the following thoughts, "Health, Success, and Prosperity, are mine, I expect them, I claim them. I have them." Remember all things are possible with God and confidence in one's self with perfect trust in Omnipotent Power, is the law of health and prosperity.

By holding the above thoughts for a few moments daily, one will soon see their desires manifest. Never yield to feelings of depression, never permit the fog of despair to hover over you. Patience and cheerfulness, are virtues. Exercise your power and dominion. "Let plenty of sunshine into your life, cast all fear aside, know that you are one with Life and Power." Abide in Christ, ask what ye will and it shall be done unto you.

The Unfoolable You.

When you've settled down at night,
Locked your door, put out the light,
When you've shut the world from out
your little room;
When you've stopped your daily work
At the coming of the mirk,
Then you're face to face with truth, amid
the gloom.

For there's no one there to fool,
And your judgment dares be cool,
While the thoughts you face are merciless
and true;
You may hoax the world, my boy,
With the tactics you employ,
But you've not succeeded yet in fooling
you.

In the daily grist of toil,
In the treadmill and the moil,
In vicissitudes of traffic, you are wont
To be tempted to cajole,
Coaxed to jeopardize your soul—
Life is battle; we must smile and bear the
brunt.

But at night when all is still,
When the tension's off your will,
Comes the truth that must be recognized
as true,
You may fool some people, boy,
With the methods men employ,
But you'll never find it easy fooling you.

Morning.

M. EVELYN DAVIS.

The sun breaks over the eastern horizon, with a soft flood of light, throwing rays of warmth and love into every receptive heart; thrilling into new life and beauty every living thing.

The plants, flowers, foliage, verdure of every description, awakens in tender and joyous greeting, to bless its shining face. The entire sky lends her entrancing loveliness, to assist in the glory of the awakening morn. The birds, burst forth in one grand chorus of sweetest melody, and praise; the earth throbs into greater ecstasy, and gladly yields herself to the sweet caress, and warm kisses of the morning sun. The tear drops of dew, which have so refreshed the earth in the silence of the night, are again absorbed into the great atmosphere of love, only to return on its errand of mercy, with the going down of the sun, again bathing anew each blade of grass and expectant blossom.

It is the One Life, and gladly the tiny dew drops give tribute to the glorious monarch of the day; knowing that, as they desire, and are needed, so will the *Great Heart of Love*, gently woo them again to the bosom of sweet Mother Earth. Heavenly mornings; glorified with this radiant sunburst of Love and Light. The purity and grandeur of all. The sweetness of the atmosphere. The glory of the sky. And, do we not know a more *glorious* morning, when the sun of *Love* breaks over the horizon of our consciousness, leaving behind all darkness, and gloom, causing us to embrace all life, with glowing, infinite warmth and love? Shining not alone for *one* but for *all mankind; all life; every pebble*

and mountain, flowing stream, and boundless ocean, tiny shrub, and blade of grass, to mighty forest. *Every living atom.* Fairly merging our own happiness into the song of the birds. Shining steadily, tenderly, on *all alike*. Permeating with our great soul warmth, every one whom our eyes rest upon, irrespective of person, race or kind. Thrilling *all* into *new* life, giving new impetus to every opening bud of beauty, assisting the *full* blown life, into greater harmony and fragrance, and shedding a soft glow of appreciation on all that are laying off the sear and faded leaves, into a consciousness of greater glories, that are unfolding before them, and demonstrating to them the great *truth* of *immortal Life*. Proving the mighty truth of *Love* manifest in the *flesh* which is but spirit *manifest*—by our constant radiation of the sun rays from our own soul, the great *Sun Center* or *God center*, *within*, that is a perpetual morning of rare beauty, and choice blessings.

This sunshine in the soul, this glowing love, absorbs all else; and draws all good to itself, radiating broadcast the *Divine Being*, which *every* child of God is. We may let this light shine with such splendor, that the *clouds* even, may become a grand spectacular display of wondrous beauty, and all will pause and exclaim on their exquisite loveliness; the rare tints and gorgeous linings of golden glory. Thus, will the very clouds, prove a blessing to the weary wayfarer, as he meets us in the onward march of time. If there be leaden days and rain drops fall, still, the *sun*, the *soul*, is shining within; and after the baptism of refreshing

shower, or, even *days* of rain, our light may burst forth in renewed splendor, bringing forth greater fruits, and stronger growth, with our never ceasing warmth and love. If we are closed out of some lives, by their own cloud brooding consciousness, then, stand ready to shine in, the moment the veil is lifted, and great shall be their growth and soul awakening. For none can withstand the

great, gleaming, penetrating light, and love, of an ever radiant sunburst of *Truth*, centered in God, and a veritable *Sun of God*. This is manifesting love in the flesh, as did *Jesus*. This is *shining* every moment, whenever and wherever any one may enter our presence or allow the *morning* of our presence to dawn upon their receptive vision.

Ignorance of the Bible.

"What is the meaning of the word Easter?" said John Drew at a club.

No one could answer the question, and Mr. Drew with a frown, went on:

"Nobody reads the Bible now. The public's ignorance of the Bible and of Biblical things is amazing. A Biblical allusion is nowadays as unintelligible as a Greek allusion.

"Not long ago, at a dinner, I got into a Biblical argument. When the argument was over a young lady said:

"I enjoyed that discussion splendidly. But, you know, I always thought that Sodom and Gomorrah were man and wife?"

"Another young lady commented:

"Oh, well, I suppose they ought to have been if they were not."—*Detriot Free Press*.

Shun the negative side. Never worry people with your contritions, nor with dismal views of politics or society. Never name sickness; even if you could trust yourself on that perilous topic, beware of unmuzzling a valetudinarian who will soon give you a fill of it. Stay at home in your mind. Don't recite other people's opinions. See how it lies there in you; and if there is no counsel, offer

none. What we want is not your activity or your interference with your mind, but the simple truth. The way to have large, occasional truths, as in a political or a social crisis, is to have large, habitual views. When men consult you, it is not that they wish you to stand tiptoe and pump your brains, but to apply your habitual view, your wisdom to the present question, forbearing all pedantries and the very name of argument; for in good conversation parties don't speak to the words but to the meaning of each other.

—*Emerson in "Social Aims."*

And above all have fervent charity among yourselves; for charity shall cover a multitude of sins.—*I Peter 4:8*.

News dispatches announce that though the Sultan cannot live long he refuses to take medicine. It is clear that he wants to live as long as he can.—*Star*.

In the sublime wisdom of creation, nothing has been made in vain, as everything notes its especial sphere.

I'm glad to learn to love the things
That fortune neither takes nor brings;
I'm glad my spirit learned to prize
The smiling face of sunny skies.

—*My Old Companions*.

The Kingdom.

GOD is Love. Where Love dwells God rules. Where God rules is the Kingdom of Heaven, or Harmony. Every individual who allows his thoughts and actions to be entirely controlled by the principle of immaculate Love, dwells in the Kingdom of Heaven and is a living manifestation thereof. In the presence of such an individual no inharmony can manifest. Where two or three are gathered in the name and under the dominion of Love there is the Kingdom of Heaven—in their midst, around, about, above and beneath them.

Love is the only force in the entire universe. All other seeming forces are but inverted or perverted refractions of the pure reality, just as the seven prismatic colors are but the refraction of the pure white light. The prism obstructs the white ray and lowers its rate of vibration, transforming the one into seven expressions.

Selfishness is Love turned inward toward self instead of outward from self. It is angelic Love fallen into a condition of satanic selfishness. This is the satan which rules the world today by the hypnotic power of fear, or inverted Love. Perfect Love casts out all fear, not because of any fundamental difference in the two, but because a perfectly pure substance is always stronger than a dilution of the same, and a continued pouring in of the pure will in time displace the diluted substance. Those who understand how to draw upon the Divine fountain of infinite, immaculate Love know by experience that all fear is gradually displaced, and they finally stand forth fearless and unconquerable, knowing that the whole is greater than any of its parts; that none of the partial

forces can penetrate the whole armor of God.

The long looked for, much dreamed of Kingdom of Heaven on earth can come only by the operation of the force of Love. No individual can be brought into the Kingdom by the operation of any other force. A majority vote in favor of establishing the Kingdom of Heaven will not accomplish the result until the majority demonstrates by its actions that it is completely controlled by the power of Love, and thus persuades the minority to come under the dominion of the same power. But a small minority can make such a demonstration much easier than a majority, and with equal results in the end. Everything must have a beginning, and the Kingdom of Heaven is no exception. It, too, must begin with the few and grow until it includes the many. It will never come down from above already prepared for our occupancy, but as Jesus taught, it is like a grain of mustard seed, which indeed is the least of seeds, but when it is grown it is the greatest among herbs. The kingdom in its incipency will be the smallest of kingdoms, but when it is grown it will be the mightiest of all.

The Kingdom of Heaven could be established on earth today by the organization of the few who are conscious of the ideal under a constitution based upon the foundation rock of adamant Truth, fortified by the indestructible stones of eternal Wisdom, and cemented by the indissoluble mortar of perfect Love. Such an organization would be the seed of the ideal kingdom. It would be in the world, but not of the world. It would be the lifting up of the Christ Principle, manifesting it before the eyes of all,

drawing all men unto it by the influence of its invincible power and justice.

The Divine Ruler grants absolute liberty to all who come under His dominion, for the true child of freedom recognizes the right of all others to the same liberty which he claims for himself, and hence does not trespass upon others' rights. Permission to trespass upon the rights of others is license, not liberty. All the governments of men which have ever existed have been but systems of license masquerading under the glorious name of liberty; for throughout all the ages mankind has been struggling for the goal of liberty, and each advance in

government has secured greater freedom for the mass of humanity. Even the first crude governmental organization of men must have gained for them more liberty than they had previously enjoyed, by securing them greater freedom from the attacks of wild beasts and men around them. Humanity, always prone to look backward and downward, glories over the step it has gained, shouting Liberty! unmindful of the grand and glorious vistas that lie before, on the upward path which leads to the portal of wisdom and reveals the true meaning of absolute freedom in all its magnificent grandeur.

The God of Truth.

The God of Truth is ever here
He drives away all care and fear
For He is always by our side
And ever with us to abide

And make our burdens light.
He gives the better kind of wealth
Contentment, happiness and health,
And on His loving arm we lean
To lead us on our way serene.

And guide us all aright.

How peaceful in His love we are
He is the bright and morning Star;
He gave to all the breath of life
He knows not discord, knows not strife
Nor yet the carnal mind,

He heeds not mankind's angry mood,
He is the perfect and the good;
His love, it soothes the savage breast
Which flees to Him for peace and rest,
A haven there to find.

Are we to fear the evil wrought
By hidden esoteric thought
Which floats upon the ether wide
When God of Truth is by our side?
He is the Lord of Hosts,

Those passing clouds upon the skies
Are made by man whose errors rise,
Are shadows of his mortal mind
Blinded by leaders of the blind
And their fantastic ghosts.

The sun of life does always shine
With its refreshing love divine;
It melteth error's wintry blast,
Into the tomb all sins are cast
To stay there out of sight.

The God of Truth is King of Kings,
Eternal life to us He brings.
He reigns supreme in heav'n above
And showers on us his gracious love
To make us pure and bright.

Give me that man
That is not passion's slave, and I will
wear him
In my heart's core, ay, in my heart of
hearts.

—*Shakespeare.*

Think carefully before you speak bitterly of any one. What if you were the one spoken of?

CONFIRMATION.

Churches are organized for the purpose of disseminating and propagating an idea. The great general church was organized by the Christians, after the death of Jesus Christ, established for the purpose of propagating the gospel which Jesus taught. Churches do not save persons from hell; that is a foolish idea. There is no such place as hell, only as we have it in ourselves. The realization of all good is where we get our healing, and unless we get our hearts filled with harmony and with Love and with good, we live in the kingdom of hell, so to speak, the kingdom of inharmony, we live among the dead, those are dead who do not belong to the Truth. Jesus said to a man, "Follow Me." The man replied, "I will, but let me go first and bury my father." Jesus said, "Let the dead bury the dead, follow thou Me." You either belong to the living or are of the dead, or you belong with the ideas and those who believe in the reality of matter, the reality of evil, the reality of sickness and are living in the kingdom of the dead. That is where you belong, that is where you are and until you get the knowledge of this Truth it brings you out and makes you free.

Now, churches are organized for the propagation of an idea. Our church was organized for the purpose of pushing the doctrine of Love, that Jesus Christ taught us, to love God and love our brother and to push that thought. That is the life-giving Truth. It is true each one of us can do it by ourselves, to a certain degree, but in union there is strength. You often have heard no doubt, of this old Sythian king, who illustrated that thought to his boys. He had them all come into his council chamber, or wigwam and he gave to each of

them a bundle of arrows, told them to break them. He passed arrows around, and none of them could break them. He then undid the bundle and gave to each one of his boys an arrow and told them to break it. They all broke their arrow with ease. He said, "The lesson I am attempting to teach you is, that in union there is strength, and power; if your enemies ever get you divided they can break you as easily as you have broken those single arrows."

The object of combining, in churches, is that more and more get together with the cumulative thought and prayers and power that God Almighty will make you stronger and better. Each person has a certain amount of power, a certain amount of influence, a certain amount of talent. You remember the story of the talents, one got one, one got two, another five, etc. The one who got one went and buried it, did not do anything with it, and when the day of reckoning came, his talent was taken from him and it was given to the one who had the ten talents. To him that hath shall be given, to him that hath not, shall be taken away, even that which he hath. Do you want to be among the one talent fellows or among the ten? It is for you to say, it is for each person to make his own choice and each are responsible for their own sowing, they will reap the crop exactly as they sow. It is up to you today to say whether you want to join this church, whether you want to become one of us, whether you want to become one in the disseminating of this Truth and help us, not us, but help God Almighty's propaganda, scatter forth this Truth, redeem the world. The world is draped in darkness, in sin, in sorrow and in death upon the right hand and upon

the left, nothing but the universal fear of universal evil settling down upon the children of man, with one here and there as an exception. Surely, when our Savior looked over the world and saw its condition, could say in sorrow, "The harvest is ripe, but the laborers are few." Are you willing today to come with us, are you willing to stand up for God Almighty and His work, or do you want to stay in the kingdom of error? It is for

you to say, not for me. We are going to give you the chance today, every one who wants this Truth, who wants to go with us and help us and help our work will have the opportunity today. Will you do it? While the hymn is sung, "Nearer My God to Thee" I want as many of you who desire to be confirmed as members of this church to come forward.

"Science and the Future Life."

Gladstone said, before he died, that the most important work going on in the world today is the critical investigation of psychic phenomena. Professor Hyslop, founder of the American Institute of Psychical Research, deplores, in *Science and the Future Life*, the scientific sloth in studying evidences of a future life, as compared with the scientific zeal in ferreting out fossils and sunspots. He weighs with discrimination the claims of spirit doubters versus spirit believers in regard to certain occult phenomena. Telepathy, the subliminal self, or some Intelligence beyond—which seems reasonable.—*The Cosmopolitan*.

Look up, not down! You will find light and freedom by looking up.

The heart is the index of our standing before God and the measure of our work. We can not serve God without "a heart renewed by love divine." Sanctified by the understanding and freed from anxiety, the soul is capable of the highest spiritual achievements in this world, and will also fit us for the inheritance of the saints in Light.

Gems.

We must trust God Almighty for everything everywhere.

The nearest friend you have on the face of the earth can not be as near you as the God of Love.

It is not the heart that is the life of man. It is God.

All the power you exercise comes direct from God. We have life in and through the Son.

Love protects you in every department of life.

What one man has another man may have, because all is done by God through man.—*England*.

If you have built castles in the air, your work need not be lost; that is where they should be; now put foundations under them.—*Thoreau*.

"In the morning,
When you first awake—
Before you turn yourself in bed—
First praise, then count
The blessings on your head.
Forgive, forget;;
Call down a blessing upon all—
If you can't do that—
Stay in bed and don't get up at all."

THE TRUTH SHALL BE FREE.

Freely ye have received, freely give. As we give, so shall we receive; then unto us a new son is born, or more light shall and does come as we let our light shine. As we sow, so shall we reap. Paul says we have our feet (our understanding) shod with the preparation of the gospel of peace that we may run the Christian race with speed and safety, fearing no evil; no evil shall befall thee when we have on the breastplate of righteousness and the seal of God stamped on our forehead; in truth we are the beginning and the end, the Alpha and Omega, the first and the last, or, in other words, the A and Z. Each one of us have that spark of divinity that has been hidden as a candle under a bushel; after it has been watered with the word of truth it begins to give forth light, the true light St. John spoke of that lighteth every man that cometh into the world, then we no longer walk in darkness, but come out of that dreamy condition we have been smoldering away in all these years. It is time for us to wake up and know "the still small voice" that speaks is God. Wake up, the Christ truth has come. Arise, and let your light shine; send forth the royal proclamation to all the world. Spread the glad tidings throughout the land. Tell them this Christ am He which was dead but am still alive forevermore, amen. Man was never designed by God as a mere experiment, but entered the universe as a faultless, completed work from his creator. At the end of six days God beheld all that He had made, and behold, it was very good. And He created man the sixth day. The inspired writer says: "And God saw everything He had made, and behold, it was very good." declaring man to be the crowning work of His

creation. And "in the image of God created He him; male and female created He them."—Gen. i, 27. And He gave man all power and dominion over heaven and earth. We are all sons and daughters of the Most High God. We are just learning who we are and what we are here for, since the veil has been rent in twain and the clouds have rolled away like a scroll to let the true light shine into our consciousness that we, too, can say, "Behold the Lamb of God that taketh away the sins of the world." Listen to what St. John says, (xiv, 12-15): "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; * * * if ye shall ask any thing in my name I will do it; if ye love me keep my commandments; * * * love God with your whole heart, mind and soul, and love thy neighbor as thyself;" that is, think and speak of thy brothers and sisters as you would want them to do by you. As a man thinketh, so is he; let no evil befall thee; let all thy words and thoughts be pure, for by our words we are justified and by our words we are condemned.

Jesus says, "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."—St. John xiv, 23.

How grand it is to know that by simply obeying the spirit of truth God will make His abode with us; that we may sup with Him and He with us; that we may have life, and have it more abundantly; it will be a well of living water, springing up into everlasting life.

Now, dear friends, are we going to arise in the dignity of our might and

let our light shine that the world may know where we stand, or are we going to "hide our light under a bushel," and be as the blind leading the blind, and all be groping in the darkness together. We have been doing that for the last nineteen hundred years, and it has only brought us misery and trouble. I think it time we cease that way of living and make life more practical; practice the Jesus Christ way of living and see if we don't find more satisfaction. We have been Nathaniels long enough. We have been saying, "Can there any good thing come out of Nazareth?" But Philip saith, "Come and see." Then we, too, can say, as did St. John, "Behold the Lamb of God that taketh away the sins of the world."

Paul says, "I die daily." He meant he died away to his old beliefs, and he was transformed by the renewing of his mind. So must we be transformed by the renewing of our minds, and let our eyes be single that our bodies may be filled with light, the true light that lighteth every man that cometh into the world, and so live that others may say, "An Israelite, indeed, in whom is no guile." One may say, "But you can't do that." But we can, for our Master says, "Greater works can ye do." And when we say we can not we are doubting him, or, in other words, calling him a liar. Now, we had better stop our

doubting and turn our course before it is too late. It is easier to make it right here than after we pass on, for how shall we escape if we neglect so great a salvation (Romans). We can, by the right thought and spoken words. By our words we are justified. We can create a new heaven and a new earth. Jesus says, "Behold, the Kingdom of Heaven is at hand." And again he says, "The Kingdom of Heaven is within." Heaven is a condition and not a place. Our bodies are the new earth. As we have been transformed by the renewing of our mind so let us "press toward the mark for the prize of the high calling of God in Christ Jesus."—Philippians iii, 14. "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men." * * * so they which receive "the gift of righteousness shall reign in life by one Jesus Christ."—Romans, v, 12, 17. Then let us be baptized with His words, that we shall also walk with Him in newness of life. His words are the bread of life, and they will "be a well of living water springing up into everlasting life."—St. John iv, 14..

Then we can sing:

"One prayer I have, all prayers in one,
Since I am wholly Thine.
Thy will, my God, Thy will be done,
And let that will be mine. Amen."

The following quaint examples of grace in verse are of Moravian origin and impress me that they savor strongly of Science:

O Thou who blessed the loaves and fishes,
Be pleased to bless these little dishes;
And though they are but very small,

Make them we pray enough for all.
Be present at our table, Lord,
Be here and everywhere adored;
Bless thou our meat, and grant that we
May feast in Paradise with Thee.
Motives may be as pure as snow,
But actions and words make men and
angels weep.

SPIRITUAL LIFE.

There is but one life, and that is the Spiritual. All is embraced in the thought of the soul. There can be but one conception of Life, and that is the Spirit, which is God, made manifest in us. We think, we move, we live and have our being in Him. God is Love; it is the only word in all our language that can express the sentiment of Him. There are many ways in which we seek to illustrate this thought, and the pure in heart seek to teach or preach it by their lives. The highest ambition of any one is to be as near like Him as is possible to attain. All there is of gladness and of joy, of pleasure and of happiness, comes from the joy, of pleasure and of happiness, comes from the conscious fact that we are aspiring to follow His teachings. When the heart is all-feeling, and the mind all thought, then it is we feel that we are near Our Father.

The Spiritual Life is the only life of which we can conceive, and to it there never can be death. Our worship of God is Spiritual, for He has told us that we must worship Him "in spirit." I know there are people who tell us there is religion in everything about us, a calm and holy influence in the unbreathing things of nature which man would do well to imitate. That there is a meek and blessed influence stealing in, as it were, unawares upon the heart that comes quietly without excitement, that has no terror, no gloom in its approach, that does not rouse up the passions, that is untrammelled by creeds and unshadowed by the superstitions of man, that is fresh from the hands of its author, that it glows from innumerable presence of the Great Spirit which prevails and quickens, that it is written on the deep, sweet blue sky, and gleams in

every star, glows in the sunlight of Heaven, and is in the invisible wind and on the floating clouds, is in the valleys and among the hills of the earth, that is spread out like a legible language on the broad unsleeping ocean, and that it is this which uplifts the spirit within us until it is strong enough to overlook the shadows of our place of probation which breaks link after link the chain that binds us to materiality, and which opens to our imagination the world of spiritual beauty and holiness.

We know that we love the voice of Nature, from its softest whisper to its loudest thunders, from its trickling rills to its roaring cataracts. We have listened to her voice both in her Edens and her wildernesses on her mountain thrones, and in her ocean caves, on the bosom of her seas and in the depths of her forests, under both her sunlight and moonlight, and asked all manner of questions in these scenes, but all in vain, whenever the question touched upon the immortality and spiritual life in man. On this Nature is as silent as the grave. Her light is darkness and her loveliness proves nothing until we open the blessed Bible. "Books in running brooks, sermons in trees and good in everything," while the only good they seek or feel the need of is temporal. Sermons from trees and flowers, rocks and stars, may answer their purpose while the soul cares for nothing but its own amusement and enjoyment and beholding creation. When the soul feels its power and responsibility it wishes to speak with God. Accordingly, men soon quit the temple of Nature when they begin to ask "How can I know Him? Oh, that I may see Him and know Him as He is." Who would think of going to the grove or

appealing to the mountain or the surging billow to heal the sick, to open the eyes of the blind, to unstop the ears of the dead, to cast out the leper.

When Christ sent forth His disciples to preach His Gospel He commanded them to go in His name and preach His love, to cast out devils, to heal the sick, and they went in His name, and they spoke as with tongues of fire and lips of flame the mighty words that healed the sick, that cast out the devils, that gave peace to those in sorrow, and bound up the broken hearts.

In each of the Gospels the narrative is told how Christ commissioned his disciples to go and preach His word, and in every instance He coupled with the preaching of His word the healing of the sick.

When Christ himself had been performing acts of mercy and showing his wondrous divine power in healing those that were sick, and the people accused Him of blasphemy, He met their criticism by saying, "Which is easier, to cast out devils or to save lives; Take up thy bed and walk."

The spiritual life is that which brings us into union with the Father. We speak of the angels. We mean those that live the spiritual life. While here on earth, if we claim God's love, we have it. Men are given that which they ask for. One lives to accumulate wealth, and he obtains it;; another lives to obtain politi-

cal distinctions, and he achieves it; another seeks literary renown; another seeks gratification in worldly pleasure, so called, but the true man, the spiritual man, seeks distinction in drawing near to God, claiming His love and receiving it; in having faith that God will give him that power that He has ever given His children to conquer evil and overcome error in every form, to be able to cast out devils, and in His Name to heal the sick; and the thousands and multiplied thousands of men and women are today living witnesses of this spiritual power that God gives those that seek and claim it. No man has that which he does not seek. God does not give power or grace to those who do not ask it. If you ask not you have not; but if you would become spiritually minded, as He is willing that you should be, then let thy soul claim its kinship with God; lay hold of His truth, and realize that God is Good; that He is your Father; that your life is a spiritual life; that you shall grow wiser and purer, brighter and stronger until you need not the light of the moon nor of the sun, for the Lord God shall give you light, that you shall walk upon "a way and a highway that shall be called the way of holiness, and no unclean thing shall come thereon, no ravenous beast shall be there, but it shall be the way of the Lord, and His countenance shall illumine thy pathway, and it shall grow brighter and brighter unto the perfect day."

Providence.

Now from the bud and leaf and grass,
And from the glory of the sky,
To things of God my soul doth pass,
And feel He is surely nigh.

All this so beautiful and dear,
Doth revelation sweetly make;
And He in kindness whispers clear,
"All this, my child, is for thy sake!"

—William Brunton.

THE KINGDOM OF HEAVEN.

We are taught in the Scripture that the Kingdom of Heaven is within us. What meaning have the Scriptures to us if we do not use their value? Why do people die to go to the Kingdom; can one enter himself by death? What is the death we must die? Are we to be buried in the grave and then go direct to Heaven?

The trouble is, people do not understand the meaning of the Scriptures. The Christian Scientists say that we do not die, but only "pass out" or "pass on," as they say. Where do they "pass on" to, or what do they "pass out of?" To me this looks much like any other system of religion. The body disappears from view in both cases. The graveyard fills up just the same. How can the grave be the door to the Kingdom?" I venture to say that the grave is no part of the Kingdom of God. In Divine Science I learn the possibility of living without the death of the body, or, in other words, we in Divine Science have awakened in Spirit to find out that we are in the Kingdom of God, and the Kingdom of God is within us, we are the Divine mind. All mankind is Divine or immortal.

There is no such thing as a mortal being. If the Kingdom of God is within us, then we have all power to act in our own behalf. Fourteen years of practice, study, and teaching in this Science has shown me the Allness of God and the nothingness of matter. All matter, so-called, is but living substance, for it is only God that lives. When any one enters this Divine Science they then and there die to all the old notions, and their eyes are opened to the new thought, and are thus resurrected from the dead past. The Scripture says, "Let the dead bury the dead." That means, let those who

believe such things have their way. We who have found the Kingdom of God must not have such false notions as sickness, sin, and death. The Kingdom of Good is under our dominion. We must exercise our dominion in this new way. If man represents the power of God, then it is the duty of each one to so let his light shine that others may know of this Truth and be able to enter the Kingdom of the One Mind.

Mind is eternal for mind is God, so God and all that is God is eternal.

One must learn the power of thought in order to know the meaning of these momentous questions.

Godliness should not be such a mystery that no one can understand it. If we know so much about evil, why not reverse our thought and learn of the good in its stead.

The Kingdom of God is within you, has a mighty weight, and carries with it a Power that is beyond the comprehension of mortal mind. When man learns that his mind is not mortal, but is immortal, new expressions unfold their meaning to him. He can then see God, good, face to face, can walk and talk with God, and be lifted and strengthened. Life will be worth living, for death is not worth living. Man has only one nature, and that one is divine, which is God given.

Man being the image and likeness of God should know of nothing else but God is good. Then the belief of a devil would be dropped out of memory, for the devil does not belong to the kingdom of God.

It is strange that with so many churches and so many kinds of systems of teaching about God, so little about Him is understood, and so much is mis-

understood. Even with all the seeming teaching of Christian Science that is afloat Divine Truth is as foreign to the Christian Scientist as religion is to many professing Christians.

Divine Science must bear a better record, for by their fruits they are known. Our fruit is health, happiness, and prosperity.

The realization of God's presence is the one sovereign remedy against temptation.—*Fenelon.*

Every human being is intended to have a character of his own, to be what no other is, to do what no other can do.
—*W. E. Channing.*

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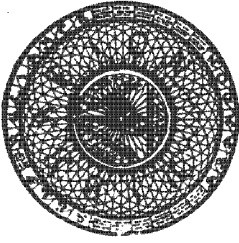
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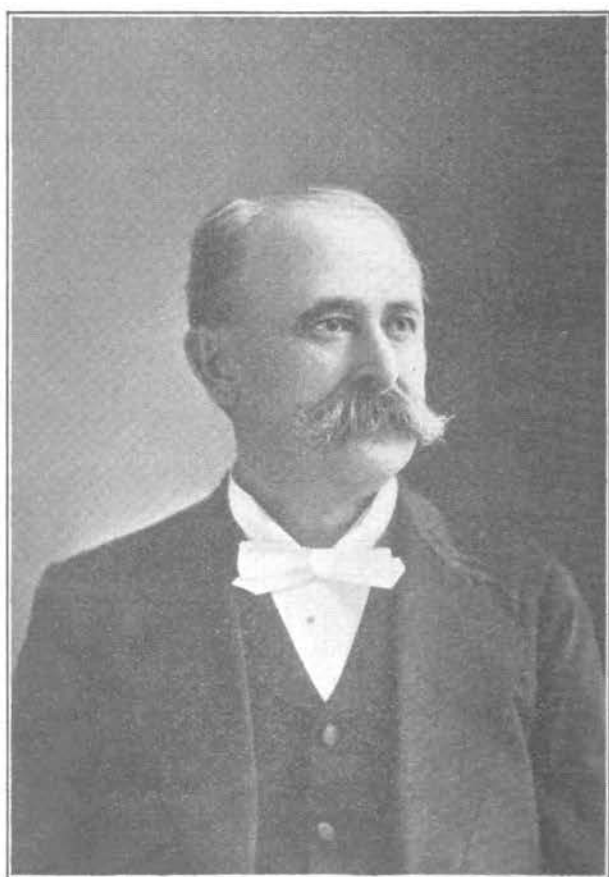
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VOLUME XI.

WASHINGTON, D. C., SEPTEMBER, 1906.

NUMBER 12

Metaphysical Healing.

BISHOP OLIVER C. SABIN.

Before the Evangelical Christian Science Church,
at Popham Beach, Maine, July 5, 1906.

THE subject of metaphysical healing should be very simple, and is, if it is properly understood. The world is filled with writers and speakers who embellish, add to and oftentimes confuse by the multiplicity of their ideas and the seeming mystery, that they throw around the subject.

There are three propositions that we must understand to be thorough metaphysicians.

First, we have to know what God is, as much as He has given us the power to learn. Now, that is a growing thought that will develop, forever, but, in this preliminary study we must have the initial knowledge which God has given us of Himself, as thoroughly as possible.

The next thought in the chain is, Man, God's image and likeness; His child. What are His relations to God, the Father, what are his duties to God, what should be his conduct towards God, and towards his fellow?

The third part of the subject, is the

language between God, the Father, and man, the child. We term this last prayer, which, however, will be discussed thoroughly before we conclude these lectures.

If you understand who and what God is, what man is, his rights and privileges and the language between the two you are a metaphysician and you can heal.

In discussing this subject we must bear in mind a few preliminary thoughts. First that God changes not; He is forever and forever the same and, if there ever was a law in existence that God did through man heal the sick, enable you to destroy every inharmony of life, enable you to control and command, as you are entitled to by virtue of your power and dominion, that law exists today, unchangeable, and will exist as long as God is, which is forever.

There is a great mistake, regarding God and His intercourse with us. God is all and God is Good, and God sees nothing but Good. There is nothing but

Good, because God is all and fills all space and therefore all that is is God manifest and God is Good.

A person goes to God in prayer, beseeching the accomplishment of some object. That is not the way to pray, not the way to get what you are going to ask for, or what you do ask for. The way to pray is to understand that God is unchangeable, that He cannot change, that He does not change. I ask God to forgive my sins. God does not forgive my sins for my asking, but I have to stop sinning and get myself into the line of right and, when I do that, by this inexorable law, unchangeable law, my sins are wiped out and I am blessed because of my obedience.

Take the farewell address, as you might term it, of Moses, before he passed out of sight and the advice he gave the children of Israel, and consider his words. He told them in substance, that, whenever they obeyed God Almighty and did right in the sight of the Lord, God would bless them; that, if they did wrong, His laws would curse them;—that is to say, he would not bless them but on the contrary in order for them to get back into the line of prosperity and blessing they should repent and go back. If you read the history of the Jews for the next two thousand years, you find it was a following out exactly of what the Master told them would happen. You find them prosperous under one king who loved God and obeyed His commandments—under Him they would be prospered beyond anything the world had ever known—but when there would come up another king, who would be seduced by false gods and forget the True and Living God, their prosperity would be taken away, until, finally, because of their iniquities they were scattered all over the earth without a nation,

without a nationality, and without a priesthood. Titus, the Roman general took the city of Jerusalem, and the archives of the nation were burnt and from that time to this there never has been any proof of who was the Levite or what belonged to the tribe of Judah or any of the others of the twelve tribes, and consequently they never have had a priesthood since that time.

In dwelling on this, I often think what an awful curse it was that the leaders of the Jews brought down upon themselves. When Christ was before Pontius Pilate. Pilate washed his hands and said. "I will have nothing to do against this good man." His wife came to him weeping, telling him to have nothing to do with him. She had been cautioned in a dream. But those Jewish leaders said: "Let His blood be upon us and our children." What a curse they called upon their posterity! It is being fulfilled and it has been fulfilled from that day to this.

With the exception of the United States and England, the Jews are persecuted and in many places destroyed. In many places, it is regarded as one of the most acceptable things before God Almighty to destroy the poor Jew. We only have to look at current history to see the curse that was brought down on them. Look at Russia where men, women, and children, irrespective of conditions, are being slaughtered by religious fanatics, who believe themselves to be serving God in destroying the Jew.

In asking forgiveness of God, we must remember, as I was saying, His immutability, His unchangeableness. We have to get where the sunshine of Love will fall upon us, or else we will receive none of His blessings. Suppose, for instance that this center aisle in this church, was filled with the sunshine and that, upon

the right hand and upon the left, the seats were filled with people who wished to be healed, and you must get into the sunshine or else you could not be healed. Those of you who would walk out into the light and the sunshine would be healed. But suppose a portion of you said, "I won't go into the sunshine; it isn't necessary, I am going to ask God Almighty to step over here into the seats and heal me, without my going up and going over there." You remember the case of the Syrian officer who was told by the prophet to go to, and baptize himself, in the Jordan seven times. He refused to do it, for a while, and wondered if he had to go to the Jordan when there were larger and better rivers in his own empire. But he had to come into the line of obedience. He went washed and was healed. It is so with every one of us. We have to get ourselves right, we have to get ourselves in harmony with this universal Good, this universal law, and when we do, it is as easy as walking in the sunshine, and we will be made perfectly whole.

We must first understand in praying, the character of God; that God is life, not that God has life, but that God is life. You go to a suffering plant which is being destroyed for the lack of water for instance, affirm to it, "Your life is of God and He—Life—is within you, is what makes you live, and I affirm that you have that life, it comes from God Almighty, and water or any lack of water cannot have any effect upon it. You have life and life abundant, and you will grow, you will bloom and grow." The life in the plant will come up and will be manifest and it will go on as though it had been watered.

When Jesus was walking along he wanted some figs. He went to a fig tree but there were no figs there, and he told

the tree that, thereafter, it would bear no more figs. He destroyed its life, took it away. Man has power to command, man has power to forgive sin, man has power to create and man has the power to destroy.

But a few days ago an incident occurred wherein I wanted some breeze to come home from the ocean while out on my yacht. I commanded, in the name of Jesus Christ, and the breezes came. If you would ask God to give you this, He would not do it, because He does not answer prayer that way but, by virtue of the power and the dominion within us, we have the right to command and the only reason why there ever is a failure is because of the cowardice in the asking. We should command. When we can reject every thought of fear, every thought of doubt out of our consciousness, we will never have a failure. When Peter and John were going up to the temple a poor man asked for alms. Peter looked on him and said, "Look on us; silver and gold have we none, but such as we have, give I unto you. In the name of Jesus Christ of Nazareth I command you to rise up and walk." If you can drive all fear and doubt out of your consciousness, and command, you can do just what you want to do. The only failure possible is because of your own lack of perfect trust.

A great amount of unbelief may come up. Take the instance of our Saviour. When He went down into His own country, the historian says he could not do many mighty works because of their unbelief. This subject of unbelief, covering the whole community, keeps men back. There are very few of these people in this community that have any particle of faith in the fact of Christian Science teaching. Look at the world at large. Only one here and there has any

kind of consideration for it. The universal thought is of the potency of evil, in the belief of sickness and the death of mankind, the reality of evil, and the trend of affairs that come along those lines. The result is that we find people sickening and passing out, instead of growing younger and better and stronger as they should; we find them in suffering, sickness, poverty, and all the so-called ills. They have these because they believe in them.

The world is growing slowly in this Truth, but it is growing, and I suppose, during the last year, that we have sent out well on to a million copies of our books and periodical, to all parts of the world. But the Evangelical Church, so far as I know, is the only church that teaches the pure simple doctrine of God healing and God control as taught by Jesus Christ. The world is filled with writers who but embellish. They do not bring themselves right down into touch with this simple thought that God does, through Jesus Christ, answer our prayers. That is all there is in it—simple faith. It is simply understanding, and when you get this thought thoroughly fixed in your mind, you will understand how much there is of mystery thrown around this Truth, around this thought, that has a tendency to hold it back. There is the expectancy of something that is never coming. People are expecting something that they will never get. Ask them, "Do you believe that God does heal the sick through man, in answer to proper prayers?" "Yes." "Do you believe in Jesus Christ as the mediator through whom you can approach God Almighty?" "Yes." "Do you believe in God the Father Almighty as the maker of the universe, and that He is all and in all?" "Yes." "Then why can't

you heal the sick?" "Well," replies he, "I never had the realization come to me."

They all expect that tongues of fire will come to them as occurred on the day of Pentecost. These do not come. You must understand when you know these preliminary facts that that is all there is to know. There is not something beyond. The lightning is not going to strike you, and you cannot expect some supernatural thought to come into your consciousness; but, when you come to understand in your own consciousness that this simple truth is yours, yours for the command, yours for the affirming, yours with the understanding that all that is is yours, then you can rejoice and then you will be happy.

None of this religion of ours comes through the emotions, but it all comes through intellectual knowledge. When this came first clearly to me, the first thought I had was one of rejoicing, because of its extreme simplicity, and I thought to myself, "Why, is that all?" I laughed with joy and I felt like shouting because of the extreme simplicity, and I wondered why I hadn't known it all of my life. That was the way it affected me, and that is the way it will affect everybody.

The people are waiting for something supernatural; they are waiting for the inner voice, the still small voice. The still small voice simply means the voice of common sense, that teaches you to believe what the promises are. Jesus Christ tells us Whatever you ask in my name, believing, you shall receive." You ask for anything of God Almighty, who is the giver of all, in the name of Jesus Christ, and at the time that you ask it, you believe you are going to receive what you ask for. You ask, believing; you ask by affirming that God Almighty has promised through Jesus

Christ, His Son, that whatever you ask in the name of Jesus Christ, believing, you shall receive, and that being true, you affirm in the name of Jesus Christ that you have perfect health, it is yours, it is your birthright, and you ask for this manifestation through Jesus Christ. Then quit, do not try to do God's part of it; you have done your part. The answer will be manifest, in every instance, unless you are filled with doubt, or are surrounded by environments, because of unbelief, that must be cleared away.

Now we come back again to the subject of God. God is all life, God is life. Everything that has life manifest in it is God manifest, from the little atom that we can only see by aid of the strongest magnifying glasses up to the systems of words in their orbits. Everywhere life is, God Almighty is. The vibrations of the earth, the currents of the air, the currents in the ocean—everywhere motion, life. There is not a thing in all existence, anywhere under any conditions, that hasn't life manifest.

There is a certain class of people who belong to the dead, they have no life. Our Savior says "Let the dead bury the dead, follow thou me." There is only one way to do and that is to follow life and the life leads you. Take your own body. It is a perfect panoramic, a scene from one year's end to another, a passing on, the creation, life, moving everywhere. If we build our body as we should along these lines, we can build up youth, strength, beauty, health, and prosperity. We thus build up everything that has a tendency to make us great and good and happy, for that belongs to us, and we are entitled to all. The thoughts as we build, are thoughts of right and good. God will give you the answer to your prayer, give you the answer to your thought.

God does give me beauty, God does give me strength, wisdom, spiritual understanding, God does give me money and oceans of money. He makes me a great laborer in the field of teaching the world how to live and He makes me great and grand along those lines. Those are the thoughts to hold and as you build in you fill in your body and the passing away thought "Dust thou art and to dust thou shalt return," does not destroy you. By and by, you radiate from your entire system God manifest. Life, everywhere perfection, everywhere God manifest, perfect.

So it is with all creation. Take the life manifest in the fishes of the sea, the birds of the air, the beasts of the field—all the same thoughts, subject to the same control and you by virtue of the power and dominion given you by God Almighty can control, and do control because you ask, seek and knock, as you are the culmination of the great creation.

Man is God's image and likeness, endowed with all power and dominion, over all. The birds of the air, the beasts of the field, the fishes of the sea, the elements, everywhere are subject to your control, you remembering all the time that Jesus Christ is the mediator, the way-shower, the one that came to teach us how to do as He did. What He did we can do. It is our promise, it is our right, and nobody but a coward will ever fail.

A coward is a person who lacks bravery, who lacks the nerve to command. Once when I was new in Christian Science, I was sent to get a treater to treat a lady who was dying, and the last words his wife said, calling her husband by name, was for him to be brave, not to fear. I did not understand what it meant at that time, as I do now.

Fear causes doubt to come into your

consciousness, and it will destroy your power unless it be destroyed. You must know that you are the master, you must know that, through God Almighty's power which He has given you, you can command and control. You must understand that you have that power to do and that you have it now. There is nothing you cannot do. If you have the understanding that you are God Almighty's child endowed with these powers and dominion, you are simply infallible.

The creature man is a wonderful creature, God's creation, the culmination and the only thing that ever had power given to it over everything that has life. Man is created in the image and likeness of God because life is God manifest and cannot be anything else. This image and likeness, of course, does not mean this physical form that we see before us, but the real spiritual existence. These physical forms are nothing more or less than temples given to us to live in, but the real man, the real personage is God manifest in life, perfect life everywhere. Wherever you see perfect life you see God and God manifest in the image and likeness of God.

Now we must understand further in the discussion of the character of God, that God is Love. It isn't that God has love, but GOD IS LOVE. I love you, for instance—that is God in me, it is simply God manifest. Jesus Christ says, You shall know my disciples because they love one another. He told them in another place, "A new commandment give I unto you, that you love one another." His whole teaching was a teaching of love, God manifest; and all the power in all the world that God ever uses is love, the only power. If you want to control, do it by love. Take the real true Scientist along these lines and he is just as full of love as an egg is full of meat,

absolutely all Love, nothing but Love. Such Scientists are as pure as angels in heaven, perfectly pure and perfectly sincere and they love one another.

Now, it is an easy matter to talk about love, but you have to put it in practice, For instance, you are doing a business and you get a chance to make a little money by taking a corner on your brother, for example selling him something for a little more than what he should pay for it. That is not the way to do. I do not mean to make any profession of honesty any more than any other good person, but I do think I would not maliciously, I know I would not, cheat a person out of one cent for \$10,000. I mean with malice in my heart. I would lose money by it, I would not be following out the principles of Love. We are commanded to love our brother as we love ourself and that would not be carrying that out. You have to get on his side and look at things and see what is right from his side and what you would like for him to do to you in like circumstances.

You must do it because it is the right thing to do. You cannot sit up here and say, "Well, I will do that, because it is right to do it and I am afraid to do any other way." That is not the way to do. You have to do it because it is the right thing to do, and you have to get your mind in such condition that you love to do it. When you get where you love to do right and to do good because it is a pleasure to you, without any ulterior reason, you are near God. The Chinese philosopher Confucius said one fine thing when he said that you must do right because it is the right thing to do; and that you love to do the right, not because you expect a reward for it, but because it is the proper thing to do. Jesus Christ taught right along on the same line. He

tells you to do unto others as you would have them do unto you. Love your brother, love your enemy, do good unto those that would spitefully use you. In other words, let Love be the only weapon that you use. Let Love be your power; Love, Love, Love.

Now if you will try this you will find that you will have a wonderful success along your whole life everywhere, in every department of life. Suppose you have an enemy. You sit down and love him, affirm that he does love you and you love him, give the treatment as we will teach you later along these lines, that you love him, treat him with love and you will find that you can control. I saw a case of that kind manifest shortly after I left here last year. I went down to Virginia Beach, a watering place in Virginia and there was a man who had a very fine mare that would not work. She got balky. He had her hitched up to a buggy where he could whip her and she could not do any damage by kicking, and he had a big rope in his hand to whip her with. When I first noticed it, the animal had kicked

pretty close to the side of the man's head, so he had quit licking her. I asked him if he would let me try an experiment on her, and he said he would. I said "All right. He said she would not work or do anything. I went up to the horse and I commenced to affirm love, that her heart was filled with love, that she loved her master and her master loved her and nothing but love was there, that she did not want to kick, and did not want to fight, but that she wanted to go on and do her work and do it peacefully and nicely. I worked perhaps for five minutes and I noticed her ears dropped down. I spoke to the man and I said to him "Your mare is all right. She will do anything you want her to do, but you must treat her kindly, and under no circumstances hit her." She went right off with him, I saw her in the afternoon being driven with another horse, and that was something she would not do before—be driven double. That was where love conquered. Love will conquer in every department of life, in all the affairs of life, if you will use it.

FAITH.

He only is great of heart who floods the world with a great affection. He only is great of mind who stirs the world with great thoughts. He only is great of will who does something to shape the world to a great career; and he is greatest who does the most of all these things, and does them best.—R. D. Hitchcock.

What is really wanted is to light up the spirit that is within a boy. In some sense and in some effectual degree, there is in every boy the material of good work in the world; in every boy, not only in those who are brilliant, not only in those who are quick, but in those who are

solid, and even in those who are dull.—*William E. Gladstone.*

It is not great calamities that embitter existence; it is the petty vexations, the small jealousies, the little disappointments, that make the heart heavy and the temper sour. Don't let them. Anger is a pure waste of vitality. It helps nobody, and hinders everybody. No woman does her best except when she is cheerful. A light heart makes nimble hands and keeps the mind free and alert. No misfortune is so great as one that sours the temper.—*McCall's Magazine.*

The Father, Almighty,

BISHOP OLIVER C. SABIN.

Before the Evangelical Christian Science Church,
at Popham Beach, Maine, July 6, 1906.

In the lecture tonight, we continue our discussion along the lines of what God is. God is life, and wherever we see life manifest throughout the universe, whether it be in worlds or systems of worlds, whether it be in our own solar system, upon our own earth, or wherever we see life, the earth moving in its orbit, the earth whirling on its axis, wherever there is perpetual and continuous life, motion, all is God manifest. It is not for us to know, perfectly, as yet, what God is. We know God is life, we know he is Love, but what God is, we do not know in full. We cannot understand what spirit universal is, until we pass over what we term these so-called material environments, and surroundings.

A further thought. God is Good. Now, God is omnipresent, fills all space in the entire universe, everywhere.

Now, mark you; upon the proper understanding of a few of these initial thoughts will depend your power as healers and as demonstrators. When I speak to you of power as healers, I do not mean to insinuate that the thought of healing the sick is even the most important part of this Science, by any means. However, it is a very important thing to know how to heal the sick and to destroy all the inharmonies of so-called materiality surrounding you. It is very important.

This Science makes you master, if you master it; and, instead of being bowed down to the belief of evil, the belief of calamity, the belief of sickness,

the belief of pain, you realize in your own consciousness that you are living, moving and having your being in God Almighty, Omnipresent spirit, all good. When that realization is made, this so-called evil vanishes. If you hurt yourself, anywhere, and hold to the thought that all is good and all is spirit, and there can be no such thing as pains or aches, in a very short time, sometimes instantaneously upon the perfect realization, the pain vanishes, and you do not feel it. You feel it leaving. The so-called pain leaves you. Why? Because it is confronted with the Truth. No evil, so-called, can stand when confronted with the Truth and live. Suppose here is a room we call dark, dark as Tophet. Turn a button, turn on the electric light and the whole room is illuminated and the darkness is dispelled. It is gone. Nobody can tell where that darkness went. It did not go anywhere because it was nothing, there was nothing to go. Darkness is the supposed opposite of light. I think it is ostermed. I can take a light and I can go around anywhere, can take it with me, but can you carry a bunch of darkness around with you? Don't you see, you cannot do it? You can carry absolute good everywhere, but you cannot carry evil with you, or a piece of darkness. Why? Because in reality it is nothing. When so-called darkness is confronted with the light, it is destroyed. When so-called evil is confronted with perfect good, it is destroyed; in other words, it is annihilated, the thought of it is annihilated. It was

not anything, it never was anything and never had an existence or a being. It was a thought in carnal mind, which when confronted with the Truth is destroyed.

Now, this thought is very different from what our raising has taught us to believe but, nevertheless, it is true, and it is susceptible of perfect demonstration by each of you testing it. Whenever you get hurt, hold the thought that all is Infinite Mind, and infinite manifestation, and that there is no such thing as pain or hurt, and that this so-called pain is a lie, of materiality and false, unreal, and does not exist and cannot exist. Hold that thought, right on that belief of pain or ache, for a moment and see how quickly it will go.

Two years ago, while here at Popham Beach, I had my right hand mashed on the wagon that they use to haul trunks from the wharf; the horse turned the wheel around and my hand was crushed between one of the oak stakes and the wheel. For the instant, of course, the belief was very strong that I was hurt. The first thing I did was to throw a handkerchief over the hand so I could not see its lacerated and crushed condition, and then I commenced to declare the allness and perfection of Good, that there was no such thing as pain, or ache, or crushed hand. The result was that, with the assistance of a number of healers working with me, it got all right. I went into the dining room after the accident, where some of our party were, and I told them to treat my hand. Within a half hour, every thought of pain left that hand, and never returned, except one night when one of the ladies of our party who had studied Osteopathy wanted to teach me how they would treat that hand, and worked at it perhaps two hours. I had very much the belief

of pain that night, until we annihilated the thought of the reality of pain. She had held over that hand the thought of its bones being crushed down in between the fingers, and she had held on to it until she made the thing real to my consciousness. She held it so strongly in her mind and it affected me in such a way as to make it real to me, and it took my wife and me a couple of hours to treat that away. After that, I never had any more pain. God Almighty set the bones, it never made a scar, and the hand is as perfect as any other hand, perfect in every way. No doctor in the world could have set those bones, because they were crushed.

Hold to the thought of the allness and perfection of good. Mark you, that is the sheet anchor of the healer's thought. Hold to the thought the allness and perfection of good. It won't do for people to say, "I do not believe this." The time has come when we cannot talk like that, and say we do not believe in any of this scientific thought. The time was, not long ago, when we were all skeptical upon the subject of aerial navigation, but, within the last month, I have seen a machine in the air taking a man with it, who went around the Washington monument two or three times, and lit at the foot of the monument. When he arose again he went up and circled around in the air and came down in the President's back yard you might call it, the back of the White Lot. It arose from there and went up along Pennsylvania Avenue and circled around the dome of the Capitol two or three times and the whole of Congress came out and looked at it. It went up or down either against or with the wind. Aerial navigation, before we have grown many years older, will be an accomplished fact.

So it is with every department of

science in the entire world. God Almighty is working, moving upon the face of the waters of the deep, and science is being developed. Inventions are being perfected and the law, so to speak, is being made perfect.

In the world of thought, the advances are even more pronounced, if possible, than in the world of physical laws. People who are suffering with every conceivable disease on the face of the earth, known to man, all over the world, are being healed by this Truth. Take our work. Perhaps there is not one case in three out of four that come to us, that is not a case which has passed beyond all so-called physical material help by the medical profession. God heals, but, in order to understand the conditions, you have to take in the surrounding circumstances, to a certain degree. When our Savior went down into His own country, He did not do many wonderful works because of the unbelief of the people. That destroys and it destroyed the effects of Christ's work. Suppose I am called to treat a person, and suppose I am surrounded by a great many people, who all disbelieve in the power of God Almighty, through man, to heal the sick. They do not believe in it, they have prejudice against it, and they neutralize the strongest treatment I can give. But if you eliminate the surroundings, remove them from you, and have yourself and your patient with perhaps one or two of the intimate friends of the patient with you, and request them to hold their thoughts from your work, you will have an almost instantaneous relief. Oftentimes such incidents occur, but this adverse thought is something that has to be taken into consideration. In case of a person suffering with malignant cancer or the last stages of consumption, or vicious epilepsy—and I might name one

or two other diseases—the whole world's thought is, "Oh, that person must die." Now, you have that whole world's thought to confront and, unless you have power sufficient to overcome the surrounding thought, it will overcome you, as it did in the case of our Savior. He could not do many mighty works because of their unbelief.

That is why we have established this system of cumulative healing, putting a number of healers on a case at a time. We often find it very efficacious. We have found that we can heal cases now that before we could not heal, and there is no class of metaphysicians in the world that heal the sick as do the members of the Evangelical Christian Science Church. Wherever you find them, you find them asking God Almighty in the name of Jesus Christ for that which they want, affirming through their power and their dominion perfect harmony and the allness and perfection of God and the result is that harmony is manifest, disease is destroyed and perfection is demonstrated.

Now, remember again, as I said before, that the thought of the allness and perfection of good is your sheet anchor. Suppose you are called to treat any person, say for fever. You sit down and go to affirming that the patient is the image and likeness of God. God being spirit, God being all, therefore all is spirit and the patient is a spiritual being living in spirit and cannot be sick, cannot have fever. You have a healing.

Now, if there is any person in this room who thinks that a spiritual being can have fever, I wish he would hold up his hand, because I would like to know if he has any reason for thinking so. I see no hands raised. Of course, a spiritual being cannot have fever. For instance, here are two knives in my hands.

The knife in the right hand is supposed to be the spiritual man, and the silver knife, in the left, is what we term the carnal mind. You have all been taught that man is of a dual character, being spiritual and material. The spirit life is forever, the body is subject to death. That is the thought that we have been taught. Well, now, in healing, we all admit that the spiritual man cannot have fever, that God is spirit, God is all and man is His image and likeness, therefore man is a spiritual man, living, moving and having his being in spirit and is all. Consequently we will lay aside this silver knife, which represents the so-called material man, and hold to the one part of man which is spiritual existence. You all admit that he cannot have fever. Why? Because a spiritual being cannot have fever and therefore there is no such thing as that, no such thing as fever. Make that realization in your mind, with the understanding that God is all and that you live, move and have your being in God as the sponge in the water and the water in the sponge. When you have made that realization and affirm that there is no such thing as fever, that all is good, that the Infinity of Good covers everything and is all, then the so-called fever, in this so-called physical body is destroyed, passes away just as darkness passes away when you take the light and put it into the dark room. You confront the so-called fever with the truth, which in this instance is the thought that spirit is all and all is God and God is Good and there can be no fever. Then it passes away.

It is very nice to say, "I do not believe it." Nobody cares whether you believe it or not, but, if you are smart and if you are wise, you will see that the matter in investigated in your own mind,

and this science proves itself. We do not have to ask anybody to take my word for it, not at all, the science proves itself. I say to you now, that any science either physical or mental, that is not susceptible of self-demonstration is no science at all; it is false, and if I represent to you a so-called truth that is not susceptible of self-demonstration, it is false, and the representation is not the truth.

Mark you, all truths run in parallel lines. There is no truth which crosses itself. You can see how that is. Here is a person affirming one thing, another person affirming the reverse, the two affirmations crossing. They cannot both be true, don't you see? Truth is harmonious and all the truths in all the world run in parallel lines, perfectly harmonious one with the other. All is God for God is Truth. There is no room for error. Why? Because Truth fills all, the allness and perfection of good is paramount, and there is nothing in the world but good. God is Omnipresent life, He is Omnipresent Love, He is Omnipresent Good, He fills every niche in this room, every particle of space in this room, every particle of space in this earth and all the vast worlds on the north and the south and the east and the west, forever and ever, God Almighty fills all, therefore all is Good and the thought of evil is a thought of something contrary to God which would be impossible.

The affirming of this allness of good does not mean that you have license to go out and steal your neighbor's horse, slander his character, or cheat him, or rob him, because when you do that you belong to the dead and are no part or parcel of eternal life. You can bring yourself into this beautiful pathway covered with the sunshine of God's love, only by an effort on your part to get

there. You, being created in His image and likeness, have all. You have dominion and you have the power of self-selection, you are responsible for your own condition. If you are sick you are responsible for that. If you are poor, you are responsible for that. It may not be yourself, but it may be the sins of the fathers that have been sent down upon the children, but all inharmonies, so-called, are the result of so-called evil, and, until we get out of that and bring ourselves into this light of the sunshine of God's love, we are subject to these so-called imperfections that are around us. It is for us to demonstrate over that thought, it is for us to demonstrate the allness and perfection of good, and when we do that we have conquered.

I suppose, along the line of material supply, there are as many persons suffering as from lack or want as from any other thought. Take the world today, and it is nothing but a scramble for the almighty dollar. It is a scramble for the necessities of life. ^aIt is a scramble for the privilege of living. Look at mankind and we find that, when a child is born into the world, the land of the world into which he is born has got a deed over it. The child hasn't any right to a foot of the land, because some fellow had the privilege of being born before he did and got it before, got a deed to it, and the only way he can get any right to that land is by working and paying somebody for God Almighty's land. Go into our cities and you find the water tied up by trusts. One can get water, if he can go to the river and drink, but he cannot get drinking water unless he pays for it, in the city. If it were possible to form a trust on the air, each person would have something like a meter to measure out the air, that he would be permitted to each to breathe, but they haven't succeeded

yet in destroying air so that the people cannot have it. When a child is born into the world, with the exception of air, what does the youngster get except what he pays for? This is all error.

We are all God's children, we are God's heirs, and when we come into this Truth, and demonstrate along the lines of this Truth, our wants will be supplied as well as the wants of the children of Israel in their travels through the desert. For forty years they were sustained, their clothing was not worn out, they had the same shoes on for forty years, the same shoes they had when they left Egypt, unworn. It was like the prophet's cruse of oil. He would take a little bunch of meal and enough oil to make the repast, yet it was not diminished. It was done by the same thought which our Saviour used when with a few loaves and fishes He fed the multitude.

The same law of universal good belongs to each and all today and the world cannot take it from you. The fellow that is born before you with a chunk of land, does not make any difference. The universal supply comes from God Almighty. You live, move and have your being in Good. That thought banishes all fear and the wolf will be driven from your door. all anxieties will be annihilated, and instead of scheming for money and scheming for this and that you go along rejoicing as the Pilgrim did, as represented in Pilgrim's Progress, singing a song of rejoicing as you walk along towards the Heavenly gate. All you have to do is to get yourself in harmony with God Almighty, know that His kindness and His goodness are for you, that He loves to give better than you do to receive. Hold to that thought and, when a doubt comes into your consciousness, treat yourself, destroy the ~~doubt~~, deny its existence and its power, kick it out, so to

speak, from your mental consciousness and know that you live, move and have your being in God Almighty's love and you will never know what want is, you will never know what sickness is, you will never know what injuries are, because you are covered by the Infinity of God Almighty's goodness; you dwell in the secret place of the most high, and abide under the shadow of the Almighty and He covers you. Thousands can fall at your side and ten thousand can fall at your right hand, but no harm can come near you. You can look the storm in the eye and defy it, and God Almighty through the power and dominion he has given to you, will destroy its effects, and it can do no harm. It must be done by bravery. The timid soul never wins, the timid soul never gets the answer to its prayers.' Strike with the hand of a master, and hold to the thought forever, in the language of Job, "Though he slay me, yet will I maintain my integrity."

I told you that you will be a master and can control through this universal thought of the infinity of Good. Understand it and the realization and perfection of God Almighty's child and God will bless you in it, make you strong and make you vigorous and make you great.

There is much, of course in the character of God that we could not get into a series of lectures, because it would take the whole series and then we would only be commencing, but we must understand a few other things. God is Wisdom, all Wisdom, all science. Everything that God does, or ever has done, has been done through perfectly scientific laws. It is true we do not understand them all. You cannot tell or any body else cannot tell by what power I can take this hand, which is two feet before my face, and move it to my forehead. Nobody can tell why, when

I throw a stone into the air, it does not go on forever, except that you call it the law of gravitation. You ask what gravitation is and no one can tell. Here is the force of universal motion, the earth going upon its axis, and the earth in its orbit. The astronomer can figure to the instant almost, not only every forthcoming eclipse that will ever occur in the next million of years or longer, but he can tell you every one that has occurred in the last million years. These laws work with perfect exactitude. Never was a creation that all that is never was. The world may have changed. Change does occur occasionally now. You will notice an island in the sea that has never been seen before to the mariner. Sometimes the islands are sunk, and gradually the shores of this rocky coast of Maine are being washed away but the universal fiat has gone forth, "Dust thou art and to dust thou shalt return." Every particle of existence that is in this earth has been here forever and there never will be an ounce less. If you could blot this world out of existence, the whole equilibrium of the entire universe would be destroyed, there would be a universal jangle, universal inharmony; chaos would be the only result. God in His omnipotence, in His wisdom and in His science, holds everything, as it were, by His universal law and everything is perfect and always will be perfect. God not only does these great things but He does the little things. The tiniest thing you can see by the strongest microscopic glasses, that is invisible to the naked eye, is perfect—perfect in its creation, perfect in its body, and perfect in its life, God manifest. We find it graded on up until everything on earth comes out and we find that everything has life. The granite rock in its very center has vibrations. So it is with everything. All

is motion, always onward and upward to God Almighty's universal laws of universal science.

In this connection, I would like to ask, what sense is there in holding to the thought that God, in what we term religion, is not governed by scientific rules, the same as He is in everything else?

This thing called religion, as it is known in the world, is a very weak sister, if you will excuse the expression. Suppose I was holding a protracted meeting, in this audience; suppose this church was crowded to the doors and the doors were closed and the heat from the furnace was filling the room, and I would get up and through my magnetic influence over the audience, would electrify them with fear, fear of impending eternal destruction and the whole audience would have a desire to run and rush and get rid of this impending danger, this impending fear of universal destruction. That is not religion. It is no part or parcel of religion. The true religion is, Love God with all your mind, might and strength and love your brother as yourself. Our Savior says that is the first and the last and upon these two hang all the law and the prophets.

Love is the only religion that does exist and Christ gave us the sign by which we should know His disciples, that they should love one another. When you find a religion, so-called, based upon fear, based upon the thought of impending danger, that God Almighty is going to smite and destroy, know that it is a false coin, no truth in it. The belief in the reality of God Almighty's vengeance is the cause, the mother and the father, and the instigator of all the crime that the world knows. Take the history of the nations and you never find them higher than their estimate of the Deity. If their estimate is low, they are low, but when you throw your heart open and take God Almighty into your consciousness, love Him and carry that love to your brother, every day, then you have this universal Love, this universal religion that makes you strong and makes you good, makes you a blessing not only to yourself but to everybody else; makes you an upright, honest citizen, makes you perfect men and women and leads you on your upward and onward course of this universal study of universal good.

In Christian Science healing no one especial form of prayer is necessary. Any form of prayer which comes from the heart of a loving Christian person, combined with perfect faith, is a prayer which heals the sick. Christian Science healing is as much a part of our religion and as much our duty to practice as it is to preach morals which save the soul. The command of our Savior was always to preach the gospel and heal the sick, that is our mission, to carry this Truth to that is our mission to carry this Truth to all the world until it is adopted by every

Christian man and woman of every Christian Church in the whole world. It belongs to no one church, and to no one person, but it belongs to the entire human family, and those who refuse to practice it, refuse to obey the commands of our Savior.

The cheerful live longest in life, and after it, in our regards. Cheerfulness is the offshoot of goodness. It is a sanitary principle as well to the body as to the mind, and is to both the cause and effect of health.

The First Great Cause.

BISHOP OLIVER C. SABIN.

Before the Evangelical Christian Science Church,
at Popham Beach, Maine, July, 1906.

THIS religion, if you are pleased to term it religion, is simply the learning how to approach God and how to obtain an answer to your petition.

That God exists, or that there is a great First Cause that created all, is manifest to everybody. You can take the history of all the world, of infidelity, and you will never find any one that denies the existence of a Great First Cause, the Creator of all. What that power is, of course, we do not know in full. I do not know and nobody else knows, only that it has been given to us in what we term God, the Father. It is a power, it is Life, it is Love; it is omnipresent throughout the entire universe of worlds, it is manifest in the minutiae of creation and wherever Love is, that power is, that we call God.

The word God is a Greek word meaning good. It is good, all good. Our Savior told us there is none good but one, the Father in Heaven, this universal Good. Heaven is a matter shrouded in darkness so far as the world's theology is concerned. But we know that Heaven is here. They asked our Savior when this kingdom of God would come and He told them it did not come by observation, that you could not say, "Lo, here it is or Lo there it is," but that the Kingdom of God is within you; it is as you manifest harmony, manifest good, manifest life, and manifest love.

You are in heaven today, if you are in harmony, as much as you will ever be anywhere. You do not have to die to

go to heaven. The Bible says, "In my Father's house are many mansions" That is true, but we live forever. We are not going to be prepared to pass out and go into another atmosphere at all. You are in line of promotion today, you are in the line of good, and, as you understand, when you are there, then you have harmony manifest within you.

Our Savior, in discussing how to get along in the world, drew the picture of the birds. Said He, "Consider the birds, they do not sow and they do not reap, neither do they lay up in barns, yet God feeds them and takes care of them. Consider the lilies in all their beauty and yet Solomon in all his glory was not arrayed like one of them." If God created the grasses of the field in such beauty how much more important are you, his children, than are the grasses of the field.

God gave the general rule, then and there, how to control, how to manifest this supply that he was discussing. "Seek ye first the Kingdom of God and His righteousness." That means this: Seek ye first the Kingdom of God and its righteousness, in other words, seek to do good and to do right, not for any ulterior purpose, but because it is the right thing to do, because you love to do right, and you love to do the good and you get your mind into that condition, everything is added unto you.

There is no more necessity for a person being poor than there is for being sick. Poverty is a disease, as much of a disease, in fact, as is smallpox or con-

sumption, and I think that this one disease, poverty or lack, is the disease that causes more misery in the world than any other. It can be overcome by the same thought and in the same manner that any other inharmonious condition can. You give out the same thought. The thought is this: "You are created in the image and likeness of God, you are God's heir." That does not mean that you are to have what God has when you die, because then it would not be of any good to you. It doesn't mean that you are an heir presumptive. There is much difference between the propositions whether you are an heir presumptive or whether you are an heir. If you are an heir presumptive you are to get something in the future. If you are an heir now you are in possession. You have what God has and what God has is yours, and you know how to ask because you know what God has to give. God has nothing but good, therefore you are entitled to all good. Ask, seek and knock for that which is good and God will give it to you. It belongs to you. Our Savior says, "Ask, believing that you have that for which you ask before you ask." Now, for instance. I have this knife in my hand. Suppose I was praying to God to give me this knife. Would I ask God to give me that knife? Certainly not. Why? Because I have it, it belongs to me and it is mine. What do I do? I thank God that He has given me this knife and it is mine and it is mine now, and I accept of it and enjoy it. So with everything you ask. Know that you have that for which you ask before you ask; make that realization, in your consciousness, and the appearance will manifest itself.

Now, suppose I wanted money, I ask for what I want, realizing that all is mine, because I am God Almighty's heir and I am promised if I ask of God any-

thing in the name of Jesus Christ believing, that I will receive that for which I ask. Then I ask God in the name of Jesus Christ believing, and the manifestation comes when I ask. That is the end of it.

"Commit thy ways unto the Lord and trust in Him and He will bring it to pass." You have nothing to do about the accomplishment of the object asked for; all you have to do is to ask and then commit it to God Almighty and trust and go on and attend to your business. I could give innumerable cases of this kind. When I want anything, I simply ask God Almighty for it, then I trust. I do not watch and say "Is He going to do it?" Not at all. I know He will do it. Why? Because it is promised by Jesus Christ, our Savior. If we do that, we get that for which we ask. Therefore, do not worry. Worry is doubt, doubt is sin and sin is death. It destroys. Ask and commit thy ways unto the Lord and stop.

Suppose I should ask my sister here to do something, which she is very willing to do, and she goes out of that door in pursuance of my request. Then suppose I go and peep out of the door to see whether she is going to do it or not. That would not be trusting her, would it? Not at all, I would be doubting, and thinking in my consciousness that she was not doing it? I would be failing to trust. That doubt would destroy all potency in the condition which we call prayer. If you ask God for anything, doubting, you will receive nothing.

Take the people in the churches of the world, the ministry. They are good, sincere people, desirous of doing good and desirous of helping their fellows, upbuilding the race, but they are lacking in this one thing called trust implicit. They have fears, they have doubts and the re-

sult is not one prayer in a hundred thousand, perhaps, is answered. They ask with doubt. Go into our cities and you will hear the preacher pray, for instance, for some one of the congregation who is sick. He prays for this sister, calling her by name, asks that God will heal her, but notwithstanding "Not my will but thine be done." That is how he winds up his prayers. That is what kills the prayer. Jesus Christ made the same prayer in the Garden of Gethsemane. He prayed, that, if possible, the cup might be passed from Him, "but not my will but thine be done." The cup did not pass away from him, and He had to drink and drink it to its very dregs. Every prayer that is offered in doubt is worthless. It can never be answered because that part which is the life of it is lacking; that is, the perfect trust in God Almighty.

As he grows stronger in this work, the student will ask for this and for that and he will see wonderful healings accomplished right before his eyes. Every instance of that kind makes you stronger and more vigorous, until, by and by, you have no fear and go to God Almighty and ask Him for anything, it matters not what it is, and the manifestation comes.

I remember, when I was first in Science, I received a telegram from a lady in Galena, to treat her daughter for appendicitis. That was the first case of appendicitis that ever came to me for treatment. Those of you who were present last night heard one of the lady speakers tell about the instance of the woman being healed. We received the telegram about one or two o'clock in the afternoon and the woman was perfectly healed at supper time. She sat up until 11 o'clock that night, laughing and talking with her friends, and the next day, instead of being taken to Chicago to a

hospital and operated on, she did a big day's work and from that time to this never has had the least symptom of appendicitis about her. Then the thought came to me, "Oh, if God would only heal appendicitis, what a wonderful thing it would be!"

Since that time I suppose we have had, I was going to say, hundreds of cases of appendicitis. I do not know how many, but a great many and in not one instance has there been a failure to cure, never one, that I now remember. There was a lady who was pronounced to have appendicitis by one of the ablest surgeons in Washington. The mother wrote to us for treatment, and I sent one of our healers there to stay with her and ward off that infernal thought of the knife. I either kept that one there, or another one, treating the entire time of the sickness. The doctor was treated to a standstill, notwithstanding they had telegraphed to a western State for the brother to come on and see the operation, etc. She was perfectly healed without any knife and the doctor was dumbfounded. He did not know where he was hit, but he found out he could not cut. We have lost a few cases where they have been taken to the hospital and we never knew anything about the cases until they were in the hospital and the doctor cut them as soon as they found out the patient was strong enough to stand it. A few of those cases have passed away from us, but in no one case have I ever known of a failure where the patient relied entirely upon God Almighty.

Now, so far as doctors are concerned, we have no war to make on them. We do not believe medicine is necessary. We believe that God is Omnipotent, that there is no lack in His power, yet here is the world as we see it, and if we

would say, "You must not take medicine," they would be debarred from the use of this God Almighty's Truth, because their own consciousness would not permit them to do away with the only means that they know of. Suppose, for instance, before I knew anything about Science, my child or wife should be lying with a terrible disease and some person would come to me and say, "Discharge your doctor and I will pray God for His healing." Could I do it? No. Why? Because I would feel I was leaving the only chance I ever had of saving my child and my wife and if they should die under that system of treatment, I would feel as though I had been a party to their murder. But when you come to the perfect realization of what this Truth is, know its power, apply it in thousands and thousands of cases, as we do all the time, then you have no fear, God Almighty heals and makes you perfect and makes the demonstration perfect.

Going back to our discussion of the character of God, we see further that God is All Wisdom, All Good. We have taught in the previous lectures that God is life, that God is Love, that God is Good, and now God is All Wisdom. God, universal mind, is all there is. There is but one mind and that is the mind of infinity and the divisions that we make of so-called mind, dividing it into the carnal mind and subconscious and superconscious, are only made for the purpose of illustration, in order to give more force and character to the original and only proposition that God Almighty is the only mind. All is mind, all is infinite Mind and its manifestation. All is God and God manifest, that is all there is in this whole thought. God is all, all wisdom, all mind, everything that is. Wherever the world moves, God's hand is the directing science, His infinite

knowledge, His perfect laws, his perfect system.

Here is a characteristic of God which you must always remember. God changes not. Everything that God ever did, everything He ever will do or can do, is done by virtue of Universal Law that existed from all eternity. There can be and is no change, there is no such thing as change, God is the same today, yesterday and forever, and when one comes to God and prays that He will forgive his sins and blot out his iniquities, God does not change but the person himself has changed, he has come into the thought of Infinite Truth, of Infinite Love, of Infinity, he has brought himself into harmony with universal infinite harmony and in that case he is in a receptive condition, whereby he can receive the healing power of God. It is man who changes, not God.

There never was a miracle. Anything that I understand by miracle would be that there would be something outside and beyond nature. There never could be a miracle. Why? If Nature or Nature's laws have to be changed, that is changing God and it could not and would not be.

There was an instance of healing in the city of St. Louis. A little Jewish baby was dead. The mother put it on the bed as it was gasping its life out, and ran to a neighboring house for one of our students. The student came and took the baby on her lap, wetted its lips with water, breathed into its nostrils the breath of life, and commanded it in the name of Jesus Christ to come to. The child opened its eyes, and was given to its mother. If that instance had been put into the Bible, it would have been a wonderful miracle, whereas there is no miracle about it. It was simply the utilizing of the perfect laws of God Al-

mighty. The instance of the healing of a woman in Japan was cabled from there. The doctors pronounced her case hopeless, absolutely. She was suffering great misery. Before the cable had been out of the hands of the operators forty-eight hours, the woman was well. Afterwards in her journey around the world she stopped in New York and ran down to Washington to see me. I remember the circumstance very well. The evening that she arrived there were fifty or sixty people in our parlors. A little woman came to me, and said, "You don't know me, do you?" I supposed that she was one of the city ladies. I did not know her, and said so. Then she said: "Well, I am Mrs. So-and-so of Japan." I do not think I was ever more pleased in my life. Well, now, if her case had been put in the Bible, it would have been a wonderful miracle.

A lady down in Texas was healed of a crooked leg. She had to use crutches. We treated her a few days, the limb straightened down and she became perfect. If that had been put into the Bible it would have been a miracle.

A little boy in Washington had the center of his left hand shot away while playing with a gun, which went off tearing the bones and everything out. The first doctor had advised to cut. I told them to get another doctor, and to discharge the one they had; to get one who was not so fond of cutting. They did so and got a doctor who dressed the hand. He said he thought they could save the thumb and little finger. He kept on dressing the hand. The bones grew out and he called the attention of the family to it, Said he: "They say bones do not grow, but you can see these bones are growing, because there were none there and they are coming out all right." That would

have been a wonderful miracle if it had been put in the Bible.

There was another little fellow who had one of those mountain wagons run over him and crush his forearm about four inches. It literally crushed the bones. No doctor, of course could ever set that bone. The mother telegraphed what to do. The doctors had advised cutting. I told her to not cut, that God Almighty would set the bones and for them to place the arm firmly in position. In the short space of three weeks time that arm was perfect. God had set the bones. That would have been a miracle if it had been put in the Bible, and yet there was no miracle about it. It was all done in accordance with the perfect laws, the realization of the perfection and allness of good, the declaration that there could be nothing but universal harmony, the realization of that in your consciousness, and the realization of Infinite Mind, Infinite Wisdom, Infinite Good, Infinite Life. This perfect realization is what makes the healing perfect. It is the same thought along every line of so-called inharmony. If you wish to destroy any inharmonious conditions, or if you wish to build up a harmonious condition, if you wish to accomplish anything, treat along the lines of universal good, realizing that what you ask shall come and must come.

As I told you in a former lecture there are but three propositions in this science for you to understand in order to be perfect healers. First, who God is; second, who man is; third, the language between the two. If you understand these three general propositions and all their ramifications, you have all that is necessary for you to understand to be healers. This is the knowledge we are trying to give you.

There is only one thought further in re-

lation to the subject of God, what He is, and that is that God is all power, all power that is from God. You could not wink your eye or crook your finger, or do the slightest thing except by power from God Almighty direct. There is no such thing as anything but a direct coming from God to give you the power. I think it was four years ago last summer that I felt what we would term bodily fatigue. I realized in my consciousness that I was tired. I had been worknig very hard and the thought came to me what an unscientific thing it was to be fatigued, so I got on the street cars and rode about three miles and back again, treating myself against the thought of fatigue, affirming that there was no such thing as fatigue; that all power comes directly from God and that God's power is Omnipotent infinite; that there is no lack of it, and that everything that we do comes directly from God; that all strength comes from Him; that all power belongs to God. There is not a person on earth and never has been a philosopher who can explain the power that enables me to lift my hand, which is held two feet before my eyes, and put it on top of my head. No philosopher has ever been able to explain why that power exists or where it comes from. It is not susceptible of explanation, except in this that all power comes directly from God Almighty.

The power of Infinite mind is yours; the power of infinite life is yours; the power of infinite love is yours, because you live, move and have your beings in God and are perfect in God.

There was a man who had what is termed epileptic fits for forty years. He was reading along these lines. He forgot himself and the realization came to him that all was God and God manifest; that all that is is good and good

manifest; that all that is, is infinite love and its infinite manifestation. When this realization came into his consciousness, he clapped his hands and commenced to thank God that it was true. The epilepsy never was heard of from that time on.

I think there is not a thought of disease in the whole world of any kind or character that is not brought down upon the person healed except by his own thoughts or the thoughts of others. It is impossible for us to destroy, always, those thoughts without the co-operation of everybody connected with it. If a case comes to us for healing, the surroundings are steeped in carnal mind, so called; steeped in thoughts of worldliness, We are unable oftentimes to reach those cases. Our Savior, when He went into His own country, failed to heal. The historian says he could not do many mighty works because of the universal unbelief surrounding him. It is the thought of unbelief that is destroying the world. The belief in the reality of sin, of sickness, of misery, and want is destroying the world, filling the graveyards, causing the family of man to be swept from the face of the earth at the early age of thirty-five years. But when you come to believe in the reality of good, the allness of good, the reality and allness of infinite love, when you hold that thought and as this body, in its transitory condition, is a passing on, constantly, you fill yourself with thoughts of heavenly truth, of Godly truth, your body will become stronger, you will become handsome, become vigorous, your vigor and life will be renewed, your youth renewed and instead of being old you will grow younger and younger. And you never can be any other way, if you hold on to the truth. But on the other hand as you grow older here is this universal thought, "He has to die."

You have to keep yourself braced against that thought; you have to pray scientifically to God Almighty for its destruction; you have to become oblivious, so to speak, to the thoughts of the human family, and, when you do this, you can live forever—today as well as you ever will in the sweet by and by when the millennium, comes. That is the millennium, it is the line of universal truth and universal love; and, as you gradually grow along these lines, you become stronger, you become self content, you become a master, your fear is eradicated, your doubts are destroyed and you live under the banner of love—God Almighty who

fills your pathway with the roses of prosperity, happiness, and joy, annihilating and destroying every inharmonious condition. Then you can sing with the Psalmist that not a wave of trouble crosses your peaceful breast. That is the condition of the true scientist; that is the condition of those who realize the allness and perfection of God, the allness and perfection of good, the allness and perfection of life; and upon these thoughts and the realization who you are and that you are entitled to their benefits is the first and the last, the beginning and the ending of this God Almighty's science.

A TREATMENT.

"We come to thee, our Father, realizing the Truth that thou art spirit; that we are thy image and likeness, spiritual beings dwelling in spirit. We come to thee realizing and recognizing the truth that we live, move and have our being in Thee, Oh, Father; that our life is perfect life as God is perfect. We realize that nothing of so-called evil can come near us; we realize that the environments controlled by so-called matter are but myths, that there is no life, intelligence, substance, sensation or causation in matter; that all that which it stands for, is nothing but so-called evil, the vaporings of material mind and material thought. We recognize that every person in this audience tonight is thy child, thy perfect child, and we know that no evil can come near them; that all the so-called diseases are so-called evils, are false, unreal and do not belong to them, can not be of them, can not touch them because we are all hid with Christ in God, living in the bosom of the Father and are perfect. All in this audience are perfect, and all these manifest difficulties and so-called diseases are but carnal mind, and

are untrue and unreal. Thou, Oh God, created all that was created, and all that thou created was good, nothing but good ever existed; we live in thee and thou art good, hence we are good and we are perfect and can be nothing but perfect. Thou destroyest in us all beliefs of evils, all inharmonies, drivest out all thoughts of evil, of sickness. You fill our hearts with righteousness and comfort, guide us by thy wisdom, protect us by thy power, supply us with thy goodness, and cover us with thy love, and nothing but perfection can come near us or about us. This we ask, dear Father, in the name and through the name of our blessed Savior, Jesus Christ.

"Our Father which art in heaven; Hallowed be thy name. Thy Kingdom come, thy will be done on earth as it is in Heaven. Give us this day our daily bread: And forgive us our debts as we forgive our debtors. Lead us not into temptation, but deliver us from evil: For thine is the Kingdom, the Power and the Glory, forever and forever.

Amen.

Our Belief and Aims.

BISHOP OLIVER C. SABIN.

Before the Evangelical Christian Science Church,
at Popham Beach, Maine, Sunday Evening, July 8, 1906.

MY subject for this morning's lecture is, to some degree, preliminary along the lines of our belief. While the most of you are not strangers to this thought, some are, and hundreds of thousands will read every word that I say. Consequently, I have a large audience to whom we can talk and to whom we can send forth this knowledge of the truth.

I want to state first that we are no part or parcel of what is termed the Christian Science church, established and headed by Mrs. Mary Baker Eddy, of Concord, N. H. They are as far from us as they are from the other Christian denominations. We have but one pattern that we follow, and that is Jesus Christ. Our mode of teaching, our mode of healing and our mode of work are universally such as our Savior taught and practiced while with us. There is no human personality in this organization, held up above another. God loves all His children alike, He is no respecter of persons, and all we have to do in order to obtain this knowledge and obtain this power is to be sincere and honest, and endeavor, through your own consciousness, to absorb the intellectuality of the thought.

Our Saviour has told us, "You shall know the Truth and the Truth shall make you free." We have to know it. Knowledge does not come, as the negro preachers of the South will tell you down through the roof; it does not come that way at all. It comes through the intellectuality of the person. If your intellectuality

becomes enlightened and you become proficient in any science which you may study, you can demonstrate that science, but can do it only by study; you cannot do it without study, and it is the same in this work.

You remember our Savior never sent His disciples out to preach when He was with them. He sent them out at one time, two and two, and told them to go and tell the people that the kingdom of heaven was at hand, and to heal the sick, but He did not tell them to go and preach the gospel until after He had gone away—ascended. The very last words which He spoke before His ascension, in substance, were those telling his followers to take the gospel which He had been preaching to them for three years and preach it to all the world, and that those who believe would have certain signs follow them, among which were that they should lay hands on the sick and they, the sick, would recover, and other powers therein specified. He did not say that those who went forth to preach should have those signs following to the exclusion of the others. Those who believe this Truth, you understand, will have these signs to follow, and the only way you can tell a believer is by the signs that follow.

He told His disciples first to go to Jerusalem and remain there until they received the gift of the Holy Spirit, which He would send them, and when the Day of Pentecost fully came, here came this spirit of Truth, this Holy Spirit, and

they were filled. Instead of being a coward upon the night of the trial of Jesus Christ denying Him, the very man who had denied Jesus three times stood up before the multiplied thousands on the day of Pentecost and told them they had crucified the Savior of the world and had brought down curses upon themselves which would be upon them and their children forever. He pictured to them the enormity of the crime which they had committed and the terrific results that must follow them so that they cried out, as one man, "Men and brethren, what shall we do to be saved?"

When the disciples had the gift of the Holy Spirit they became strong and mighty, they became men and women of God, going forth into the world to preach this gospel as their Savior commanded them and they did it. When Paul was caught redhanded, on his way to Damascus with writs enabling him to persecute and destroy the followers of Jesus Christ, he was arrested and stricken down, but he was not told what to do. He was not told to go and preach simply, but was told to go to Damascus and that there it would be told him what to do. He went to Damascus and a prophet of God put his hand upon him and said, "Brother Saul, receive thy sight." He was sent to Arabia and there remained for three years studying, before he was permitted to go out and preach this gospel of Jesus Christ, but after he had been taught his lesson, after he had learned the Truth, he was a mighty messenger and his writings and his works will live through the eons of eternity.

And it is so with us today. You cannot sit down, easy and passive and not study and understand this Truth. You cannot get it in that way; you have to study, you have to study and unless you do, you will be environed and bound by

the surroundings of materiality and it will wipe the earth with you, and the place that knew you will know you no more forever.

This Truth, when you understand it, makes you free; it makes you a master instead of being drawn by the fear of sickness. You have no such fear. God Almighty, being Omnipotent, Omnipresent Good, no harm or evil can come to you. You make that realization and you are a master. You cannot be poor because God Almighty's cornucopia of eternal plenty is pouring down upon you all the time, all through scientific thought and scientific methods. You cannot be surrounded by fear or sorrow, because God has you by the hand and leads you along the pathway of life and you learn to love, you learn to look up with perfect love and perfect sweetness to the truest being in all the creations, God, your Father; and you let him lead you, and not a wave of trouble crosses your peaceful breast.

These are some of the few things which this blessed religion gives us, entirely practical. The sayings and promises of Jesus Christ as He gave them to man, we realize to be true and true now, and this idea that we must put everything off to the sweet by and bye, the hereafter, is as rank infidelity against the teachings of Jesus Christ as you can imagine. You will have a sweet by and bye, but you need not wait until then; you can have it now. You can walk in perfect harmony here. You are in heaven here or you are in hell here, as much as you ever will be. You are controlled by your consciousness, by your surroundings, by your circumstances and you have the knowledge of the Truth which makes you free. You are in heaven and there you are now, if you have the truth. If you have not the Truth you are bowed

down, you are afraid, you are afraid of sickness, you are afraid of sorrow, you are afraid of poverty, you are afraid of want, and you are afraid of all the ills of life. As you think, in your consciousness, so are you. You are as you think you are and as you understand the Truth you are free. Our religion gives perfect harmony. All surroundings which are inharmonies are wiped out with eternal love. Love banishes fear, hate, evil vindictiveness, rascality, and scoundrelism of every kind and character and makes you as pure as angels, and you love to be pure and you love to be good, because it is the sweetest life to live.

Now, here is another thought, which you do not have to take my word for, or anybody else's word. A beautiful thing, about this religion of ours, is that it is self-demonstrable. You do not have to take anybody's word for it, not at all, God Almighty stands ready to serve you just the same as He does to serve me or the same as He does to serve any other person. All you have to do is to put yourself in line and trust.

I remember one time when I first saw these people healing the sick and having wonderful demonstrations over diseases of all kinds, that I felt "Oh, if God would ever bless me and give me the power to heal." I looked upon the healer as a supernatural. Now, that is not right, it is not true. You are the child of God Almighty, He endowed you with power and dominion at the creation of man, and whatever was given to one was given to all. It is only you who are the cause of your failure, no other. Every person is absolutely the architect of his own conditions, you can be, or you will not be, as you come into the thought. You do not have to take my word for it. Go on and study and ask God Almighty and you will all see the beautiful demonstra-

tions coming before you upon the right hand and upon the left, everywhere, demonstrating over everything that comes in contact with you. It does not make any difference whether it is sickness, sin, poverty, or whether it be the elements, you are the master, you can control and it is for you to take this leading that we have given you, follow it up and learn whether it be true or whether it is not. We do not hold this out with any view that the world is going to be a beneficiary to us, in the sense that we are after any financial gain. We send out our lectures all over the world free as the air of heaven, telling all how to do and what to do, and sending our blessings to the world; and God Almighty sends power. Wherever you look, almost all over the world, you will find our disciples. On every continent, on every island of the sea of any note and in every nation. There is not a flag floating over a civilized nation that does not cover, somewhere, the students of the Evangelical Church. They are healing the sick, teaching this blessed Truth. That is our church.

We are teaching here during this vacation, because we want to give to the world something while we are having our holiday, while we are enjoying this beautiful atmosphere, drinking of this glorious climate, and sailing upon this beautiful ocean. We want to do something for God Almighty, hence we give these lectures free, free to all. They are free not only to you, but they will be free to the thousands who will read, and we know that God blesses us in the work. This religion is simple; all you have to do is to take hold of it, to study and God will point the way, and He will demonstrate for you perfectly, every word that we have said and you will be the happiest person on the face of the earth.

If I had the power and choice to give to any one of you all the money there is in the treasury of the United States, in the city of Washington, or of giving you this Truth, I would give you this Truth, without a moment's hesitation, for it would be a blessing, infinitely greater than all the money in all the world. What do you want with money? What do you want of money? We have to have money and lots of it, but do we have to hoard it and pile it in banks. God Almighty is my banker, and whenever I want any money, I draw a check on His bank and it is always paid. I never have a failure. I have been coming here for years and years and my checks are al-

ways paid; I have never known of one of them not to be. I remember my friend Stacey here carried one of my checks around in his pocket for about six months, but with that exception, my checks have always been paid and paid promptly. The supply is infinite love, and you can have all the money you want, all the health you want and all the happiness you want. Everything is yours, if you get in tune, in harmony with God Almighty's infinite love. That is our religion, that is what we are doing for the world. We are sending it out, and God blesses us in the work, and we are intensely happy in it.

God Loves You.

Weary, tired, gloomy, glad or cheerful, look up and smile. God is love. God loves you. Think over these things with something more than thoughts. One told me:

"God is more near to our souls than to our own bodies."

"The Lord thy God is in the midst of thee, a mighty one who will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing."

"A root set in the finest soil, in the best climate, and blessed with all that sun and air and rain can do for it, is not in so sure a way of growth to perfection as every man may be whose spirit aspires after all that which God is ready and infinitely desirous to give him. For the sun meets not the springing bud that stretches toward him with half that certainty as God, the Source of all good, communicates himself to the soul that longs to partake of Him."

"Be quiet; look up; smile back to God his love-smile. We are all of us the offspring of God, more nearly related to God than to one another, for in Him we live and move and have our being."—*New York Observer.*

It is good to laugh. There is probably not the remotest corner or little inlet of the minute bloodvessels of the body that does not feel some wavelet from the great convulsion produced by hearty laughter shaking the central man. The blood moves rapidly—probably its chemical, electric or vital condition is distinctly modified, it conveys a different impression to all the organs of the body as it visits them on that particular mystic journey when the man is laughing from what it does at other times. The time may come when physicians shall prescribe to a torpid patient so many peals of laughter to be undergone at such and such a time.—*London Health.*

And Ye Shall Know The Truth.

BISHOP OLIVER C. SABIN.

Before the Evangelical Christian Science Church,
at Popham Beach, Maine, Sunday Morning, July 15, 1906.

My text this morning is, "And ye shall know the Truth and the Truth shall make you free." As we stand here facing the beautiful bay, with the ocean upon our right and at our back with the mountains of rock upon our left and Atkin's Bay in front, as we breathe in the pure air giving vigor and strength that come to all who visit these delightful shores, our readers and friends who are not with us, will appreciate with us, in thought what we have in reality. While our students are not here by the thousands, yet hundreds of thousands who will read this lecture and rejoice with us. Our hearts go out to them in love, and we can only wish that they were here with us to enjoy as we do, this beautiful place and these beautiful surroundings. This is the proper place and this is the proper climate in which to discuss the subject of freedom.

Our Savior, in the language of the text, tells us that we shall know the Truth and the Truth shall make us free. We find man from his earliest history, going back thousands of years prior to the Christian era struggling from the lowest stratum of liberty gradually working up by degrees, up and up, working for freedom. We look away back into the dim vista of history, and we find men first in families, then in little communities, then in small nations then in larger always moving towards liberty.

Once in the city of Washington, I saw a gray haired old negro who was born and raised in slavery. He was then

working very hard to make his living. I asked him whether he enjoyed his life as well now when he had to work so hard as he did before the war when he had somebody to care for him, he replied, "Master I enjoy my life better now because I have my freedom." It makes no difference what material surroundings one may have, if he has his liberty, his freedom, his manhood, he enjoys himself much better than those who are bound down in slavery, be that slavery whatever it may.

Under the rules of the world, the citizens of the United States are considered free, we are free under the law. Each of us can look up to the starry flag and under its beautiful stripes claim our citizenship and worship our liberty and thank God that we have it in greater abundance than all the rest of the world, that we are nearer perfection than any other system of government on the face of the earth. Under this system of government we have political freedom yet there is not a person under the sound of my voice, unless he has gotten into the knowledge of the Truth, who is absolutely free. How many of us are absolutely free from fear? Jesus Christ says, "You shall know the Truth and the Truth shall make you free," How many do we see bowed down with the fear of disease, the fear of sorrow, the fear of want, the fear of inharmonious conditions, whatever they may be, dodging, as you may say, this evil to avoid the other as they go through life, in a constant

fear! Blackstone, the great law writer in his discussion of the conditions of mankind, divides all those conditions into two general divisions, the wants and the fears of the world. The world is grasping, under the ordinary thought, for that which they haven't got, they are fearing every conceivable kind of evil.

This Truth makes you free. Take a person who is suffering or rather fearing disease. I can remember the time when I would no more sit with my back to a draught that I would think of committing any other more inharmonious thought. The old saying was, "Back to the draught, face to the coffin." Nothing but fear. Persons that are always fearing a certain disease get it. The time comes on and the evil thoughts which they have prophesied against themselves come true. They are brought on by nothing but fear. I know a person who substantially set the very year when she was to die and the very disease which she was going to die from. When the time came, the prophecy came true; she had the disease she prophesied for herself and died. She was under the bondage of fear. The prophecy came true, the fear was realized and she passed on.

Look at the persons who are always fearing poverty. I have seen many in my experience as a lawyer, I have perhaps watched that class more closely than those in any other avocation of life. You will find a large number of people hoarding up for the time coming when they will not be remunerative or earning money, for themselves, in other words, they are laying up their store for some time when they could not be able to make money. They are in fear all the time, afraid of the time when they will become a charge upon their children. In 99 cases out of 100 those fears are realized. I do not think that is too large an esti-

mate to place upon the average. I know my father was a man who was considered well off. He had got to that time in life when, according to his philosophy he should not work, but should take life easy. In one day of the financial crash of '73, which I think was called Black Friday in New York, he was wiped as clear of money as though he never had any. He was endorser for my brother who was a very large dealer in cattle and who had his contracts everywhere, and the crash drained them both as clear of money as though they had never had a cent.

Lay up your treasure in heaven, where moths do not destroy and thieves cannot break through and steal. In other words know the Truth, and the Truth will make you free. What is the Truth? The Truth is that God Almighty is the universal supply from whom comes every good and perfect gift; that you are His heir, and that you are in possession of your inheritance now. Make this realization perfectly, in your consciousness and the reality will manifest, and you have it.

You know the Truth. The Truth is the same to us along the line of finance as it was with the children of Israel, as they were wandering through the desert. Their food came to them every day, except Sunday, their clothes never wore out, but remained perfect, God Almighty supplying everything then and there, perfectly. It is the same thought that renewed the little measure of meal and the cruse of oil on which they lived for three years and which never grew less. It is the same thought by which Jesus fed the multitudes with the fishes and the loaves. It is the same thought as when He told His disciples to go out and catch a fish and take from its mouth a piece of

money. There is no limit to God's supply.

It is not for us to make laws, and say this or that cannot be done, because there is no such thing as hampering God Almighty's power. Bring yourself into line where you will receive these things and they will come to you and they will come in a infinity of ways, but come they will as surely as the sunshine from heaven.

That is the Truth that makes you free along these lines. A person may be bowed down with sorrow, sorrow for the loss of friends, for instance. Here is a Truth that makes him free. It is the knowledge that he lives, moves, and has his being in God Almighty, that his friends who are supposed to be lost are not dead. We learn that there is no such thing as death, that all live, move and have their beings in God and that the little veil that is thrown before our faces now is but temporary, in other words the supposed dead have taken off their coats and passed into another room, put on another garment and are going on with the work. That realization destroys all fear of sorrow. It would be a cruelty to bring them back, it is a monstrosity with my thought and for us who are educated along this line, to mourn for those that are gone would be wicked. I do not say it is wicked for others because they do not know as I do, but with my perfect thought, the perfect knowledge that God Almighty is Omnipresent life everywhere is simply the Truth and the Truth that makes me free. I have the perfect understanding that our friends, whether they be here in the flesh or there in the spirit, are all with God Almighty, because this body so-called, is nothing but a changing panorama, a constant passing on, and the eternal perfect child of God Almighty

lives forever, and there is no such thing as death, therefore, we have freedom.

You can take up every condition of life and make the perfect realization as we do, of God the Father and that we have all happiness all perfection, all plenty, all peace surrounding us and that not a wave of trouble crosses our peaceful breast.

We are told that we shall know this Truth. Religion comes by knowledge. When I was a boy out on the wilds of the western country, which you would term almost among savages, we had a different kind of religion from that which I am teaching you today. We had these roaring preachers, we used to have all such meetings in the school house, a little log cabin, the preacher would roar until he would make the shingles fairly rattle and he would pound his religion into any of them came through the emotions. I remember hearing one of these preachers say that he did not care about his text just so it was somewhere in the Bible. He would just rattle away and hold his audience by the back of the neck over a hissing sizzling hell until they would flee from fear of the wrath to come. Whether the religion that they got that way was an improvement upon the religion they did not have is a very serious question. I am of the opinion that, as a general rule, these preachers did teach some truth and wherein they taught the Truth, that Truth was a benefit to the world. We have evidences of that when we look at the condition of our country as compared with the countries where they do not even teach that. I have had letters from some of my students in the Orient, especially in the Island of Ceylon, and they complain of the missionaries that are sent there from the United States into that country teaching the thought of this hatred, teaching the re-

ligion of hell fire and the vengeful God. The basic thought of the religion of these countries is, largely Love, not such Love as Jesus taught by any means, but morality along the line of Love. That is the basic thought of Brahmanism, and Buddhism, to a certain degree, but these religions do not uplift the people. The religion that our missionaries are taking there even with its attendant thought of eternal punishment, does good, because it teaches of Jesus Christ and the doctrines He taught. Until we become thoroughly imbued with the knowledge and have the understanding that God Almighty is Love, not that He has Love, but that He is Love, and that everything is Love, that has any connection with Him, that His whole dealings with the world and universe, everywhere, is Love, and that Love is the only power that moves, we will not have all the knowledge of the Truth which makes us free.

God Almighty is Love and all that is, is Love, and Love manifest and these so-called environments are but a passing panorama of evils which by the application of Love, are destroyed. This thought of a vengeful God, of a God who would burn forever a person who had committed a few sins in his life of seventy years, is a monstrous thought. That thought is the cause, the mother and the father of most of the crimes committed. People never rise above their estimate of the Deity. Any nations that have a deity which in their estimation is low, in whatever way it may be, are along the same line. It is only those people who are perfect and pure, who have perfect Love that can come to God Almighty and be like Him. They must have perfect Love to guide them. That Love is the only motive.

Love is the only power, you can do anything you want by Love. You can do it right now, try it. You can just simply love any wild beast into submission. You can love your most bitter enemy into his perfect friendship. It makes you the conqueror, because it is God's power.

Now this knowledge of the Truth comes from study. It does not come down through the roof, it does not come by "hollering" and roaring, but it comes from the perfect knowledge that God Almighty is your Father, that God is spirit and that He is all and in all that is.

All that is, is spirit and spiritual manifestation. That is the truth that makes you free. Take the people who believe in the reality of materiality the reality of disease, the reality of sorrow, poverty, death, and what do you find? You find them filled with pains and aches, disease, and sorrow, and want, filling the grave yards, passing on, belonging to the dead. Jesus said to the man, "Follow me." The man replied, "Let me go first and bury my father." Jesus said, "Let the dead bury their dead, follow me." Only those are alive who are in the knowledge of the Truth, they belong to it. Let the dead bury the dead, we have no part or parcel with them, Throw them the lifeline, cast it out and when we have done that, send them our word, our thoughts and our love, and let the Truth work its own way. As you sow you reap. So in your passing along the world, throw out the lifeline, help, let the seed do its work, you have done your duty. You cannot force this thought on to anybody, but you can give out what you have. You can give the cup of cold water, you can sow the seed and the fruit, by and bye, it will be manifest in the reaping.

Washington News Letter

PUBLISHED MONTHLY.

1329 M Street Northwest, Washington, D. C.,
U. S. A.

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Entered at the Post-Office at Washington, D. C., as second-class mail matter.

SUBSCRIPTION RATES:

Single copy, one year	\$1.00
Eleven copies, one year	10.00
United States and Canada	1.00
Europe, Asia, South America—in those countries in the Postal Union	1.26
Oriental Asia, with postage additional .	1.00

SINGLE COPY RATES:

One copy10
100 sample copies	8.33

ADVERTISING RATES GIVEN ON APPLICATION.

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Unchain the Truth.

By the time this editorial reaches our readers, everybody will be at home and at work, preparing for the new year. The active part of the church year commences with the month of September and our church here, in Washington, opens on the first Sunday in September and we trust and hope that all will have a feeling of renewed energy, a firmer determination to push the work and added

to this studiousness, sincerity, industry, and perseverance.

The editor of the NEWS LETTER returned from the State of Maine on the 18th day of August and since then has been devoting his time to the detail work of spreading this Truth. Our work, in Maine, during the month of July, was quite laborious, owing to the fact that our patients had to be treated and in addition to the ordinary work, I gave five lectures a week, teaching the Chautauqua class, how to heal the sick, also giving one lecture each Sunday. The students who were with me, acquitted themselves manfully, Miss Van Voast and Miss Tellyr, and others, giving able and acceptable lectures along the line of the Truth and our church services were the finest that ever were seen in that little city of Popham Beach, Maine. The service of the Evangelical Christian Science Church, properly conducted and conducted as we do in Washington, is a very delightful service and where it is given to a multitude of strangers, as it was in Maine, it leaves a very beneficial and lasting affect. We are under obligation to the kind friends of Popham Beach, and also to several others who aided in singing, etc.

This being the commencement of another year, we want each one now to go to work and scatter the Truth, preach the gospel, heal the sick and wherever there is is an opportunity to say a word or work for the cause, say the word and do the work. Let each one throw away all timidity and know that

they are God Almighty's children, that they have a mission to perform. It is the command of their Savior that they should do it and let them go forward and do their work in the way we should do their work, and God will bless us and bless us in multitudinous ways, make us strong, vigorous, and perfect.

The Popham Beach lectures will be published in the NEWS LETTER from time to time, during the year, until they are mostly all published. There may be one

or two that will be abbreviated somewhat.

We send to all our loving students our benediction, affirming that God Almighty blesses each one of you and will bless you and make you strong and vigorous and perfect and give you the determination to do your duty with energy with intelligence, and that He gives you wisdom and spiritual understanding, that you may know this Truth which makes you free.

Lovingly yours,

Olin C. Sabers

Bishop.

Good Manners.

Don't forget to say "Good morning!" and say it cheerfully, and with a smile; it will do you good, and do your friends good. There's a kind inspiration in every "Good morning" heartily spoken that helps to make hope fresher and work lighter. It seems really to make the morning good, and to be a prophecy of a good day to come after it. And if this be true of the "Good morning," it is so also of kind, heartsome greetings; they cheer the discouraged, rest the tired one, somehow make the wheels of life run more smoothly. Be liberal with them, then, and let no morning pass, however dark and gloomy it may be, that you do not help at least to brighten by your smiles and cheerful words.

"Rise from dead matter to diving spirit; from earthly care to spiritual love; from earth to heaven."

Bound To Grow Something.

"Dirt is bound to grow something, or other," said an old farmer. "It's the nature of it. If tain't trees or corn, it's briars or weeds. When I cleared up that wood lot, the ashes of the log heaps hadn't scarcely cooled before up sprang a passel of jimson weed an' poke and alders. I knew I must git it in corn or grass to save it." Human nature is another kind of soil, so rich in possibilities that it will not die idle. To rid it of jimson weeds and poke means to get it to raising corn or grass. "Overcome evil with good." Put a good habit in the place of a bad one. Of course, Christ must destroy the evil. He will help build up the good.—*John Franklin*.

Love keeps out the cold better than a cloak;

It serves for food and raiment.

—*Longfellow*.



MRS. MARY C. SABIN

Home.

Mrs. MARY C. SABIN.

We are happy to realize that we are again at home and settled in our permanent place for our permanent work. While it is pleasant to visit a colder climate, during the summer, and while we are enabled to do our work with perhaps more vigor, than if we stayed at home during the heated term, yet there is a fascination, a fitness, a gentleness, a quietude about home that we meet nowhere else. We may rejoice at the beauties of nature, bask in the sunshine, roam in the forests and sail upon the seas, all of which are enjoyable, yet we feel like rejoicing and clapping our hands in gladness to know that we are again at home, sweet, beautiful, harmonious home. It is right that we should have a home, our Savior said, "I go to prepare a place for you." All should have homes, and all should enjoy their homes, and do that which makes home perfectly harmonious and all with do that who are imbued with the spirit of love, love for God and love for your brother. We feel that our church services and Ladies Society and other auxiliaries to the church propaganda, are going to do a greater work this year than ever before, and I feel that in every way I can aid in making these successes prominent and permanent, I shall delight in so doing. I should like to advise all of my sisters to do likewise, and we can thus do a mighty work for good during the next year. Let us add stars to our crowns in throwing out the lifeline, sowing the seeds of liberty, freedom, so that all may learn and all may love this beautiful Truth which our Savior says will make us free. God bless you all.

The soul that ascends to worship the great God, is plain and true, has no rose color, no fine friends, no chivalry, no adventures, does not want admiration; dwells in the hour that now is, in the earnest experience of the common day.—*Emerson.*

This is the day of the strong. He who would mould his own life, control the current of his affairs, and consciously cast his future destiny, will not show forth any moral weakness.

What is Truth?

BISHOP OLIVER C. SABIN.

Before the Evangelical Christian Science Church,
at Popham Beach, Maine, Sunday Morning, July 22, 1906.

AT the trial of our Savior, He was Brought before Pontius Pilate the Roman governor of the province of Judea, in the Roman Empire. Pilate did not want to condemn Christ, seeing nothing in Him worthy of death and yet the high priest of the Jewish people and the governors and rulers of the Jews demanded His death by crucifixion. Pilate wanted to release to them Jesus instead of the noted robber who was then in prison.

He wanted them to take the robber and crucify him instead of Christ, but the Jews said "No, give us Barabbas." Under the law they were entitled to somebody to be freed. They said, "Away with this man," meaning Christ, "and give us the robber Barabbas, and let his blood," meaning Christ's, "be upon us and our children forever." Pilate, after talking with Jesus, and discussing this subject then said that he found nothing in him worthy of death.

Our Savior in discussing the subject of Truth said, "To this end was I brought into the world, that I SHOULD BEAR WITNESS UNTO THE TRUTH. Everyone that is of the Truth heareth my voice," and then were enunciated the words of my text this morning, "WHAT IS TRUTH?" Pilate asked Jesus Christ the question, "What is Truth?" That has been the great question of man, since the earliest history. As far back as we know of man by tradition and otherwise, the cry has gone forth from every class, WHAT IS TRUTH?

There is a something in the human heart, in the human mind, that is grasping for the Hereafter. Man cannot conceive the idea that the Creator would make reasoning beings endowing them with such power and dominion, that they not only can compel obedience over the inharmonies of life, but that they can speak to the very elements and they must respond. This mighty being man—who reaches out with his intelligence and intellectuality to the very throne of Infinite Mind, has ever been inquiring and is inquiring today, WHAT IS TRUTH?

You heard read this morning in the 14th chapter of John, a partial answer to this question, from our Savior when He said, "I am the WAY, the TRUTH and the LIFE, no man comes to the Father except through me." We are told by our Savior, in another place that "YOU SHALL KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE." That gives us a key. Wherever we find the thought that has in its wake freedom, liberty, happiness, harmony, we know that as the Truth, and wherever an idea is thrown out which has a tendency to bear the world down, sink it lower and lower in the plan of humanity, to destroy happiness, filling the future with doubt, forebodings, fear of what may come or what is now, that thought is a false coin. It is not the Truth, because it has not that which gives freedom, liberty.

The person who teaches that God Almighty is a God of vengeance, and that on the one hand we have this Father

of vengeance and justice and on the other a power that is even greater, because it is more successful in proselyting humanity, dragging the world down to death, to sorrow, and to sin, making this life a drawn-out misery, filled with doubt and forebodings, know, my friends, that that is not the Truth because it does not give liberty. The Truth makes you free, it makes you free from forebodings. It allows you to look up to God Almighty, the Father of Love, to bask in the sunshine of His sweetness and enjoy His eternal gifts of good, to assimilate them through and through your consciousness, through your mind, and carry them out into every avocation and walk of life. Every man and woman may know what is the Truth, because its fruit gives liberty.

Religion ought not to be an enigma there ought to be no doubt about it. It is perfectly beastly, if you will permit such a coarse expression, to teach a religion that does not give you liberty, a religion that binds you down to fear and makes you hesitate, that fills your face with longitude, and makes your mind a graveyard. Such a religion as that is beastly, and it has no part or parcel of the Truth. We know this is true, because we have the word of our Savior for it. **THE TRUTH MAKES YOU FREE**, and when we ask what is Truth, we answer that it is that which gives us freedom and liberty. It is something that brings us into touch with God Almighty, it is something that insures our atonement with Infinite Love, it is something that bids us look upon the bright side, and stand in the sunshine of life, fills our hearts with happiness, strews our pathways with the flowers of contentment and joy. That is Truth. That is the Truth which makes us free.

We, in our church, carry out this

thought of liberty to its fullest extent. We believe, literally, the promises that are given to us by Jesus Christ. We do not seek to hunt up new translations to mystify and fool the ignorant, but we take the plain translation as given to us by the King James translation. You can read all the Bibles that have ever been made, those of later dates and those of early dates, and all the translations, the Roman Catholic Bible, included, and you will find a substantial similarity between them all in these great truths that are enunciated in the four gospels.

Of course, you know that we have never found all the original texts of the New Testament. Something less than four hundred years after the birth of our Savior there was a council that met in Aftic which had sessions for four years, and was composed of eminent men. It was presided over by St. Augustine, one of the fathers of the church, who was one of the most learned of the early writers of the church. They had for their purpose the restoration of the writings of the four gospels and of the epistles of the New Testament. It is said that from all sources they got and it is believed to be true, the exact words of each one of the four Gospels, of the Acts and of a few of the Epistles. All others were made up as best they could from the data they had. Now, in those early days, men were given to quoting Scripture. I know men who can today thus quote the Bible. I knew a very prominent Presbyterian minister in St. Louis, who has now passed on, the most remarkable Bible student I ever knew, who, if he heard any verse or chapter of the Bible read, could tell you the chapter and the verse. His sermons were one literal outpouring of the Scriptures.

Well from such documents, these early fathers of the church collated the New

Testament as we have it, and we believe it to be correct. We take it to be the nearest to perfection as it was possible to make it.

As for the Old Testament, Nehemiah, sometime before the birth of Christ, collated the Jewish Bible and it is believed to be correct, word for word. A few copies got outside of the city of Jerusalem before that city was destroyed by the Roman general. The testimony shows that the Old Bible is as correct as we have it, as it was written. The testimony shows that the Old Bible and the New Testament are substantially correct, and as to portions, some as I told you, part are exact.

This Truth is embodied in this book, and as we read to you this morning. The saying of our Savior was "If you do not believe me, believe me for the very work's sake."

I would not believe anything more quickly because it was in the Bible, than if it was in any other book, if it was such a statement as is not susceptible of self-demonstration. There is no crossing of Truths. All Truths run in parallel lines, and wherever you find a doctrine enunciated, or a statement made that has not the tendency of giving liberty, uplifting the race and making it greater and better, such a statement is not the Truth, but is a false coin. We believe in the literal statements given us in the Bible. We take those promises and we demonstrate them and they prove themselves and we know they are correct for demonstration justifies our belief.

There is another sign which Jesus Christ gave us. He said every one that if of the truth heareth my voice, because none can come to the Father, except through Me. Wherever you find a set of religionists that are holding up some human personality, as a great or greater

person than Jesus Christ, when you find them saying that a certain book is the second coming of Jesus Christ in a impersonal way, know that such statements are false.

You remember when Jesus ascended, His followers were all standing, looking up into heaven, and gazing at the wonderful sight of Him being swept away into the clouds, that the two angels stood by the side of this multitude and said, Men of Galilee, why stand ye here looking into heaven? Know ye that this same Jesus Christ, will come again in the same manner as He went, and you will know Him and be like Him."

We take the Bible as it was written, because we know it is true. The fruit of the spirit gives truth, gives freedom, gives liberty.

The mission of Jesus Christ was to teach the Truth. He told Pilate to this end he was brought into the world, that He should bear witness to this Truth, to the Truth that gives you liberty, and He also said all that are of the Truth, shall hear His voice.

If you will excuse me, I will make a few of these thoughts practical, I am so used to teaching that I am always at it. For instance, here is a person who is laboring in the belief and fear of disease. According to the dominant idea of the world that disease is a reality and is fastened on mankind by circumstances over which they have no control. Now that is not the truth. The Truth is something that will give them liberty and perfection. For instance, we hold the thought that this supposed diseased person is the image and likeness of God Almighty, that he lives, moves and has his being in God, A perfect being, living in perfection, a spiritual being, living in spirit, and that it is impossible for such a being to be afflicted with any so-called

material disease. That thought is the Truth and the Truth gives liberty, by destroying the manifestation called fever or disease.

Take this same thought, run it through all the inharmonies of so-called diseases of every kind and description, and you will find that gradually you wear the stone away, until liberty will be written across the horizon of hope and we will all know the Truth and rejoice in perfect liberty.

It is nothing but the truth that we want. Eight years ago today I had worn glasses for twenty years and would no more try to read or write anything without being glassed up than I would have thought of flying without wings. I have found myself. To my very great gratification I find myself this morning at liberty. I can read anything without glasses. It has been coming to me gradually for years and years, and, this morning, I can read perfectly without glasses. I remember once that I took a letter out of the post-office, and, as I was riding on the street car to my home, I had torn the letter open and read for it was sometime before I knew that I hadn't my glasses on. As soon as I thought that I did not have them on, I could not see to read a word; as soon as I got the thought that I had to have the glasses I could not see. I can now see anything and read anything.

You see this Truth makes you free, it builds you over, it gives you liberty and makes you young; it makes you strong and makes you vigorous. Eight years ago, I was a wreck from a physical standpoint, filled with disease, weak in body, poor in flesh. Today I can work all day, I can run with the boys or do anything I want to. I was not born yesterday, as you all see, I am 66 years old and I feel

as young today as I did at thirty, and am in infinitely better health.

Now these are some of the fruits of our religion. It gives us Truth, and makes us strong. It makes us vigorous and what it has done for me in health, it has done for me in every department of my life work. Everything I touch is a success, all my work, everything is successful, and it will be so with every one living in the knowledge of Truth. It is for you all to enjoy these blessings. As you grow stronger in the work, you become more proficient and God's Truth is more manifest. They used to tell me ten years ago that I was getting old, that I must be careful of myself, that I was getting ready to pass out, but now they do not dare to talk to me that way, because they know that I am a better man than the best of them, because I have the Truth that makes us free, that gives us freedom, that gives us perfection.

Now, why don't you all get it? That is the thought. Why am I talking to you folks here today? You haven't a cent of money that I want, not one cent. You haven't anything on earth that I want except your love, and I hope to gain that by my own good conduct. I am here because I am like the woman who had found the pearl of great price and went out telling others of it, wanting others to have some of it. It is a great good, it is something that the world needs. That is one of the fruits of this religion, you give it out, you want everybody to have it.

I do not charge for my sermons in Washington, I would not let my church give me a cent, not at all, God Almighty is the only one that I look to for anything. I have a bank that is inexhaustible, because it is based in the Kingdom of Truth.

Nothing can bankrupt you, either in body, finance, health, or happiness, if you hold on to the Truth. God Almighty is the Truth, and Jesus Christ, His son, is the WAY, the TRUTH and the LIFE. Follow this Truth and it will make you strong and build you up. I do not care who the young man may be, what his transactions in life may be if he associates himself with God, takes this Life, this Truth, with him, he will be a giant and much greater than he would be without it no matter how able he may be by nature; it fills his intelligence and makes him smart more intellectual, broader, wider, grander, brighter, and places him in the position where the machinations of the world can never hurt him.

The babe may be born and the gates

may be closed, the earth may be taken up, and the waters have a key, so to speak, over it, yet all in God Almighty's kingdom belongs to every child of His that is born. That is the Truth and it is a perfect leveler, it is broadening and deepening, it is inexhaustible, and the fruit is not diminishing, but the manna will continue to fall in abundance throughout every day in your life and for all eternity as well. This Truth drives away all fear, it takes the wrinkles out of your face, fills your heart with gladness and rejoicing, and you look to the future without the least foreboding, because you know that, forever and for aye, you will live, move and have your being in God Almighty and His Truth sustains you.

THE STREAM THAT NEVER DRIES UP.

I was once stopping at a village on the Welsh coast, where the people had to bring all the water from a well.

"Is this well ever dry?" inquired I of a young girl who came to draw water.

"Dry? Yes, ma'am; very often, in hot weather."

"And where do you go for water then?"

"To the spring a little way out of town."

"And if that spring dries up?"

"Why, then we go to the spring higher up, the best water of all."

"But if the stream higher up fails?"

"Why, ma'am, that stream never dries up—never. It is always the same, winter and summer."

I went to this precious brook, which "never dries up." It was a clear, sparkling rivulet, coming down the high hill—not with torrent leap and roar, but soft murmur of fullness and freedom. It flowed

down to the highway side; it was within reach of every child's pitcher; it was enough for every empty vessel. The small birds came down thither to drink; the sheep and lambs had trodden down a little path to its brink. The thirsty beasts of burden, along the dusty road, knew the way to that stream that "never dries up."

It reminded me of the waters of life and salvation flowing from the "Rock of Ages, and brought within the reach of all men by the Gospel of Jesus Christ. Every other brook may grow dry in the days of drought and adversity, but this heavenly spring never ceases to flow.

Life must be lived on a higher plane. We must go up to a higher platform, to which we are always invited to ascend; there the whole aspect of things changes.

—Emerson.

Why I Am A Scientist.

MARTHA E. VAN VOAST.

Before the Evangelical Christian Science Church,
at Popham Beach, Maine, Sunday Morning, July 15, 1906.

My topic was given out for me, "Why am I an Evangelical Christian Scientist, and what it has done for me?" I think if I were to talk to you steadily for one month, I could not tell you all it has done for me. I can tell you something of why I am an Evangelical Christian Scientist. You will pardon me for dealing somewhat in personality, but my topic seems to demand it.

I was brought up in the Presbyterian Church in the very deepest blue. I can remember my mother telling me that we were very liberal in my time, for in hers she was not allowed to pick an apple on Sunday, and so as children, they took turns in holding down the branches while the one ate the apple. They obeyed the letter of the law. My mother was not quite so severe as that, but it was Presbyterianism very strict. It never satisfied me, and, as troubles came as I became ill, overcome by financial distress and all the ills that come to a woman battling in the world, the religion of my father and mother did not satisfy me. I could not believe that suffering was from a God of Love, and I concluded that there was something wrong. I began looking into it, and the more I studied along that line, the more convinced I became, that I could not worship the Presbyterian God.

I did not believe that God was a great wonderful force who brought people into this world simply to suffer and keep it up until the life was squeezed out of them, because He loved them. I did not believe in that kind of love; I got through with it very early, and I began looking

for another kind. My investigation took me into almost every so-called religion. I looked into everything that came my way, but there was always some glaring lack with everything that I came to; it did not seem logical, it would not fit, and in my bitter trouble, and I not knowing which way to turn, one of these NEWS LETTER leaflets came to my door, and I said to myself, I will investigate, this thing, give one more trial. I came to the lectures and this man said there is no great I, and little you, Christ came to teach us equality; the laws of God are fixed, they are immutable; there is no change in God, and God is Love. I went home from there thinking, "I am going to investigate a little further, that sounds sensible," and I began attending those lectures regularly.

After all my search, I was not the one to sit down idle and take a thing on some body else's say so. This Truth of ours is one that every human being can demonstrate, it is so simple, it is so easy. I attended the lectures and got just about where you are now, when one of the ladies came to me and said, "Are you demonstrating?" Taking what he says literally and applying it. I said I had never thought of it. "What do you mean by that?" said I. "Oh," she said, "I am doing the most wonderful things. You ought to try it." And I said "I will," and I just took up that little list of denials that Col. Sabin gave you; I took it up with a woman who sat at the table with me, who was always complaining of everything she did not eat and every-

thing that she did eat. I began denying for her that anything could hurt her, and right then and there she began to get better. I took those denials in every form, in every way, in everything and I found them very good, indeed.

I kept on searching for the one thing that I wanted the most of all, I was in financial distress. I had to have help or pass out. The Christian religion could give me none, I simply had to bear. This Truth said all the laws are fixed by rule or law, right yourself with law, possess this knowledge and you will come in harmony with every law. There was logic and common sense. I began learning those laws, and I began to come into harmony.

I became a Scientist because they said that God was love. I never had believed in the God of vengeance, in the just God, but when they said that God was love, that all is love and love manifest, that love is the only harmonizer, that was another good point. I had been looking for the creed "Love God, love your neighbor." It looked to me from what I could get out of the Testament that that was what Christ taught, and I thought if I could find some people who believed that, I would be at home. God is love, I believe that in these three words lies almost the whole teaching of Christ. It is the most wonderful law. If you will only live it, you can harmonize anything in the world. There isn't a condition that it won't smooth, whether it is financial or physical, or mental or spiritual.

It is not the world that is out of tune, it is ourselves. We learn that, if we get ourselves into line with the laws that are fixed, we come into harmony. If we go against those laws, and break them, then we suffer every time; but just as soon as we understand those laws and obey them, abide by them, comply with them, then

we harmonize, have perfect harmony on every line.

It is not love in the old sense. When we come to the Love that Christ means, it is the universal Love the God Love, the Love that is for everything that God created. All life is God manifest as a part of God, for there is no love separate from God, and when you are in universal Love—Love in its true sense—you simply love God and God manifest in whatever form it may be. The old thought of love I used to think was the only thing in all the world, but I have learned it is the most selfish, exacting, suspicious, jealous, ugly thing. It demands everything. The universal Love, the God Love, the Christ Love, is the most beautiful thing on the face of the earth; it is the power of powers, and it was the power that Christ came to teach to us. Some one has said that the church of the mediaeval period was the church of Peter. Peter said, If you do not believe my religion, I will force you to believe it, you have to believe as I say. Then came Paul and Paul was an aristocrat and he thought there was no great good in numbers, that only the few were chosen. Our churches have been preaching Paul. Now we come to John, the disciple of Christ who understood the Christ teaching, the one that taught Love from beginning to end. Even at the very last when he was hardly able to speak, he said, "Little children love one another." They said Father already told us that. "But little children love one another." He recognized the power there was in God Love, in the Christ life; in the Truth that Christ came teaching. The ministers are just beginning to understand him, and are coming into the Truth as John gave it. God is Love.

Christian Science is for the person who is in need, the person who needs help, in-

stant help. It is one of the strangest things in our testimonial meetings, to find that the people always turn to it as the last resort, when doctors have failed, when there is nothing more to be done. Then they try Christian Science. I am going to tell one instance because it is to me a very interesting one. When I left home last year, I left a NEWS LETTER with a very dear friend who had lost every cent of money. She was reared in luxury, and, through the dishonesty of some corporation, she had lost everything and I had a desire to help her. The first message I had when I got home last fall was from this woman, saying she wanted to see me. She had to have help and she believed, from reading that little book, that there was something there that would help her. I talked with her for a while. I gave her the harmonizer Love, telling her how to use it in her environments, and she came back in about five weeks saying that everything was all right. Then she said, "Now I must have financial aid. How can I get it?" I gave her a little thought along the line of financial harmony, how to bring herself into line with the law; with the result that now she has a good position, simply by understanding God's law.

Before I came into Christian Science, I did not like the Bible because I could not understand it; I had been obliged to commit it to memory. I had the letter but of the spirit I knew nothing. When I came to this Truth, I began on the 14th chapter of John, and the whole book is opening to me and I am learning to love the Bible and to understand it. Now that seems a little thing, but it is a great thing, because, in that great book, is all the Truth, and you can never open it that you do not find it. But you have to get the key, and when you have the key it is one of the

finest, grandest things in the world. I had been educated, as have been the most of us, who believe that the material is the only thing, from our very babyhood. We are taught to look at the things that we see, as the only things. I believed in the material and it is just what the old world has believed in, and it is what has caused all the wrong thinking and all the wrong living and all the error—just that one thing, believing that the material things are the only things. They are good in their way but when they are put first they are absolutely wrong, and they lead us into all sorts of inharmonies. The things that last are the spiritual things. Paul says they have to be spiritually discerned.

The Evangelical Church simply says you have to ask, seek and knock, just what Christ told you, that is was not the thing that comes down through the shingles; it is not the thing that raises the emotions, but it is a thing you have to study and pray and think. In answer to that you come into the Truth and you get the Truth that will harmonize your whole life, and there is not a thing today or any place to which it does not apply. It brings you harmony in any place and, for one of those old days with those inharmonies, there is nothing in proportion to this. The old thought taught me that life was not worth the living; the trials, the disappointments, the disagreeables, outweighed the pleasant things. But all is changed. When you come to know the law and obey it—and I do not mind telling you it is just as true as anything can be that you have to come to that knowledge some time, in some place—and why not take it now and come into this harmony and happiness and have success and happiness and joy and the peace that passeth understanding?

I used to think that was merely a set of

words, "The peace that passeth understanding," that it did not mean anything; but I know now it amounts to a very great deal. Try it, it is worth seeking. There would not be so many of us standing up and coming to your very doors and saying "Come, take this Truth, we have tried it, we have come, come up from inharmony into happiness and health and prosperity." Now, isn't it worth looking into? Isn't it worth investigating? It can harmonize you and the possibilities; that is, it will make your life one grand success in the highest sense of the word, and you will not only be a blessing to yourself but to everyone who comes into your presence.

There is no human being that is not made better by the contact of a person who possesses the Truth that Christ taught. Christ went through the world ministering to those who needed help. That is the work of every person who loves the Truth as Christ taught it. Your life becomes one continual outpouring of good things, one continual joy. You rejoice that you can help other people. It is continual happiness and peace to think that you have a Truth that brings you into perfect harmony, takes away every fear and raises you into your oneness with the Divine and brings you power to forget every ill that life is heir to. Isn't it worth investigating and isn't it worth studying?

The Evangelical Truth we believe to

be the exact Truth of Jesus Christ. We acknowledge Jesus as our only teacher, He gave us the example and we try to follow that. Sometimes we fall, but we pick ourselves up again, looking to our Perfect Example to give us strength, to give us an incentive to a higher life; and it is high living to follow in the footsteps of Christ; it is a very great thing for any human being to attain, but, if we aim low, we certainly will fall short, while if we aim at the truest and highest and best, we are raised as high as we can go. We have this Divine Teacher for our teacher, we have this truest and purest Ideal for our ideal; we have no personality, only this Divine One, and you cannot get a better teacher, you cannot get one who has stood the test, you cannot get one who throughout all the world has stood for such purity. If you will make Him your guide, and example you will live a high pure life. That is what we invite you to do, that is why we are trying to give you these lectures, and when you get this Truth you can prove it by every chapter in the Bible. For myself, if the whole world and all its wealth stood on one side, and the glimpse of the light that I have gained in this Truth in three years, on the other, I would not look at the wealth, I would simply press on in the Truth. That is my experience and I hope that it may be yours.

What We Live For.

What live we for but this?
Into the soul to breath the soul of sweetness;
The stunted growth to rear to fair completeness;

Drown sneers with smiles, kill hatred
with a kiss
And to the sandy waste bequeath the
fame,
That the flowers bloomed behind us
whence we came.

—John Stewart Blackie.

Kingdom of Heaven.

W. S. WHITMAN.

The one thing that Jesus taught was, "The Kingdom of God is within you," that is to say, that we as children of God, have within us the power to make ourselves happy or miserable, good or bad, a success or a failure.

This is the one thought that Jesus intended to give to the people, it is the one thought that he "harped" on, and we have only to read the Bible and look for it, and we will find it on nearly every page of the New Testament. Paul taught it, he said "Ye are the temple of the living God," and many other thoughts that lead us to think that he too, said the "Kingdom of God was within."

This glorious thought of freedom, that was given to the world nineteen hundred years ago, has been hid and buried under the rubbish and foolishness of theology, and very little has been made of it. If we ask the leader of a church to explain these passages of Scripture, he will probably tell us, that these are things that cannot be understood, but after we die, we will see it all very plainly. While the name of Jesus has been quoted and used in song and story every since he was on earth, the real pearl of his teachings have been lost. It has fallen into the hands of Christian Science at this late day to take the teachings of the Master, and give them to the world in a way that they can be understood now, and not when we die.

The backbone of the entire teachings of our church is in the line "The Kingdom of God is within you," that is all we have to give in a condensed form, and if we can realize that we are in the Kingdom, and that the Kingdom is within us, prove his love for his brother man by his works. Therefore, the real reformer we have all the knowledge that is in the

world that is worth thinking about.

This is the new berth, this is being born again, this is the power of God unto salvation; what a glorious thing to think of.

When we have a good realization of this thought, it will take no effort to love—we will love everything and every body, not because we are told to do so, but because we can't help it, *we will love to love.*

Why do we ache and pain and die with disease? Why do we kick under the heavy load of poverty and labor? Why do we chase that phantom of relief and moan because the world has turned its back on us and will not listen to justice? Why? Because we have locked the key to the whole situation up in our breast and will not let it out. What is this key? It is Love, and Love is in the Father's Kingdom, and "The Kingdom of God is within you."

If you tell the average man that you think he is a scoundrel he will believe you instantly, without further argument. But if you tell him that you love him he will think you crazy. Because, having no love in his own heart, he cannot understand or conceive of such righteousness in you. Christ's whole ministry was an attempt to prove His great and absolutely unselfish and impersonal love for mankind. Therefore he was persecuted, and His death was the crowning proof of His love and the final triumph over the personal sense of materiality. Love is the universal solvent, and every reformer who seeks to better the lot of humanity and advance the race, must will always be persecuted and misunderstood until all men know the meaning and the power and the glory of Love.

Believe.

DR. JOHN D. MILES.

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—
Acts, 16-31.

Paul while in Phillippi, the chief city of Macedonia, ministering to the needy, healing the sick and casting out evil spirits, was cast into prison, lashed with many stripes, and suffered many indignities, and kept under close guard by the jailer; even cast into the inner prison with his feet fast in the stocks, yet true to his faith. Paul believed on the "Lord Jesus Christ, and at the lonely hour of midnight he prayed and sang praises unto God. An dsuddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and every noe's bands were loosed." And Paul was given his liberty.

It was his child-like faith that opened the prison doors. He believed on the Lord Jesus Christ and was saved. "*Weeping may endure for a night, but joy cometh in in the morning.*"—Psa. 30-5.

Light is dawning upon the world, because the Truth is progressive, shining more and more "unto the perfect day" to all who are in search of it. There is nothing more ennobling or interesting to the moral sense of the spiritual man than the reverent study of the revealed purposes of God. "Which things the angels desire to look into." (1 Pet. 1-12). Many persons believe that prophecy was given merely to satisfy curiosity, as to the future. This is an erroneous idea. The objects of the prophets were intended to make the children of God better acquainted with the plans of the Father, that they might serve Him with the spirit and un-

derstanding, and, like Paul, become true followers of the Lord Jesus Christ. "I am with you always, even unto the end of the world," were the words of our Redeemer.

The son is with the Father who is in His kingdom. Heaven is within us, then why cry, "Lo here, or lo there, for behold the kingdom of heaven is at hand, it is within you."

Our duty is to watch. "Watch and Pray." God's message to the church has been. "Present your bodies a living sacrifice." Rom. 12-1. His message to the world has been "Keep thy tongue from evil, and thy lips from speaking guile: depart from evil and do good; seek peace and pursue it." (Psa. 34:13-14). How many have heeded either message.

There are times, dear reader, when darkness seems to hover over and around us, and we are almost on the verge of surrendering our fidelity to God. Our souls are beset with temptations of unusual force and violence, and through sloth or carelessness have found us off our guard, and we are almost ready to slide in to the abyss of unbelief. A moment's delay or hesitation may be our ruin. At such a moment of despair, if we will but trust, turn to Christ, He will appear to us as He appeared "Amidst the tumult of the winds and waves when the disciples were about to perish on the sea or Galilee." And at His presence an instant reaction in our minds occurs.

There is a spontaneous cleaving of the soul to Christ, and the heart that was about to take the fatal backward step, finds safety and comfort in reposing upon Christ. And in proportion to our faith

our fear of evil departs, and in our "Redeemer we rest as peaceful as the infant in its mother's arms."

"God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." Faith is an attribute of character or Divine affection of the heart. "Increase our faith." Luke 17-5 It is implied that the disciples were in possession to some extent of that which they wished to possess in a much larger measure; they wished to advance to a higher plane.

Noah's faith was founded upon a revelation, made to him by God, of His purpose to send a flood upon all the earth. "By faith the walls of Jerico fell down, after they were compassed about seven days." For example, faith makes God a fact. If it is of benefit to us to have God for a fact it is of benefit to us to have faith. Without faith religion becomes but a "shadow of a shade." A want of faith is evidence that our moral sense is disordered and corrupted. "A heart of unbelief is an evil heart, faith and a sound moral sense must go together." It ushers the soul into the contemplation of a glorious Redeemer and a beautiful universe beyond and above the realms of

matter and material sense. "Believe in the Lord Jesus Christ and thou shalt be saved." Paul said "I am less than the least of all saints, but I am one of them. When you call the roll of soldiers of the cross do not leave me out. When you mention the names of the children of God count me in."

"The unsearchable riches of Christ," Do we, dear reader know what it means to us, God's riches are unsearchable, they are beyond the ken of mortal mind. Christ is God's only begotten son He is our elder brother and Redeemer, we are heirs, joint heirs with Christ in all God's wealth. Whatever we want is ours for the asking.

The supply of God's Love, Goodness, Harmony, Health, Happiness and bright Sunshine, is inexhaustible, "Follow me" were the words of Christ. Spiritual life depends on personal relations with our Redeemer, "The Master is come and calleth for thee," John II-28. Whenever you are tempted or sorely tried, remember that Jesus is Master of the devil (All evil) and can command them to come out. Do you wish to be saved, then believe in the Lord Jesus Christ.

PEACE AND POWER.

Be still, restless heart,
And find thy peace, thy pleasure sweet,
In all that doth surround thee;
In the waving grass, the flowers
That bloom beneath thy feet.
Seek not to soar to worlds unknown,
Where thou wouldst be a stranger still,
Far from thy home, thine own;
But let the God within thee see
The beauty that enfoldeth thee.

As thou hast gained the mountain side,
And, aye, the greater heights,
So thou canst overlook the tide
Of surging scenes beneath thy sight,
And be unmoved.
So thou canst reach the exalted height
of God as love.
And conquer prove.

—*M. Evalyn Davis.*

Hope.

The religion of Jesus Christ is the only one which holds out hope of life everlasting to humanity. The great distinguishing characteristics of His religion is Hope, which is the anchor of the soul, "sure and steadfast and enters into that within the vail." The accepted meaning and use of the word hope teaches us to look forward to and expect something that is good. No one hopes for things evil, but for things we believe to be desirable. Look at it from any view point we will see that it is one of the essential elements of human life. It is the great vitalizing faculty of the mind. It is that which gives inspiration and strength, and courage and energy, to do and dare the greatest things that have ever been achieved by any human being.

When the days are dark and long, when the nights grow weary and black with error's sable mantle, shutting out the light of God's great truths, hope smiles the darkness into day, and weakness into strength, by whispering into the listening ear of love, "Weeping may endure for a season, but joy cometh in the morning." When fear and unbelief lay their palsying hand of affliction upon the body and fill the mortal mind with a belief of disease that makes its helpless victim quake with fear and tremble with all the imaginary evils and pains of the decalogue, hope, glorious hope, speaks with a voice from the skies and in tones clear and strong, saying, "Fear not, it is your Father's pleasure to give you the kingdom; I am with you and ye are His image, and no evil shall betide thee."

Hope is the line which divides man from the lower animal. Man can hope, but it is a something which other animals

can not do. It is the power which fills all life with beauty and makes it throb and pulse with Divine energy. It fills the humble home with the same brightness and light which beautify the palace; it is the power which permeates the world with good, music and beauty. Destroy hope and you destroy man.

Hope is the standard of differentiating between men—you can not put a great hope in a little soul, it would burst the little soul. Some men have destroyed their ability to hope for great things by desiring the material and temporal. They are of the earth earthy. Such men do not live in the highest and best sense. Music and beauty are dull to such a man's ear. The deep sweet blue sky with its bright blazing stars, immortal types of hope, have no charm for his short vision. Love is a theme that has no allurements for his heart. Words of praise of God or man never fall from his tongue. Great enterprises for the good of the race never stir his brain. Great achievements for the uplifting of humanity make no appeal to his soul. "He hath no hope that becomes worthy of the real man." If we keep our face continually bathed in hope's bright light it will like the sun cast the ghostly images and shadows of error's night and fear's superstition behind us, and they will not darken our pathways.

Hope clothes our spirit with garments that are fair as the moon, clear as the sun and brilliant and glorious as the love of God, and is an armor that the combined forces of sin can not penetrate. The founders of the "Reformed Christian Science Church" have within their hearts a hope that is big with immortal-

ity, and that rises from the depth of error's might like some splendid sun from the depths of chaos; and with its bars and rays and beams of light pours its fair splendor upon the unused eyes of men, who sit in the darkness of fear. This church sends its unnumbered thousands of truths printed and spoken forth like rays of light from the throne of God into every nation on the face of the earth, and upon the isles of the sea, carrying hope to those who have sat in despair and been bound by error's chain to diseases of the body, mind and soul. With the life of Jesus Christ as the great wayshower and model, after whom this church copies, and in His name it speaks as a brother to a brother, saying, "Like as a father pities his children so the Lord pities them that love Him." "If ye being evil know how to give good gifts unto your children, how much more would your Heavenly Father give all good things unto them that ask Him." Hope answers, "As much more as God is greater than man, as He is wiser than man, as He is better than man, as He is more lovely and powerful than man."

If ye then would not rejoice in seeing your children afflicted with pains of body that torture them almost into distraction, and with fearful forebodings of mind, with deep griefs of the heart, how can

you imagine that your Father in Heaven could be pleased thus to see His children suffer? Hope is the soul's bright morning star, the rising sun, the bow of promise that spans the vaulted sky. It sees the smile from the radiant face of love, it hears the words that fall from the lips of our Father in Heaven when He says, "Fear not, I will be with thee." "Hope in Me, for I shall give unto thee the desire of thy heart." Hope looks out on the world and with a clear undimmed eye sees down the corridors of time to the glad hour when a knowledge of the Lord shall cover the earth as the waters do the mighty sea, when every knee shall bow and every tongue shall speak with praise His name, and He shall wipe away all tears and there shall be no sorrow there for the Lord God omnipotent reigneth. Blessed be God, who giveth us the hope that inspires and nerves our heart and steadies our soul and enables us with even poise to hurl with a David sling the pebbles of truth at the head of the roaring, raging Goliath of error, and ere long we will be able to stand upon his fallen body and shout with a voice that shall circle the earth and echo from the mountain tops and over the valleys, "the Lord God Omnipotent reigns, and He has given us the victory."

Did you ever hear the story of the watchmaker who enlisted for the war? He, thinking that he might earn a little when off duty, took some of his tools along with him. But he found so many watches to amend that he forgot he was a soldier. One day he was ordered into battle. He looked about him in consternation and exclaimed: "Why, how

can I go? I have ten watches to mend?" Oh, how many of our excuses and sometimes our reasons which we try so hard to be conscientious about, if correctly translated, would read: "Why, how can I read my Bible and pray every day? How can I be true to my religious duties? I have something else to do."

IN PRAISE OF CHRISTOLOGY.

Marion—July 6, 1906.

COL. O. C. SABIN:

DEAR FRIEND: It has just been a year since I first heard of Evangelical Christian Science. Before that, I had been for sometime, a close reader of the leading New Thought Journals, and had also read "Science and Health," and while I could feel the deep truth underlying all these teachings, I could not grasp the understanding, or demonstrate for myself. I needed help, but where to turn I did not know. It seemed to me, I was in utter darkness, notwithstanding I had tried all my life, in the orthodox way, to live close to God. I do not like to dwell upon my condition, suffice to say I was broken in body and spirit, and almost hopeless. It was at this time that "Christology" came into my life with its message of hope and healing. (I shall always feel grateful to the associate editor of Nautilus, as it was on his recommendation that I bought Christology.) Oh, what a revelation that book was to me, for as I read my whole being seemed to relax and hope was renewed.

The Science of Health and Happiness just what I was longing for. I wrote to you and asked you, in the words of

Christology, to throw out the life-line and save me. Your kind responses brought the tears to my eyes. And since that time, a new heaven and a new earth has opened up for me, darkness has turned to light, and I no longer question Is life worth the living?" My health is good, and the spiritual upliftment is something I cannot define; I only know deep joy fills my being, a fear and doubt is a thing of the past. I know now, that God leads me and protects me, and I have only to rest secure in His love. I have learned the importance of right thinking, and no matter what comes up before me, I hold to the thought of all Good.

I know that I am on the right path, there is no turning backwards for me, nothing could induce me to go back to the old state of uncertainty. I have tried faithfully, to spread the Truth in this section, and while the people are slow to take hold, still I have had some response that I hope to tell you of later on.

Dear friend, before I close, let me thank you again, as I have often done before, for leading me into this beautiful light.

Yours in Love and Truth.

MRS. I. N.

Bishop Goodman (impressively): "Only think, children! In Africa there are ten million square miles of territory without a single Sunday school where boys and girls can spend their Sundays. Now, what should we all try and save up our money and do?"

Class (in ecstatic unison): "Go to Africa."

Immortal Love, forever full,
Forever flowing free,
Forever shared, forever whole,
A never ebbing sea.

Our outward lips confess the name,
All other names above;
Love only knoweth whence it came
And comprehendeth Love.

—Whittier.

Evolution and the Subconscious Mind.

INVOLUTION is creation, and evolution is the unfolding of what is evolved. The creation of man is involution, the unfolding of his consciousness is evolution. The creation of the earth is involution, the unfolding of it in the lowest or least plane of spirit, where man's consciousness must begin, is evolution. Involution is the involving of life from the Infinite down through lesser and lesser planes of creation unto the least, both by discrete and continuous degrees. Discrete degrees are the distinct steps of progression in both involution and evolution, from spirit to mind, from mind to matter, from mind to animal, from animal to vegetable, from vegetable to mineral—all are discrete degrees in involution. Continuous degrees are the progressions of like kind from more to less, and from less to more; from the greatest condition in the animal plane to the least, or from the least to greatest; from the complete truth down to the least consciousness of it; from the least consciousness of it to the greatest consciousness of it. The apple tree is involved in the seed. No amount of earth, air or water will evolve an apple tree, but a seed placed among these material substances will unfold in the material plane an apple tree. In the seed the apple tree begins its least form of consciousness and evolves until it has developed as fully as material conditions will allow. It has its discrete and continuous degrees of unfoldment, as have all things. It has continuous unfoldment in the roots and a discrete unfoldment in the stalk; continuous degrees in the stalk and discrete degrees in the leaf; continuous degrees in the blossom and discrete degrees in the fruit. The fruit

also has continuous degrees until it reaches its highest evolution in its conditions. While the evolution is going on involution is at the same time taking place that the process of evolution in the material world may continue and new seeds be formed.

All these processes are involved and evolved in the life of man. There are discrete degrees of progress in the material plane and discrete degrees of progress from one plane to another. When man has evolved in one plane to the fullest extent under the conditions of that plane he passes to another.

We will now consider the subconscious mind. Man lives in two planes at once; an evolving conscious life in the material plane and an evolving subconscious mind in the next higher plane. The subconscious mind is the medium of the reception of the higher life. The higher life can enter here, for there is no conscious will or thought of man to prevent. Through this subconscious mind life is ever filtering into man's consciousness as it has opportunity and develops his consciousness from the lower conditions into the higher. The conscious mind is conscious of the without and the within. In sleep man becomes unconscious of the without and conscious of the within and sometimes of the subconscious. In the within is all of a man's life that has passed into his memory since memory began. Within this memory, is his inheritance from his parents and ancestors. Here is where students become puzzled and where the memories that people can not account for come from. Here, too, is the plane of mind the psychologist experiments in; and the hypnotist, when he has by his stronger

vibrations neutralized the man's will and external mind, either substitutes his own will and thought or calls out the inner memory, the results of which amazes the man quite as much as the operator.

In the inner memory is what man inherits from man, in the subconscious mind is what man inherits from God. Here man dwells in the higher plane of life during the whole of his external life in the material plane, and this higher life develops while the external life develops. It is the work of this higher life to grow in its own plane, and at the same time to find means to work into man's consciousness that he may recognize the higher plane of life and dwell in it, thus externalizing it and making it a part of his conscious self. When a man's inner memory is awakened he perceives the consciousness there as his own thoughts, and he can not account for it. Suppose his parents or some more remote ancestor was very fond of Shakespeare, while he had never read or heard a word of it. Under favorable circumstances he finds himself repeating Shakespeare, much to his amazement and the amazement of his friends. Passing to the subconscious mind, under favorable conditions the man gets glimpses of the higher plane and he sees clearly many things that students of the past and present seek for vainly. He thinks he is finding out all this by a process of his own external mind and does not perceive that he is receiving all this from the higher plane of life. So we see that the inner memory is the connecting link between the outer mind and the subconscious, and so is built the golden ladder that leads man from the lower plane to the higher and

provides for the discrete degrees of his development.

A man by proper practice may develop consciousness on any one or all these planes, the outer life, the inner memory, or the subconscious mind. Without instruction it is haphazard work—a blind man trying to lead himself. No man can lead you. All that anyone can do for another is to point him the way. We may be strengthened by the harmonious vibrations of another, but anything else hinders our own proper development and uses us as tools for others' purposes. Every Mental Scientist knows, or ought to know, how to dwell in a positive aura that makes him a nonconductor of everything inharmonious in other minds. The receptive mind is the open door to the higher life; the positive aura is an armor of safety unaffected by the inharmonies surrounding it.

You may stumble into a little of this ignorantly or you may, through your impressibility or intuition, be led into it naturally, or you may come into it intelligently. Blessed are they who, not having seen, yet believe; but blessed also are they who learn to see. In this existence the higher life is the subconscious and the external the conscious. In the next life the external of this becomes the inner memory, the present subconscious the conscious and the next higher plane the subconscious. We are so undeveloped that we only get glimpses of the higher life in our most exalted moments, but we should be living constantly in both planes. We should seek consciousness in the higher plane, not for the sake of living in it merely, but that we may understand our present life and make

our development here more complete. It is wretched work developing consciousness of the higher life and living in it to the neglect of this. We shall not find Heaven—the condition of harmony—any quicker by climbing up some other way

than by the natural development, and the longest way will be the shortest in the end. Learn life's order, and work in harmony with it. Then the subconscious will become the conscious as fast as you can make use of it.

Born with a Mission.

"Christ's Love" was the theme of the sermon of Rev. William Torrence Stuchell, of Rahway, N. J., delivered yesterday at the New York Avenue Presbyterian Church. He took as his text: "He that loveth Me I will love him, and will manifest myself to him"—John, xiv:21.

"We are all born with a mission," Dr. Stuchell said in part, "and that is one of the grandest thoughts in the world, making all difficulties vanish. Italy gives a new meaning to art, and Germany to philosophy, and Britain to commerce, while America will spell out for the world the word liberty—each a mission.

"Love is the true essence of religion, the sole acceptable return. Well does Drummond call it the summum bonum. John, from whom we learn, most highly emphasizes the truth of love's value. Love is Christ's addition to religion, and it is Christianity—the idea of fatherhood—of love.

"But note, Christianity is not built on arbitrary laws; love is the condition of all manifestation; all else fails, whether prophecies, tongues, knowledge; nature to the lover has her messages, the ocean billows, the towering peaks, the flowers—all a message to the attuned heart.

"Christ's love, however, cannot be revealed to those who do not want it, those who have no unswerving love. Constant rejections have so steeled the soul as to preclude the possibility of a revelation that shall be personal—the whom the God

of this world hath blinded their eyes'—and Darwin's lament that his absorbing attention to his physical science had stunted his sensibility to music and art and poetry shall find analogy in the condition of the one blunted spiritually by an over-attention to the things of this world and a failure to develop the spiritual."

The same laws that prove the non-existence of the evil one, prove the positive existence of God. The laws that prove the nothingness of that which is nothing, also prove the substantial reality of that which is real.

You Can Never Tell.

You can never tell when you do an act
Just what the result will be;
But with every deed you are sowing a
seed

Tho' its harvest you may not see.
Each kindly act is an acorn dropped
In God's productive soil;
Tho' you may not know, yet the tree will
grow

And shelter the brows that toil.

—Ella Wheeler Wilcox.

The heart in thee is the heart of all; not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls uninterruptedly, an endless circulation through all men, as the water of the globe is all one sea, and, truly seen, its tide is one.—Emerson.

Medical Practice in China.

All Physicians Save the Native Doctors Have Troubles of Their Own.

Dr. Johnson, a well-known medical missionary, who was in New Orleans just before the attack on Tientsin, told some curious and interesting things about the practices among the Chinese. "They are very trying patients," he said, "and make a strong demand on any doctor's Christian forbearance. To begin with, no Chinaman can be trusted to tell the truth about the history of his case. He simply will not follow directions and, if possible, he will upset the treatment by eating all sorts of outlandish things on the sly—such delicacies as green peanuts, pickled pig's stomach, decayed fish roes, raw turnips and Chinese pears, which are hard as a rock and about as nutritious as sawdust..

"Our mission hospitals made the mistake at the outset of treating everybody gratuitously, and the consequence was that they were overrun with people who were amply able to pay and who had no sympathy whatever with the cause. There was absolutely no sense in giving away our time and medicine to such a class, and at present the mission hospitals have fixed a schedule of charges, ranging from 5 "cash," or about a quarter of a cent, for a quinine powder, to 2,000 "cash" for a minor surgical case. The bona fide paupers of course, are treated free. One of the large hospitals at Cheefoo tried the experiment of posting a notice that patients would be expected to deposit whatever they were able to give in a box fastened to the front gate, and a charitable German visitor started the thing off by putting in £5. During the first month over 900 cases were treated indoors in clinic and the

box was then opened. It was as empty as a drum. Even the £5 had disappeared. After that the fee system was introduced. The missionary doctors are occasionally called in by the wealthy classes, and generally charge a good, round fee for such service. I was sent for last spring to prescribe for the mother of a rich magistrate, and was informed that I would have to feel her pulse by means of a silk cord extending out from the bedroom. I went through the solemn farce and charged £20 'for style.' Subsequently I saw my patient face to face.

"A good deal that has been written about the strange methods of the native practitioners is all moonshine," continued Dr. Johnson, "but the truth is singular enough without any embellishment. The first task of a Chinese medical student upon entering the Imperial College at Shanghai is to learn the 300 'life spots' in the human body. A 'life spot' is supposed to be a place through which a needle may be passed without causing death. The Chinese believe firmly in demoniacal possession, and their doctors do a great deal of stabbing and prodding to make holes for the purpose of letting out the evil spirits that are causing the sickness. I was called to see one poor fellow who was dying of jaundice, and counted over eighty punctures in his chest and arms. The Chinese practitioners had furnished the demon with plenty of exits, but he declined to depart. When a criminal is executed the native doctors are nearly always on hand to secure sections of the body to use in compounding their medicines. A

powder made of the thigh bones is believed to be a specific for the disease known to science as 'miner's anæmia,' which is caused by a parasite and easily controlled by proper remedies. Sore eyes, due to chronic cold, or 'catarrhal ophthalmia," as it is called technically, is a very common malady in China and is treated with an astonishing prescription composed of powdered sandalwood, the 'skin' of eggs, and an oil made by boiling monkeys' toes.

"I could go on by the hour, recalling

other preparations equally fantastic. There is absolutely nothing approaching system in Chinese medicine. It is based wholly on humbug and mystification, and that is the reason why so many strange and outre substances are employed as remedies. The idea is to awe the patient. It is an amusing fact that during my stay in Cheefoo I treated every doctor in the city. They wouldn't take their own nostrums. That was carrying the joke too far."

My Vision.

ABBIE WALKER GOULD.

An angel handed to me a book,
Its pages and binding were white,
He placed in my hand, a pencil of gold,
And smilingly said to me, "Write."

"Write of the thoughts your heart has
felt,
Its joys, its sorrows its woes,
Write how the Spirit Divine hath dealt,
And kept away burdens and foes.

Write of the light unseen but felt,
That flows to each mortal on earth,
This is the road, my child, my child!
That will lead to your higher birth."

I took from his hand, the pencil of gold,
And silently bent my head,
I saw a rose of gold unfold,
And jewels of living red.

Faintly the perfume stole from the flower,
Bright were the flash of the gems,
"These," the angel said "were the dower"
Which comes when the world condemns.

The rose is the sigh of the Master's
breath,
When the brethren turn aside,
The jewels red, were the drops of death
That fell from His wounded side.

Man has now seen the hidden path
Has found the road to the light,
Has turned from a "wrongful Father's
wealth,"
And compassed his love with might!

Has opened the door of the "inner room."
Where the soul sits serene within,
Has risen up above the tomb,
Away from strife and sin.

And as Heaven within is now revealed,
He knows the "higher birth,"
And the mystery so long concealed
Is given to men on earth.

If eyes were made for seeing,
Then beauty is its own excuse for being.
—Emerson.

A Cup of Cold Water.

"Whosoever shall give one of these little ones a cup of cold water in my name shall in nowise lose his reward."—Matt. x, 42.

These words fell from the lips of Him that spake as never man could speak. It is not possible to think of a simpler act and more delicate service than to give to thirsty lips a cup of water. Jesus wanted to say, and did say, in these words, in the sweetest way possible, that not the slightest deed that is meant for good gets lost or goes unaccounted for. It shows how deep-natured Jesus was, how incisive and keen his spiritual vision. Not a sparrow falls, not a thought flashes through the mind, not a hair eludes his searching eye or escapes the census he takes of what we do. Not a drink of water is overlooked, passed by or forgotten. There are no little truths, no little demonstrations; there is no great and small in Him who is All in All. All Truth is God, and He is all Truth; there are no little acts that are the outflow of a kind heart. The gift of a mite may outweigh the gift of a million dollars when balanced in the scales of heaven, held by the loving hand of Jesus. We can echo these words, but can we perform the gentle tender, thoughtful acts of kindness for each other with that sweet sincerity that will entitle us to full credit with her who gave the mite?

It is no exaggeration to say that the part of all that makes it beautiful to be alive and gives others just cause for rejoicing that we have lived is in the pure cup offering. We are all borne down and weighted with burdens and heavy cares measured by mortal mind, and we must all pass over dusty roads and under sultry skies, where our fatigue is

great and our thirst for love and kindness is intense. How refreshing for a glad hand to reach forth the cup of kindness! What an inspiration! It would make the burdens on our shoulders feel like strong, magnetic wings and give a new spring to our every step; our eyes would flash a light bright as two stars, when there are only two in the sky, and our voices would be as liquid and musical as the song of birds in the early springtime. Joy would be in our souls and love would be our portion, our companion, and our inspiration.

I do not mean that another can make the journey for us, or take the steps that we should take, or have our load placed upon their back; but it makes a world of difference to us whether we do our work and bear our burdens unaided and alone, or have the sweet and soul-inspiring helpfulness which a loving heart and a sweet spirit can give. It is the gift that does not impoverish the giver by bestowing nor enrich him in withholding; but in the giving of it he becomes richer and we share his riches. Let us make the journey as sweet and joyous as possible, for we never pass this way but once. If there are any persons to whom we can give the cup, let us do so, for we will not have the opportunity to meet the same conditions on another day. Let us aid a brother wherever we can, and receive the reward of conscious bliss. We will feel so happy to remember the kind acts; they are so inspiring to meditate upon when silently reviewing the part of the journey over which we have passed.

We must not forget the cup is one thing and the contents quite another. A gourd, a tin dipper, a silver or a bur-

nished golden goblet is all one, provided the water is good and we are thirsty. So the cup we refer to need be no brilliant shining act of luminous service. In fact it need be no act at all. Very often a smile, a word in a tone of voice no one can describe yet every one can understand and feel, and when, once heard and felt, can never be forgotten. This is the cup, your heart's sympathy, and your spirit is the water. Your thought is the force that gives refreshment, that part of you that comes to me. That is what sends me along the road with springing step, light heart, flying feet and coolness in my veins and arteries. The manner and voice and soul, far more than hands, reach out the cup.

The wrinkled face, with a stiff nod, but kindly gleam in the eye, may mean far more of heart greeting than the lifted hat and courtly bow. The brusque

manner and tin dipper of one person may be infinitely more helpful than the burnished golden goblet of another. We value the quality of the contents of the cup far more than the cup itself. We want the cup that is filled to its brim with pure, genuine, noble, Godlike sympathy, and thoughts true and tender. From these forces, invisible to mortal eye yet so plain to spiritual vision, will come that strength that is sought and longed for by us every hour of every journey we make over dusty roads and up sharp hillsides, along the journey of life.

Let us always have the cup (the heart) filled with that water (loving kindness) that "whosoever drinketh of it shall not thirst again, but it shall be in him a well of water springing up into everlasting life."

We Reap As We Sow.

CORA A. LEE.

Each soul must tread the vine-press
alone,

If we the Truth should know,
For our own sin, we must atone
And reap just as we sow.

If we the promise in full receive
If we realize and know,
Let's throw the life-line, freely give,
For we reap just as we sow.

If we see a brother or sister in need
They who the truth don't know,
Throw out the life-line, sow good seed,
For we reap just as we sow.

It may perchance, bear forth good fruit
That all mankind may know

The signs that follow a word or deed,
For we reap just as we sow.

Our lives, it is an open book
To understand and know,
To demonstrate in Love, forsooth,
For we reap just as we sow.

The tree is known by its fruit
Our Bible tells us so,
Whether good or bad, it will spring
forth,
For we reap just as we sow.

In everything, we should give thanks
Mid trials we must know
God is our refuge and our strength,
For we reap just as we sow.

The Beloved Physician.

St. Luke Not An Apostle.

A popular orthodox clergyman, whose sermons are frequently published in the newspapers, cited in one of them recently a verse from the Gospel of St. Luke, and referred to the inspired author of that Gospel as the "Apostle Luke."

In so doing he voiced a common error. An eminent physician (Goode), in a treatise on the Practice of Medicine, also fell into the same error; for, seeking to glorify his craft, he states that "Christ himself set upon the medical profession the seal of His Divine sanction when He chose Luke, an honored member of it, as one of His apostles," yet Luke was not an apostle.

He could only have been one by the direct appointment of Jesus, or by being elected by the apostles to fill a vacancy, and thus maintain the authorized number of twelve, as was done when they selected Matthias to fill the vacancy caused by the death of the traitor Judas.—Acts I, 26.

Nor does his name appear among the original twelve chosen and sent forth by Jesus. He was the traveling companion and devoted friend of the Apostle Paul, who thus refers to him in his epistle to the Colossians:

"Luke the beloved physician, and Demas greet you."—Col. iv, 14.

It should be stated that Demas became a backslider and abandoned the ministry in the face of bitter persecution, while Luke was faithful unto death, and suffered martyrdom with Paul at Rome, in the reign of the cruel Nero, thirty years after the crucifixion of Christ.

His Gospel is the only one that contains a preface, and that is addressed to an individual member of the church, set-

ting forth his reasons for writing it, which would indicate that it was the first Gospel published, or at least the first complete narrative of the life of Christ from His birth to His ascension.

That he was among the first who declared their belief in Christ, and either had a personal knowledge of the events that he records, or derived them from the apostles, very clearly appears in the following words with which he prefaces his Gospel:

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

"Even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word:

"It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus.

"That thou mightest know the certainty of those things wherein thou hast been instructed."—Luke i, 1-4.

Luke states with greater brevity and explicitness than either of the other Gospel writers the nature of the commission conferred by Christ upon the apostles when He sent them forth on their first mission.

His words are:

"Then He called His twelve disciples together and gave them power and authority over all devils, and to cure diseases;

"And he sent them to preach the kingdom of God, and to heal the sick."—Luke ix, 1, 2.

Luke also wrote the Acts of the Apostles.

tles, and his not naming himself therein is due to the fact that he was not an apostle, although recognized by them and all the churches as of the highest authority as a teacher of the word of Jesus Christ.

He must be regarded as the first *Materia Medica* doctor converted to Christian Science, which was no small miracle, and thenceforth he well deserved his endearing title of "The beloved physician."

Many of the most worthy of his former drug-bound profession, doubtless influenced by his example to see the error of their ways, have since become eminent as Christian Scientists, and not a few in our day, and at the present time, are illustrating the power of "the faith that is in Christ Jesus," by healing the sick, and thus proving their faith by their works.

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1264 Third Ave., Sunset District

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Oliver C. Sabin.

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those who knew her best, for to know her was to love her. Life never ceases, so I know she lives and loves with the same devotion as before the change. Of all that God has given her she can lose nothing.

Yours in sincerity and love,

C. L. CRAMER.

All communications for Mrs. M. E. Cramer, *Harmony*, or Home College, should be addressed to C. L. Cramer.

We will never get health or strength while meditating on our own imperfections or the weaknesses of others. Only as we dwell on the beauties of life, and know that God is working within us to will and to do . . . may we have health, happiness and every needful thing.

What rules the world? Is it might?

What rules the world? Is it love?

Is it hunger that drives? Is it wit that thrives? Shall subtlety triumph or right?

Hunger drives and gumption thrives, and subtlety's envy's glove,

But knowledge and truth shall drive out ruth, and love, in the end, is might.

—E. S. Martin, in *Scribner's*.

SAYS SHELLEY:

"A thought by thought is piled, till some
great Truth
Is loosened, and the nations echo round,
Shaken to their roots, as do the moun-
tains now."

Wisdom is oft' times nearer when we
stoop than when we soar.—*Wordsworth.*

Make not your thoughts your prisons.
—*Shakespeare.*

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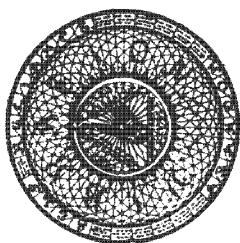
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